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HURCH OF THE BRETHREN JANUARY 1, 1971

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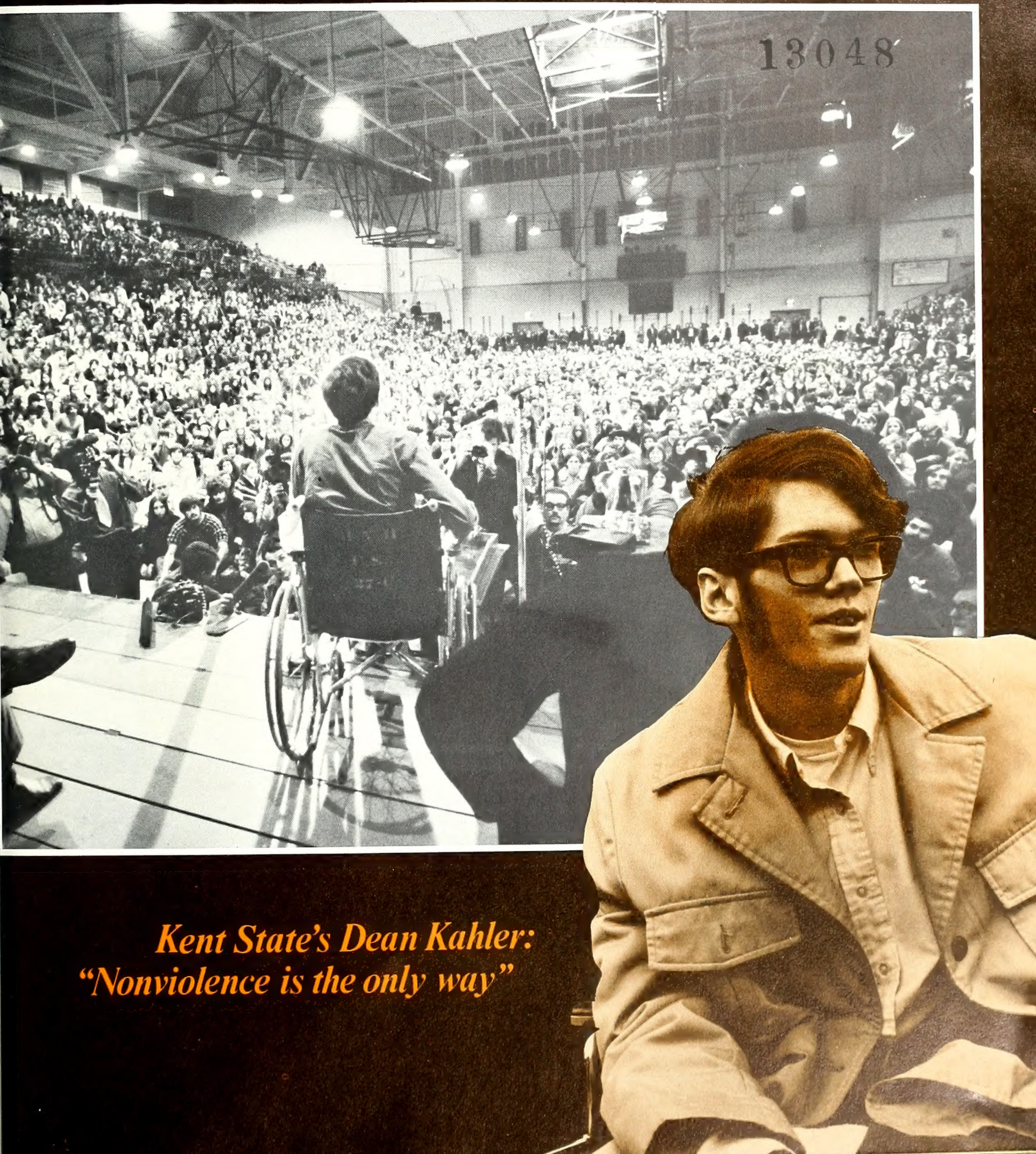

Kent State's Dean Kahler: "Nonviolence is the only way"

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messenger

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Readers Write

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NOT OBJECT OF BARTER

Men are not animals, and neither are women. They are human beings with biological, sociological, and psychological natures. The last two develop from our environment. The length of the skirt one wears can have no effect on a man or a woman unless social experience makes this an issue. (See Readers Write, "Modest Dress," Nov. 5.)

Unfortunately, statistical increases such as those quoted are seldom accompanied by population increases in the surveyed area and tend to distort.

The family life-style article in the same issue was perhaps of interest to Mr. Gibson. Today's men and women discover that sex is not an object of barter but one part of vastly complex relationships.

Mary Hays

Dallas Center, Iowa

LIVE WITH PATIENCE

Like everything else that has been created by God and man for the betterment of mankind, man has corrupted it, exploited it, and smashed almost beyond repair its intended purpose for the good of man. Soon its destruction begins to destroy man himself.

Patience is one of these things being destroyed, as is evident in "I Am Not Willing to Wait" (Oct. 22). It was patience that motivated the early Christians so faithfully through periods of extreme persecution, living the kingdom of God in order to bring an end to man's sinful destructiveness. Since the kingdom didn't come and hasn't come, we are still being constantly called to live, work, struggle, hope, and pray for the kingdom of God, bearing our crosses, following the teachings and commandments of Christ, and fulfilling the will of God with patience in a world that is slow to change.

Patience is needed today for those of us who are actively participating in God's kingdom because without it one becomes a reckless, blinded, aimless person, not taking time to understand himself or the one he is attacking. To speak without patience and understanding is saying that one doesn't need a community to work from and to live from. It is only from a community that real, radical social change develops to confront and encounter the established orders so that there can be justice and creative change.

The thing that disturbs me the most i that too many people who advocate actio without patience have *never* seen starvin children of any kind in person, have neve heard their whimpering cries — have neve seen anything in *real life* against whic they demonstrate. When one begins to se the total and incomprehensible vastness o man's sinful destruction, then and then one should realize the total life commi ment one has to make. Without patienc one becomes maddened with the insan conditions and soon becomes insane himsel as many activists of today have done. It i man that we are called to change. This i what we faced today; this is what Chris his disciples, and the early Christian faced but with patience they won a victory whic we can live today, for this is the meanin of the resurrection.

I call for immediate action *now* but wit a tremendous amount of understandin thinking, planning, and counting the cost o our discipleship in Christ and the crosse we take up and with patience. The battl has been won for us, the revolution ha been given to us to fulfill, and we are calle actively and totally to participate with ou lives to bring to this godless world the king dom of God. We should live with patience for it gives us the goals and direction fo life.

Jim Mitchell

Prentiss, Miss.

IMPRUDENT USE

I want to express my appreciation to yo for printing the article "The Automobile Unguided Missile," by Richard J. Winso (Nov. 5).

For a long time I have wondered why s little has been written in our church publi cations, and so little has been said by th clergy, about death and destruction on ou highways.

Messenger has been coming to our hom for many years, and in reading the colum Readers Write, we find that though man subjects are discussed, rarely does anyon write about his concern for this seriou problem. . . . It appears to me that th church should express its concern more, i addition to that of the National Safet Council and others. . . .

It is quite distressing to pick up Monda morning's local paper, even in a smal community, and read about two, three, or more persons losing their lives in automobile accidents, in addition to the many injuries and thousands of dollars in property damage.

Too often some of those who lose their lives or receive injuries are young, and it appears to me that our young people should also give serious consideration to the complex problem of safety on the highways.

I hope that all readers will thoughtfully read the article by Mr. Winsor, and take more seriously their role in seeking to reduce the number of deaths and injuries caused by the imprudent use of this peculiar type of missile.

FRANK R. HESS
Staunton, Va.

A LETTER TO THE PRESIDENT

The following letter, sent to the President in October, had almost 100 signatures — not a huge amount, but support from the "silent majority."

I am a Brethren youth who believes in God and our church. I do not believe God does things on earth himself anymore. He must have us to follow and prepare ourselves for his world to come. . . .

Dear Mr. President:

As a young citizen of this great country of ours, and I do believe the United States has a lot to offer, I would like to give you this symbol of my cause [an American flag superimposed over a peace symbol]. This simple flag could be used in place of the Viet Cong flag, which seems to find its way to a lot of the peace rallies. Also, I would like it to be flown with, not instead of, the American flag. For that, too, is a symbol of something great. We get peace from God and freedom and justice through his help. I am hoping this flag could unite our divided nation toward a common cause. Peace is God's will, just as freedom and justice are man's.

Every young person may not go along with the things I am saying and maybe some older ones might — but I believe the only thing which could create happiness would be world peace. Such a common plea these days. But did you ever stop to think that if we would take half the money we spend killing people and put it into educating them, we could destroy our enemy,

Continued on page 31

page one

"What will 1971 bring?" asks a writer in this issue.

For the MESSENGER staff the new year brings some changes — as the observant reader may already have determined.

Most obviously, to "ring in the new" we've divided MESSENGER into a feature section and what we've fondly come to call "the yellow pages." The outside sixteen pages will contain news — another change, in location from the center to the front of the magazine — review articles, departments such as In Brief and Faith Looks Up (yes, we've retained some of the *old* headings), and advertising. We hope readers enjoy the cheery color contrast.

Some other differences in 1971's MESSENGERS will be more subtle. Did you notice, for example, that the logotype — the word *Messenger* on the cover — has been altered? And those of us who have always had trouble deciding which month of the year "4" or "9" is, can relax — we'll be spelling out month names from now on.

Readers Write continues to occupy its own prominent spot, though we've jogged it one column to make room for a new masthead. Even department headlines and the table of contents on the back cover have taken on a new look.

You'll notice other changes too — a new feature in this issue, for example, and another in the Jan. 15 MESSENGER. But more about those later. We hope you'll find our new look exciting and readable.

MESSENGER editors are always happy when one feature prompts another, partly because we know that no one writer has all the truth. And even if he did, he could hardly contain it all in one article. Concerning a feature we ran last November, in which a Brethren sociologist described changing family life-styles, *E. Stanley Smith* said, "Eshleman's article . . . both delights and disturbs me." Pastor Smith felt that the sociologist's treatment of the sacred meaning of marriage and the role of sex within it was inadequate. So he sent us a sermon manuscript, preached for his Plymouth, Indiana, congregation, reflecting his pastoral concern.

A city planner who is a United Methodist minister, *Lyle E. Schaller* is with the center for parish development at North Central College, Naperville, Illinois. The author of a recent book describing the trends affecting churches in the seventies, he acts as a professional consultant to many churches.

Pastor of the Ladera Heights Community Church of the Brethren in California, *Leland Nelson* serves also as chairman of the Parish Ministries Commission of the General Board.

Another California pastor, *Edward K. Ziegler* — recently married to a member of his congregation — serves the Bakersfield church.

Poet *Ernestine Hoff Emrick* lives at Whittier, California.

"Take It From Here!" author *Glee Yoder,* a longtime writer of church school materials, lives in McPherson, Kansas.

THE EDITORS

NEWS

'Nonviolence is the only way'

by HOWARD E. ROYER

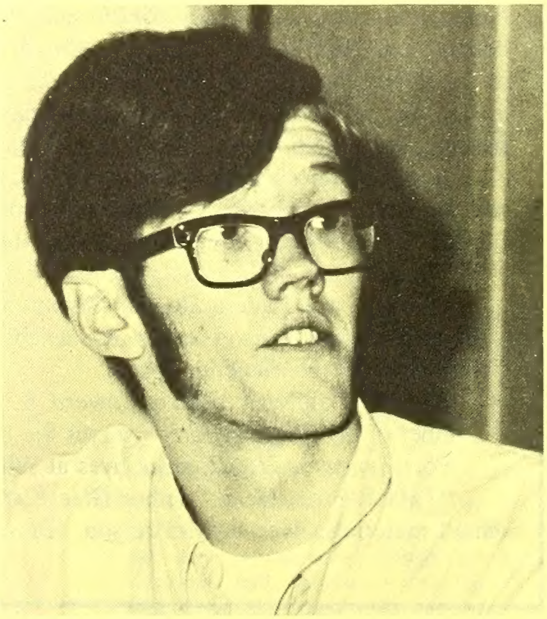
EVEN WHILE SITTING in the wheelchair, the 20-year-old redhead stood tall. His stature in part stemmed from a robust, six-foot-three frame, but even more it was the result of a personable and plucky frame of mind.

Exactly six months earlier to the day of my visit, Dean Kahler, a Kent State University freshman of five weeks' standing, was hit by the gunfire of the Ohio National Guard. As he lay face down on the ground, a bullet pierced his side, skimmed the upper part of his back, and lodged fragments in both his lungs and spine. In a moment the vigorous, athletic youth was thrust into the world of the paraplegic. Now paralyzed from just below the waist down, the youth who liked to run five or six miles at a stretch is faced with the prospect of never running or walking again.

That, however, is not the view of the future held by Dean. He is informed that the chances are slim for regaining the use of his legs, although the doctors will have a better reading on this three years hence. In the meantime, with ever new discoveries in medicine and therapy and with miracles in healing, Dean hopefully keeps the door open wide for a breakthrough to occur.

Whether or not it comes, the member of the Center Church of the Brethren in Northern Ohio is making the most of his time. This month he plans to leave the family home in East Canton and return to classes on the Kent State campus, some 25 miles away. Last month he was determined to pass the special test required of Ohio drivers who use only hand controls. And in October, within days after his release from a rehabilitation hospital in Cleveland, he was making up work for classes he missed in the spring and practicing loading his wheelchair in and out of the car, totally under his own steam.

Even before his release from the hospital, Dean was playing wheelchair basketball. He aspires to make the starting five on the Cleveland Comets. He looks forward to taking up bowling. And as hunting season opened this fall, he felt at least an itch of the trigger finger as a neighbor, with whom he had hunted for the past six years, stopped by and reminisced.



Of eight students wounded (and four killed), Dean Kahler was the most seriously injured in what has become known since as the "Kent State incident," the firing on Kent State University students on May 4, 1970, by Ohio National Guardsmen. Dean, a freshman and member of the Center Church of the Brethren in Northern Ohio, was interviewed by Howard E. Royer of the Office of Communication

Yet when it comes to looking backward, Dean has little time for this. He seems almost driven in the desire to attain new skills, to add new friendships, to perform new feats, to think new thoughts. Above all, he seeks to be independent, to remain mobile, to be his own kind of man.

Dean spoke of these matters as the two of us dined in an East Canton restaurant and later visited the K-Mart where his mother is in charge of photographic sales. As we crossed the parking lot Dean observed how grateful he was that strangers didn't recognize him from photographs that have appeared in the press. He alluded specifically to the *Life* magazine feature — the only national story his family has yet granted except this MESSENGER article — and spoke of two regrets: the headline that described him as "The Fifth Victim of Kent State" ("I'm not a victim of anything; it's just that I was at the wrong place at the wrong time") and the page and a half blow-up of a student lifting his wheelchair over a curb ("Why didn't *Life* use the photos of my shooting baskets?"). He is irritated by persons who dote over him. Charitably, he remarks: "It takes a sense of humor to be a paraplegic."

And a sense of humor he has, and of daring, too. To see him hot-rodding down ramps or across parking lots in his new conveyance is to see a youth seemingly undaunted by circumstances or challenge.

That he has responded so well and so fast reflects a resilience of both body and mind. Dean long has looked upon physical conditioning as strategic: He sensed the importance of stamina while laboring on his uncle's farm, while growing six inches in a single school year, with the attendant problems of coordination which that brought, and while playing high school football for three years and backyard basketball nonstop for five or six hours on end. Such pursuits lay behind his vocational choice of becoming a football coach and history teacher, a dream he still holds, though now in reverse order.

Dean is convinced that just as the body needs to function as a well-tuned machine, so is the mind to be kept alert and primed. While he was a barely mediocre student in the early high school years, as a senior he became more serious about study and looked toward college. Moreover, he has an intellectual curiosity about many things. He meets people easily and shares with them perceptively.

These mental and physical traits were instilled well before May 4, 1970, and they have figured prominently in Dean's long and sometimes uncertain convalescence since. He can thank his prior conditioning for much of the gains he has made and for his readiness now to grab hold of the future.

Such are the impressions I gained of Dean Kahler after spending ten hours with him in a variety of settings. I found him congenial, conversant, self-reliant, eager, affirmative. But I sensed also there was more than this, something of greater substance. *Life* reporter Robert G. Hummerstone touched on it when he characterized Dean in this way: "His friendliness, serenity, and optimism seem almost unimpaired."

It is that serenity or poise or grace that is magnetic. To the surprise of many persons who have talked at length with Dean, he evidences no trace of bitterness toward those responsible for his condition. Resentment might be beamed toward President Nixon for issuing the

directive for U.S. troops to enter Cambodia; the development was a key factor in the Kent State protest and a maneuver Dean himself deplored. Resentment might be focused upon Ohio's Governor Rhodes, who ordered the troops to Kent State in what some observers term a political ploy; Dean opposed their occupation of the campus. Resentment might be targeted to the radical elements among the demonstrators who aggravated tensions; Dean acknowledged that the provocation was two-sided. But he holds contempt for no one.

Two years before coming to Kent State, Dean began to consider conscientious objection. He was impressed with the peace mailings from his church and with its outreach efforts. He studied and thought hard about his own stand, working closely with a family friend, Northern Ohio district executive Gordon Bucher, and talking with fellow members and advisers in the district youth cabinet. The decision for Dean meant a turnabout from an assumption he had long held, that someday he would join the Navy. In opting for alternative service, he declared, "As a CO, I can think for myself; in the military I will be stripped of my mind only to become part of a machine." Though on his father's side he hailed from a long line of Brethren, Dean was the first in his immediate family to take the CO stand. He said simply, "I'd rather work with people than shoot them."

Pacifist that he was, and an opponent of the Vietnam War, when Dean enrolled as a Kent State freshman last March he had no time to identify with the protest movement on campus. The first weekend in May when the student demonstrations broke out, he was not at the university but at home. He arrived back late Sunday afternoon and strolled about the campus, noting where the ROTC building had been burned the night before. He chatted with students and Guardsmen and took snapshots of both.

At noontime the next day Dean was attracted to the Commons where numbers of students had gathered. Partly out of curiosity and partly out of desire to identify with a protest to the war (he never before had attended a moratorium march or peace rally), Dean joined the students in what he regarded to be a festive air.

As the crowd grew, the Guard unit began to disperse the spectators and dissidents with tear gas. Dean, about 150 yards from the troops, felt that if he waited, he could proceed to his 1:10 class which took him in the direction of the Guardsmen. Observing their movements up the hill and down the other side, Dean assumed that they were withdrawing and that the confrontation was over. With others he began to move toward the hill — it was then the gunfire cut loose. Dean dropped to the ground, where a bullet entered his body under the left arm. He recounts feeling a tingling at first, like a bee sting. But at the same time he knew that he had lost the use of his legs; he couldn't move them.

In the days that followed, Dean very nearly died. Part of a lung was removed. Holes still remain in the diaphram, as well as fragments in the lower abdomen.

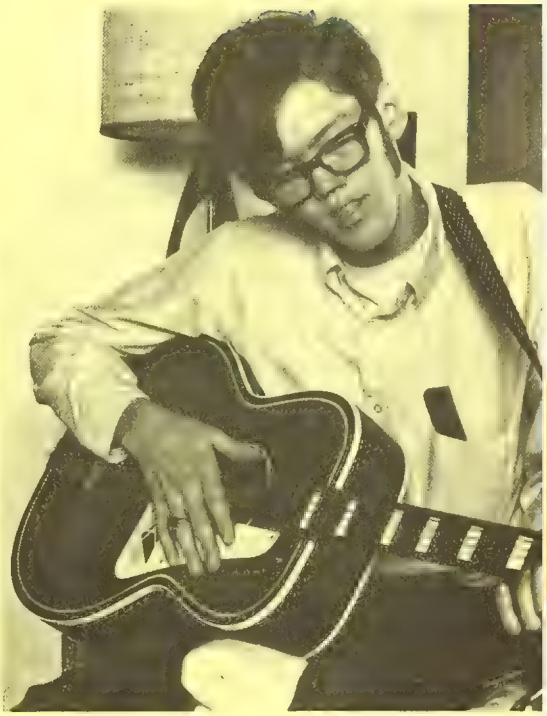
Pictured below, from left: Family friend and district executive Gordon Bucher chats with Dean; a sticker alludes to possible closing of university after May events; Dean practices hefting his 60-pound wheelchair into the car; using his guitar, he fills some free moments at home

Recalling the feeling of despair in the first two weeks of hospitalization, when he could not be given pills to ease the pain, Dean said his recurring question was, "Why me?" Beyond that point, however, he came to the conviction that God in no way was responsible for what happened. To the contrary, he declared God to be "the best thing that I have to believe in. . . . He is not supernatural he is close and personal; he is within you and me."

Dean is slow to talk of religion though when he does his testimony is an eloquent one. Even on the anointing service conducted by Bruce Rosenberger, his pastor, and Gordon Bucher he recalls the experience as being meaningful, but also very personal and something he prefers not to put into words

In this he reflects his mother's view that religion is not something to talk a lot about, or to lift out as a separate segment of life; it is central. Mrs. Kahler, reared a Catholic in an orphanage applauds what she terms the Brethren stance of sharing but not proselytizing on matters of belief, enabling an indi-

KEEP
KENT
OPEN



vidual to decide his own course of action.

"Without the church my husband and I could never have raised any of our children," Mrs. Kahler said. "No two people are smart enough to raise children today. Neither my husband nor I graduated from high school. Sometimes I think the smartest thing we ever did was to identify with the church."

The Kahlers credit the Center congregation, and Brethren all over Northern Ohio, as being wonderfully supportive of Dean and the family in recent months. The response of the local youth group was to stage a benefit performance to raise $300, which provided funds for installing a ramp into the Kahler home. Similarly, the faculty at KSU has been responsive in providing funds of $800 for a wheelchair and leg braces for Dean. Of immense relief has been the coverage of major medical expenses — roughly $15,000 worth — by the insurance Dean has maintained following his work earlier in the year in a local steel mill.

Since Dean's injuries, life for the Kahler parents, two sisters, and a younger brother has been highly intensified. The frequent 60-mile trips to hospitals in Cleveland, the incessant ringing of the telephone, the steady stream of relatives and friends all have added to the pace. To accommodate the stepped-up activity and Dean's particular needs, Mr. Kahler, an inspector in an engine assembly plant, is having a two-room addition built on to the family dwelling.

Some callers to the Kahler household seek to enlist Dean's support in a variety of causes, a few of which he could support and many of which he wants no part. He declines most, for he has no intent of becoming a crusader. He also is wary of being used. "I'll rap all day with anyone who sincerely wants to talk," he said. "I want to influence people. But I want to do it in personal terms. I have no desire to get up in front of 6,000 people and tell them what to do."

Nor does Dean want to be confrontive, to make a public issue of his views, except perhaps to join in a rally as he did on May 4. "I have never thought of burning a draft card or mailing one back," he said. "It's not that I fear jail. I just don't want to cut someone else down, not even the government."

Personal preference notwithstanding, Dean to many is a symbol of the peace movement. Enough so as to evoke hate letters from persons who do not know him (as well as fan letters from others). And he is earnestly concerned that in the tensions of the times, violence be resisted in any form.

This cause he pleaded last fall as he spoke to several thousand Kent Staters at a memorial service for the four students slain in May. "Nonviolence is one of the best attacks we have against the violence that is overcoming our nation," he said. "Nonviolence is the only way."

Those aren't hollow phrases coming from Dean, not from where he sits. What he is espousing is a commitment he thoughtfully made as a teen-ager, and one which he is living out as he enters into manhood.

Undeniably, Dean Kahler has a special meaning for his community, his church, his university, his nation. Wherever his presence is felt, with or without a spoken word, that meaning is certain to be affirmed.

A new, reunited district

Last October the Atlantic Northeast District of the Church of the Brethren was inaugurated through the merger of the North Atlantic and Eastern Pennsylvania districts. Interestingly, the merger reunites the district nearly as it existed 60 years ago.

The 45 congregations of Eastern Pennsylvania, primarily in Dauphin, Lebanon, and Lancaster counties, and the 18 congregations in the Greater Philadelphia area now form the Atlantic Northeast District with a constituency of more than 18,000 members in 63 congregations.

In colonial times, beginning in 1723 at Germantown, the territory of Eastern Pennsylvania included all of the colony. In the mid-nineteenth century it was designated Pennsylvania, east of the Susquehanna River, New Jersey, New York, and New England.

Split: In 1911, at the request of several congregations, eight churches in and near Philadelphia and all of the territory east of the Delaware River was organized into the district of Southeastern Pennsylvania, New Jersey, and New York. In 1955 it was renamed the North Atlantic District. The division then was largely the result of the sociological and cultural differences which no longer exist.

During the uniting program in October Frank S. Carper, pastor emeritus of the Palmyra, Pa., church, gave a brief history of the division and of the life of the church in the past six decades. He himself was Eastern Pennsylvania board chairman for many years and had joined the church only three years prior to the 1911 division.

He observed: "How much we are indebted to faithful, forward looking elders who, through their intense love for the Brotherhood, were able to avoid division of the Spring Creek congregation during the severe testing of the Dunkard Brethren days and saved all of our congregations through the loyal support of our general conference program." The Spring Creek church at that time embraced an area of 400 square miles.

Field leadership: The tri-district field program of Joseph M. Long and Virginia S. Fisher continues to serve the new Atlantic Northeast District, while Southern Pennsylvania has opened its own field office with J. Stanley Earhart as the executive.

A. G. Breidenstine of Lancaster, Pa., is the first moderator of the Atlantic Northeast District.

In the service of district union, 63 persons, one from each of the congregations of North Atlantic and Eastern Pennsylvania, presented something meaningful from their own congregational life to the future ministry of the new district.

Symbolically, Mingo church offered "the need to recapture the adventurous spirit of an earlier day when Katherine Ziegler was sent as the first missionary from Eastern Pennsylvania"; from Conestoga, the mother of many of the district's congregations, came the "continuing concern that the church extend itself in the 70s through creative ministries in the growing metropolitan areas." Midway restated its belief, as it first did in a 1919 district meeting query, in "the importance of women in the life and leadership of the church"; Palmyra affirmed a "ministry of music through voice and instruments to bring about harmony in a world of discord"; Harmonyville stressed the "importance of the work of the Holy Spirit in our time"; and others brought together the historical and the new, the "Coventry and the Ridgeway," of the Brethren in their earliest American setting.

Expressing their oneness again as a district of Brethren, congregations used a litany in their individual services on Oct. 11 which declared that "these are days that demand the renewal of our faith and a reevaluation of our role as Christians."

Principals in the uniting service for the Atlantic Northeast District were Carl W. Zeigler, Eastern Pennsylvania moderator, Walter W. Eshelman, North Atlantic moderator, A. G. Breidenstine, moderator of the new district, and Harold Z. Bomberger, Annual Conference moderator

The college scene: on teaching oneself

Elizabethtown College has introduced a self-teaching method of instruction — called the autotutorial approach — into its biology department.

The new approach to personalized instruction, which uses audio-visual aids within a private carrel or booth, was first introduced a year ago into the physics department.

The self-teaching programs utilize taped lectures, 35 mm slides, and printed lecture notes to enable the student to learn a quantity of material without having to meet in a classroom at a set time.

Biology students spend one hour a week in a lecture period and four hours at the laboratory carrels. The physics course is run entirely with the self-instruction technique.

A typical carrel has a tape recorder with earphones, slide viewer, dissecting and compound microscopes, specimens and materials, and guide sheets.

The student receives a lecture and instructions on the tape; can pause to view a filmstrip, prepare a lab experiment, or look at specimens provided; then proceeds at his own speed when he has satisfied himself with his grasp of the project. Student teaching assistants and biology faculty are nearby to lend help.

The teacher, Dr. Frederick Hoffman, did research for his doctorate in autotutorial instruction at Syracuse University before joining the Elizabethtown faculty last fall.

He cited one advantage of the method in the department's capacity to handle more students without sacrificing the personal contact lost in huge lecture classes.

Students barred: When President Nixon made a preelection appearance in Fort Wayne, Ind., in the fall, about 30 Manchester College students decided to attend and obtained tickets from Republican headquarters in Fort Wayne.

But on the night of the event, nine of the students were denied admission to the auditorium on the pretext that their tickets were counterfeit. Others had no difficulty in passing through.

A few students who had gained admission came outside to find their friends, and they, too, were told that their tickets were counterfeit and could not return inside.

Ostensibly, exclusion from the hall was based on the length of hair of some of the students. A letter by five students to a Fort Wayne newspaper noted that those who appeared more "clean cut" were admitted even without showing their tickets.

Myron Chenault, student body president and a black with an Afro hairstyle, said that he would have been evicted from the hall if a policeman inside had not vouched for him. Remarked Ted Studebaker, denied admission: "The police seemed to be trying to create protestors."

(In connection with the visit of the President, some 15 Brethren from Northern Indiana made a peace witness outside the coliseum. Organized by Don Michaelson, district draft counselor, the Brethren displayed a dozen banners with peace messages and distributed a district adaptation of the denominational advertisement and flier, "Our Hope Is for Peace.")

The last to know: When A. G. Breidenstine spoke at the opening fall faculty meeting at Bridgewater College, the program transposed two words and mistakenly listed his topic as "The Future of the College Church." When Bridgewater pastor Robert L. Sherfy, who participated in the meetings, was asked if he noticed the slip, he rejoined: "Why do you think I came?"

Church-college council: Juniata College has established a Council on Church Relations with the task of discussing mutual interests and of formulating plans that serve both church and college.

Meeting twice a year, the council is composed of representatives of the college faculty, administration, student body, trustee board, and the districts of Atlantic Northeast, Middle Pennsylvania, and Western Pennsylvania, including the executives.

While Juniata holds independent institutional status, President John N. Stauffer noted that "Juniata must continue to have a clear concern for the full and balanced development of its students, including concern for religious faith and values." He emphasized an "undiminished desire" of the college to "maintain mutually beneficial relations with the Church of the Brethren."

Peace concerns: Black armbands worn by a number of Bridgewater College students were a part of the homecoming scene in the fall, as the students protested this country's military involvement in Indochina.

An editorialist noted in the campus newspaper that "although homecoming has its place, there is still a lot of injustice and persecution prevalent in the world" and that "we should not lose sight of this in the midst of celebration."

The armbands and editorial were not the first expressions from Bridgewater students about peace. An eight-member Christian Activist Committee is accepting invitations into local churches, where from the pulpit, pew, and other settings, the members are declaring their personal peace witness.

Another group, the Student Organizing Committee, concerned with social issues, will host a deputation of Bethany Seminary students to discuss the peace issue early this year.

And since last April a draft counseling program has been available to students under the guidance of four faculty members and the college chaplain. Several students function as trainees. Additional counseling centers may be established on other campuses in the area.

Foot washing: A group of Manchester College students, intent upon speaking to their peace concerns, turned from flag washing to foot washing when they learned that touching a flag to water is considered desecration under state and federal statutes.

The dozen students washed feet and shared the bread and cup in front of the student union during parents' weekend.

in brief

About people

Johnstown, Pa., Brethren at the Roxbury church honored their pastor, **Ordo M. Pletcher,** who in 1970 completed forty years in the ministry. Licensed in 1930 and ordained two years later, Pastor Pletcher has served congregations in Pennsylvania and Florida.

"Peace Is Patriotic," affirmed the **youth of the Bedford church** in Middle Pennsylvania when they built a float for a Halloween parade, using the national flag and the peace symbol to carry out their theme.

After fifty years

We celebrate with couples who are observing golden wedding anniversaries: *Mr. and Mrs. Clarence G. Hesse,* Petersburg, W. Va.; the *Robert Wades,* Cabool, Mo.; and *Mr. and Mrs. John A. Leer Sr.,* Huntsdale, Pa.

Other families marking anniversaries include *Mr. and Mrs. Ray Deardorff,* Waldo, Kansas, and *Mr. and Mrs. Charles Lightner,* Union, Ohio, all married fifty-five years. . . . Three couples celebrated sixty years of marriage: *Mr. and Mrs. A. H. Bucklew,* Brookville, Ohio; *Mr. and Mrs. Earl Landes,* Lombard, Ill.; and *Mr. and Mrs. Pearly J. Johnson,* Ashland, Ohio.

Congregational collage

Thanksgiving Sunday proved a special one for the **Brothersvalley congregation** at Brotherton, Pa., who dedicated a remodeled sanctuary and new educational facilities. T. Wayne Rieman, professor at Manchester College in Indiana, addressed his home congregation at the special services.

In Tennessee, **Johnson City Brethren** moved into their new building and dedicated it the same day, Dec. 6, 1970, with Stanley Keller of the Brotherhood staff as guest speaker.

An automatic tape-playing tower amplifying system is providing music in **New Enterprise, Pa.,** from the tower of the Church of the Brethren there. Gifts from the estate of the late Edgar Detwiler and other memorial gifts provided the new system.

"On the road"

Lands of the Bible, including Greece, color the itinerary of a **ten-day tour** departing Feb. 8, 1971, from New York. Tel Aviv is the first stop on a pilgrimage which will include Jerusalem, Bethlehem, Galilee, Nazareth, Athens, and Corinth. Host Marvin W. Thill, pastor of the Panther Creek Church of the Brethren at Adel, Iowa, invites Brethren to join him. Persons wishing additional information may write Pastor Thill at the Panther Creek church, Adel, Iowa 50003, or telephone 515-468-2021 (home) or 515-468-5096 (church).

A **second annual tour** for alumni, parents and friends of Bridgewater College will depart from Washington, D.C., July 12, 1971, bound for France, Switzerland, Austria, Germany, Amsterdam, Denmark, Norway, and England. Return is slated for Aug. 1. Travelers may write the Office of Alumni Relations, Bridgewater College, Bridgewater, Va. 22812, for further information.

Hosted by W. Hartman Rice, pastor of the Blue River congregation in Northern Indiana, a **tour group** will travel in the lands of the Bible for ten days, leaving New York Feb. 1. An optional three days in Rome are available. Persons who are interested in receiving more information may write Pastor Rice at Route 4, Columbia City, Ind. 46725.

Deaths

McKonly, Clinton G., New Oxford, Pa., on April 14, 1970, aged 98
Marihugh, Elmer Sr., Defiance, Ohio, on Aug. 13, 1970, aged 58
Martin, Luther, Roanoke, Va., on Feb. 1, 1970, aged 82
Mayer, Lillian E., Norristown, Pa., on Feb. 26, 1970, aged 81
Merry, Maggie, Virden, Ill., on Aug. 25, 1970, aged 78
Miller, Ammon Sr., Freeport, Mich., on Sept. 17, 1970, aged 70
Myers, Ethel M., Keota, Iowa, on Sept. 17, 1970, aged 70
Platt, Mary, Eldora, Iowa, on July 6, 1970, aged 81
Pletcher, Henry, Nappanee, Ind., on Sept. 15, 1970, aged 76
Rademaker, Jacob, Virden, Ill., on Sept. 18, 1970, aged 76
Rennecker, Gertrude, Smithville, Ohio, on June 21, 1970, aged 82
Reprogle, Charles, Nappanee, Ind., on Sept. 23, 1970, aged 62
Richards, Raymond R., Roanoke, Va., on April 11, 1970, aged 71
Schermerhorn, Virginia T., Bakersfield, Calif., on Aug. 31, 1970, aged 51
Sellers, Harry L., Greencastle, Pa., on April 27, 1970, aged 72
Sergeant, Ira, Freeport, Mich., on May 28, 1970, aged 77
Shenk, Katie, Manheim, Pa., on June 21, 1970, aged 77
Smith, Emma M., Curryville, Pa., on July 1, 1970, aged 61
Smith, Walter, Salem church, Southern Ohio, on Sept. 12, 1970, aged 72
Snively, Jennie, Williamsburg, Pa., on Aug. 5, 1970, aged 38
Snyder, Henry L., South Whitley, Ind., on June 21, 1970, aged 58
Spangler, Horace C., Roanoke, Va., on May 9, 1970, aged 74
Stewart, Virginia Leedy, Lima, Ohio, on June 12, 1970, aged 50

Looking for leaders

Six full-time leaders, a program director, and a waterfront-handyman are due to be hired by **Camp Blue Diamond** for ten weeks of summer 1971. The salaried positions are expected to be filled by the end of February. Interested? Write Ralph Z. Ebersole, Manager, Camp Blue Diamond, Petersburg, Pa. 16669, or telephone 814-667-3456.

Studying abroad

Manchester College students will scatter from Central America to Nigeria for the **January term** this year. Participants are working for three weeks in the Usumacinta Valley in Central America studying pre-Colombian culture; others are examining the history and development of the peoples of West Africa in Nigeria; and still more students are experiencing modern theater in Great Britain. The college a cappella choir is touring Europe on concert, with visits planned in London, Rome, Paris, Florence, Vienna, Salzburg, Marburg, and Dresden.

WHAT WILL 1971 BRING?

by LYLE E. SCHALLER

A year from now, when church leaders look back over what the purists insist is the first year of the new decade of the 1970s, what will be identified as the ten most important events and emerging trends of 1971?

Perhaps the only guarantee that can be attached to any list of predictions is that some will turn out to be wrong. On the other hand, the preparation of such a list does suggest some of the points in the churches where tensions are mounting and where change is imminent at the beginning of this new decade.

1/ COCU

The most widely publicized single event of 1971 may be the categorical declaration by a prominent and respected ecumenical leader that COCU is dead. The Consultation on Church Union is entering its second decade with a growing burden of handicaps and burdens.

An announcement that it no longer is a live issue will be greeted by a variety of responses. In the tradition of identifying the bearer of bad news as the cause of the disaster, a number of ardent supporters of COCU will accuse this individual of helping to destroy the proposal. A much larger group of ecclesiastical leaders, who thus far have avoided any public statement on the prospects of COCU, will greet this statement with a response of "Why, of course, it's dead; everyone has known that for some time." Still others will interpret this statement as a switch from support of COCU to opposition.

2/ Vandalism

The most widely discussed news about church finances in 1971 will not center on a decline in benevolence giving or the comparatively modest increase in total giving. Instead the discussion will focus on the rapidly growing financial burden placed on local churches because of the increase in vandalism, arson, and burglary. Parish leaders will be startled by the sharply increased proportion of the local budget for 1971 or 1972 that has to be allocated to maintenance, repair of damage caused by vandals, replacement of stolen equipment, lighting the church parking lot, increased insurance premiums, and additional custodial help. An increasing number of congregations will find it impossible or economically unfeasible to buy insurance from private commercial companies, and several people will propose that each denomination establish its own insurance fund in order to equalize the financial burden.

3/ Suburbs

The big news in the religious publishing field in 1971 will be the flood of books and articles that emphasize the importance and the potential of the suburban congregation. Instead of denouncing the suburban church as irrelevant or as overly concerned with a ministry only to its members, these authors will point to the suburban church as a potential power center with the capability of accelerating the pace of planned social change.

This view will be reinforced by the

detailed reports from the 1970 census of population. These reports will show a sharp increase in the proportion of the black population living in suburbia. These reports also will reveal a sharp increase in the number of the poor living in suburbia. In several metropolitan areas over one half of the persons below the poverty line live in suburban communities. Perhaps the strongest support for this new view of the role of the suburban church will come from the federal government and the federal courts. Zoning ordinances, subdivision regulations, and municipal policies that have barred both the Negro and the poor from thousands of suburban communities will come under open attack in 1971. The suburban church will be expected to stand up and be counted in these issues.

4/Quality

The most important long-term trend that will gain greater visibility during 1971 will be the emphasis on quality. The churches have been accustomed to emphasizing quantity rather than quality, economy and efficiency rather than effectiveness, and activities rather than performance. To a substantial degree this has been due to the reporting system used in most denominations. The questions asked have placed the emphasis in the wrong place.

The emergence of the concept of an annual "social report" on the state of American society will begin to lead churchmen to replace the traditional emphasis on numbers with a new emphasis on quality and performance. For example, in addition to inquiring about the average attendance in the Sunday school, more people will begin to ask what happened to those in attendance.

5/ Reconciliation

As churches across the country examine their role and their responsibilities, an increasing number of them will decide that in 1971 the most urgent task facing them is to serve as an agent of reconciliation in what is becoming an increasingly polarized society. The gap will continue to widen between rich and poor, young and old, black and white, reformer and revolutionary, rural and urban. As this trend continues and receives more attention during the year, a growing number of parishes will conclude that their parish program has to be revised to enhance the opportunities for the congregation to be an effective reconciling force in the community.

6/ Elderly

One of the developments of 1971 that will dramatize this will be the open emergence of a new militant power bloc. Sometimes referred to as "Senior Power," or persons over age sixty, this new militant pressure group is composed of individuals who have observed how others have used the tactics of ultimatums, confrontation, picketing, and political pressure.

The point to be emphasized here is not the emergence of a new political lobby. For decades there has been well-organized pressure working on behalf of the elderly. What 1971 will bring will be a new tone of militancy to what many have viewed as a comparatively gentle group of people. This militancy will be strengthened by growing support for the idea of enabling eighteen-year-olds to vote and disfranchising persons over sixty-five.

One of the ramifications of this will be a sharp change in the approach to a ministry to the elderly. In most congregations the traditional approach has been reflected in the question, "What can we do for those lonely and feeble old people? The new approach will be reflected in the question, "How can we respond to their demands?"

7/ Clergymen

For several thousand clergymen the most important development of 1971 will be the emerging surplus of ministers. While this will not become a critical issue in most denominations until 1974 or 1975, in 1971 a sharply increasing number of pulpit committees will be surprised at the comparatively large number of qualified candidates who would be receptive to a call to a vacant pulpit. The congregation now paying a cash salary in the $8,000 to $15,000 range (plus housing, car allowance, and other expenses) will have a much longer list of qualified candidates to choose from than it did the last time it was seeking a pastor back in the middle 1960s. The higher the salary, the longer the lists.

This change in the ministerial marketplace will be felt most clearly by three groups of clergymen. The group with the highest visibility will consist of several hundred seminary graduates who will be stunned by the limited choices open to them as they look for their first full-time pastoral assignment. The largest group will consist of the pastors in the 28-35 age range who are ready for a move — but who will find relatively few opportunities that are more attractive than their present situation. The most disillusioned group will be the men in the 45-50 age group who are convinced they are now at the peak of their ability but who will discover that most congregations are looking for a "younger man." This trend will be most visible among Presbyterians, Episcopalians, United Church of Christ, Lutherans, and Baptists, and least visible among Disciples of Christ and Methodists.

8/ Children

The most important development in Christian education in 1971 will be a response to the tremendous success of the television program "Sesame Street." This series, which was developed to help prepare the deprived ghetto child for kindergarten, has won a wide following in white middle-class suburban homes. One of the distinguishing characteristics of "Sesame Street" is that it has used a great variety of new teaching techniques and methods. The five-year-old and the six-year-old who have spent fifty to one hundred hours in front of a television screen watching "Sesame Street" will be less tolerant of the conventional methods of teaching Sunday school than were their older brothers and sisters.

"Sesame Street" may turn out to be the critical factor in a major change in pedagogical style used in the Sunday school. Instead of continuing a style geared to the convenience and the preferences of the teacher, "Sesame Street" may force the churches to develop a new style that is responsive to the needs and interests of the child.

9/ Politics

The 1960s were marked by a sharp increase in the power and influence of individuals who heard the Lord calling the churches to be more actively involved in such issues as race, poverty, housing, peace, and ecology. In the process of increasing the involvement of the denominations in these issues, lobbies, interest groups, and caucuses were organized. Bloc voting on resolutions, appropriations, and the election of officers and delegates became commonplace. A "renewal caucus" could be found at work in nearly every regional judicatory of several of the larger denominations.

This marked a departure from the traditional view of the decision making process in the denomination. Traditionally, the annual meeting of the denomination on a state or regional or national level was viewed as an assemblage of delegates who came and functioned as individuals. The politicizing of the decision making process at these annual meetings changed this. The well-organized interest group which could produce a solid bloc of votes on an issue or in support of a candidate had a significant advantage over the unorganized individuals who supported another point of view or favored a different candidate.

This fact of life is being recognized by an increasing number of churchmen. One result will be that the annual denominational meetings of 1971 will be highly politicized affairs. Interest groups will be organized by individuals all along the theological and political spectrum, by youth, by blacks, by the poor, by the small-church interests, by conservative laymen, and by liberal pastors. In some places this will be as a new, and therefore somewhat frightening, phenomenon. In others this organization of participants in caucuses is already an established tradition, and the contest in 1971 will shift to the local church and the choosing of the delegates to the annual denominational meeting. From the perspective of 1980 or 1990 it may appear that this continued politicizing of the denominational decision making process was the most important development of 1971.

10/ Closings

Finally, for more than a quarter of a million church members, most of them over fifty years of age, the most important religious news of 1971 will be a local story that will receive practically no publicity, even in their own community.

This will be the news that "our church" is closing. The list of churches closing in 1971 will include over a thousand small rural congregations that will disappear through merger, union, or dissolution. This list will include several hundred city churches — most of them white, a few interracial — and a growing number of black congregations. The combination of the continued outward movement migration of the members, the financial cost of vandalism, and the fear of crime and violence will cause scores of congregations in the central city to dissolve or to merge with another congregation in a "better neighborhood." The list also will include several dozen relatively young suburban congregations that were founded in "high potential" neighborhoods in the early 1960s, but the membership growth appears to have leveled off at fifty or a hundred fifty members.

[GOD]

Overshadowing all of these specific events and trends, however, will be the big news of 1971. This is that God is still at work in this world and Jesus Christ is Lord and Savior!

The

marriage mystery

by E. STANLEY SMITH

> *Thus it is that (in the words of Scripture) "a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh." It is a great truth that is hidden here. I for my part refer it to Christ and to the church, but it applies also individually: each of you must love his wife as his very self.* — Ephesians 5:31-33, NEB

Love's ultimate source is God. Love's universal substance is an unconditional acceptance of others in the relationships that love fosters. But I am not sure we understand what this means. We are so accustomed to associating love with the emotional or sexual feelings of people that sex and love are synonymous in many people's minds. For example, the term "free love" actually means free sex. But when I say we need to be freer in our expression of love, I am not advocating freer sex. We must learn to disassociate sex and love or we will never understand Jesus' command to love all mankind equally. Such love will either appear impossible or lead to some disastrous and erroneous conclusions.

Sexual feelings and expression should be directed toward and associated with the specific relationship of marriage rather than with the more general relationship of love. For it is in marriage that love in the sense in which we have defined it permeates human sexuality in its most creative way. In this special relationship of marriage between man and woman, sex becomes a fundamental expression of divine love. In fact, marriage is the only relationship in which sexual expression can be a genuine expression of unconditional acceptance. Therefore, I believe sexuality and marriage must be inseparable. True love requires the personal commitments of marriage for human sexuality to be what God means it to be. Paul wrote that there "is a great truth hidden here." It is the marriage mystery.

Biblically speaking, the sexual union between a man and a woman is a primary indication of marriage. Sex is not merely for pleasure and procreation. It serves a sacramental purpose. The total experience of sexual union involves persons not only in a physical relationship, but also in a personal, spiritual reality. The mystery by which a man and a woman become one in body and spirit is both symbolized and sealed in the sexual union. The Bible clearly states that this ultimate physical intimacy assumes the reality of marriage. Therefore, some marital commitments need to precede and surround sexual communication. This does not mean that sexual intimacy should automatically force a marriage. It merely says that the relational components of marriage are always present in sexual intimacy, even when the love and maturity that a good marriage requires are absent. Sex is a sacrament!

I know that many people today do not view sexual behavior in this depth. In fact, the only mystery left in marriage that concerns most people is a lingering Victorian veil of ignorance which we are trying to abolish. I am in favor of abolishing this prudishness. But that is not the mystery of marriage which concerns me. When we reduce the personal intimacy of sexual union to scientific analysis and totally demystify marriage, we imply that there is nothing more to sex than human communication and nothing more to marriage than a social contract. I am convinced that there is more to sex and marriage than this and that to ignore the depths of sexual union and marriage is personally and socially disastrous.

We need a higher concept of sex and marriage for the personal and spiritual well-being of mankind. Jesus and the New Testament, building on biblical concepts, offer a high theology of sex. Sexual union in marriage finds its parallel in God's relationship to his people and in Christ's union with his church. This is an astonishing point of view to those who insist sex is something dirty, or who see nothing sacramental in marriage at all. This "body covenant" between a husband and wife is lifted up as a symbol of Christ's union with his body and bride, the church. How much higher can one go?

The scriptures are wholesomely frank about man's sexual nature; but they never speak casually of this physical symbol of man's deeper spiritual relationships. The prophets often spoke of Israel as the "wife of God." Jeremiah and Hosea employ this analogy in pronouncing God's judgment on Israel. Jeremiah writes: "Surely, as a faithless wife leaves her husband, so have you been faithless to me, O house of Israel, says the Lord." The implications of this analogy between the two covenants of man and God point in the direction of sex and marriage, also. That is, as God has bound himself to his people, so a husband should bind himself to his wife as his own body and give his life for her.

In this point of view sex is vastly more than body communication and marriage is more than a temporary mutual arrangement. Sexual intercourse is the ultimate physical expression of the total oneness of body, mind, and spirit that constitutes marriage. Therefore, this union of man and woman consummated marriage in Old Israel, and still functions in this capacity in Christian marriage today. This needs to be reaffirmed and fully implemented as the Christian attitude toward sexual behavior. For when sex becomes separated from the personal commitments and social controls of marriage, when at best it becomes nothing more than a physical way of saying, "I love you," then it won't be long before sex becomes a personally destructive experience. A dear price will be paid for this "freedom."

From my study of history, my experience in counseling, my understanding of depth psychology and faith, as well as from my personal observation of life, I can see some ominous implications in our cultural disregard for the mystery of marriage predicated on the sacramental aspect of sex. One's whole relational life with others, especially with the opposite sex, is undermined by this casual attitude toward sex. One's sexual life is always degrading unless it reflects the beauty, fidelity, and permanence of God's love for mankind expressed in Jesus Christ. Somehow the church needs to make this clear; but we have been either negative or painfully silent about human sexuality. We have left sex education to the home and school, and neither is doing the job satisfactorily.

Yet I know pastors who have been criticized and censored for their attempts to be forthright and open about sex in preaching and counseling. Young people and adults hesitate to take their pastor into their confidence in dealing with their sexual questions and problems. Frankly, I find most people very reluctant to admit they have any concern in this area when I counsel with them as a pastor, making it very difficult to broach the subject. Somehow we must together overcome these puritanical hangups if we want to speak persuasively to one another and to our children about the mystery of marriage and the sacredness of sex.

Society is taking advantage of our embarrassed silence, giving our children many different viewpoints of sex and marriage. Some of what it is saying scientifically is sound; but generally the covenantal aspects of sexual union which marriage is meant to protect and preserve at best are taken for granted and at worst are simply ignored. Sex education without this explicit value orientation may well deny the whole basis of a religious wedding ceremony, making the ritual and vows of Christian marriage meaningless. If we allow this to happen, something profoundly wonderful and eternally lasting will be lost in sex and marriage.

Human sexuality was meant to be a wholesome, creative part of our religious outlook and life. From creation God made us male and female. It is the intention of God that the two halves of humanity, man and woman, should come together and find fulfillment in sexual union. God created mankind's inner drive for this complete union and ordained marriage as a lasting relationship in which this male-female oneness might flower and reflect the "image of God" in which it was created. For this reason a man leaves father and mother to be joined to his wife; and the two become one body. Jesus reffirms this creative role of sex and marriage.

The marital oneness this brings into being is literally a oneness of being. It is a synthesis of the two, who from that moment of commitment and consummation in marriage cease to be two until death parts them. The children of this union are a reminder and living symbol of this one flesh in the mystery of marriage. Even when there are no children, or when the relationship is poor and fragile, the oneness of marriage remains. Those who are joined in marriage are husband and wife in one body whether they feel like it or not.

For it is not love or sex or law that binds them to each other, but God. Marriage is an irreversible process of creation in which man becomes the partner of God. What God therefore joins in this partnership, man alone is not free to put asunder.

Romantic love, therefore, neither justifies sexual indulgence nor signifies marriage. This is not to say that it is not a very meaningful part of marriage. However, to "fall in love" is not reason enough to get married; and to "fall out of love" is not reason enough to get divorced. The mystery of marriage goes much deeper than the ebb and flow of these emotional feelings. It is grounded in the creative purposes of God who made us male and female, planting within us that yearning for total and lasting union which marriage provides. Sexuality is a fundamental manifestation of this larger and deeper union which God seeks for mankind. It should be preserved as the sacrament of marriage and not be used as a pawn in the game of romantic love.

No one is saying that it has to be this way, except God; and it is quite apparent that one is free to disobey God. We do it everyday. But when we ignore the biblical insights and forget Jesus' words, we ought not be surprised when romance fades, sex goes sour, and marriage fails.

FEBRUARY

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28						

Because of a child —
men still see light
in the land of great darkness
O come Immanuel

DECEMBER

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FOLD 2

On August afternoons
a lazy fisherman
sleeps away vacation hours.
His body and his spirit rest
to wake refreshed.

AUGUST

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I will ask questions of the earth,
sifting its soil
and searching for the secret of each seed
O earth, be glad and make me glad
with God's wild joy![1]

JUNE

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JANUARY

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God put a six-pointed star
in every flake of snow.
O wonder of winter!

NOVEMBER

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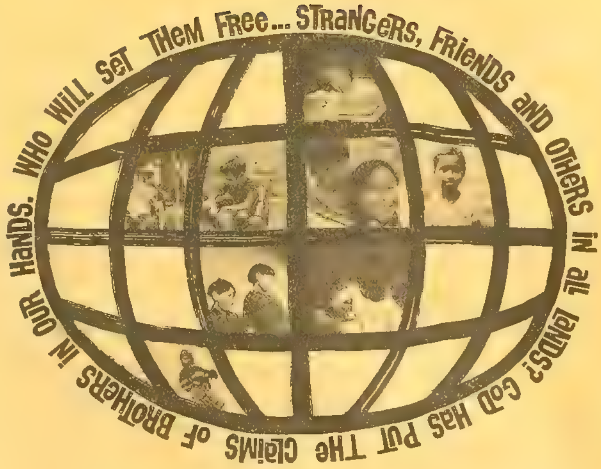
I cannot stretch my arms enough
to measure all God gives to me.
I need your arms — and his — and hers
to compass what he offers me
out of his generosity.
We must join hands
to worship thankfully.


WHO WILL SET THEM FREE... STRANGERS, FRIENDS AND OTHERS IN ALL LANDS? GOD HAS PUT THE CLAIMS OF BROTHERS IN OUR HANDS.

JULY

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A mother's arms
extend the hands of God.

MAY

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MARCH

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The wind, like the Spirit,
blows where it wills.

Like a giant book burs
loaded with learning is the world God is creating. Look closely to
discover what he writes on each new page.

SEPTEMBER

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INSTRUCTIONS FOR ASSEMBLING CALENDAR

Remove staples from the magazine. Open the calendar section so that the months July, May, and September and these directions for assembly form the bottom row. Fold in half to the right on the line marked "Fold 1." Now you should be seeing August and June as the bottom row. Fold in half again to the right on "Fold 2." Carefully cut with a letter opener or sharp knife the long sides, on the folds. Then fold, top half to bottom, at "Fold 3." Punch a hole where indicated, string a cord through the hole — and hang up your 1971 calendar.

OCTOBER

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24	25	26	27	28	29	30
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1971

FOLD 3

SOMETHING LIKE A TREE
IS SHADOWED ON THE SKY.
IS THIS THE TIME FOR MAN TO DIE?
NO, THE TREE BLOSSOMS--
AND YOU HEAR A CRY:
ALLELUIA!

APRIL

S	M	T	W	T	F	S
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Committed to what?

by LELAND NELSON

Each day we all must choose whether we will serve the Lord or whether we will turn away to serve another god. In choosing Christ, we do not make the choice one in a lifetime, once a year, or semiannually. We do not make the choice even once a day. In every experience we must decide whom we will serve.

The call of Christ that comes to us is to be the body of Christ. To be the body of Christ is to share the spirit, the mind, the involvements, the very life of our Lord. That is not easy. The way of Christ is not free from hardship and heartache. Jesus made it clear that to be his disciple means self-denial, misunderstanding, persecution, struggle, division, and suffering. Families might be split over it, and couples might part over it. It might mean deprivation and difficulty. It is the kind of price pioneers paid to cross the ocean and to cross the prairie. It means going into the unknown, but going convinced that in the unknown we will find the resources out of which to build a better world. It does not depend upon something mystical or magical, but upon human relationships and activities in which the spirit of God is present — relationships and activities which free the imprisoned, the oppressed, the outcast, the fearful, the ignorant, the poverty-stricken, and the physically handicapped.

God gives no promises that we will have ease or convenience. He does not promise comforts or prosperity. These were lacking in the life of our Lord and the early disciples. As long as we are faced with the same kind of world and the same kind of people, we can expect the same experiences and conflicts as our Lord. Jesus is asking for the kind of commitment from which most of the world turns away. He is daily asking us, "Is this the time when you, too, will turn away?"

Let there be no mistake that it was the establishment that crucified Jesus. The establishment hasn't changed much in 2,000 years; nor have the mind and spirit of

Continued on page 29

Lindsay is lively!

Don't write off the small rural church. Look more closely for signs of vitality and vigor. Take this California church for example

by EDWARD K. ZIEGLER

"The church must be where the action is! And in our day that is the inner city, or at least the affluent suburbs where the people are."

For some years now this is what the potent voices in church planning have been saying. "No church with fewer than a hundred families can survive or should think of surviving. There is no hope for the rural church; everybody has become urban. Everybody is going to town for everything. The kingdom of God is Metropolis!"

We have for too long been led by these siren voices to neglect the nurture and encouragement of the many small rural churches in every part of the land. And if any church should be able to minister creatively to rural people, it is the Church of the Brethren!

Even though California is one of the most industrialized and urbanized states, and farming is now known as "agribusiness," there are many small rural churches which are vital, growing, and in the mainstream of their communities' lives.

Such a church is the Lindsay Community Church of the Brethren, whose simple, beautiful meetinghouse in rural Tulare County is five miles from the little olive- and fruit-packing town of Lindsay, just a few miles west of the great tawny foothills of the mighty Sierra. In a very fertile section of the broad San Joaquin Valley, it is surrounded by misty olive groves, orchards of peaches, plums, oranges, and pomegranates, dark green vineyards, and fields of cotton, grain, and alfalfa. The church has been here nearly sixty years; Brethren began migrating into the agricultural area in 1910. The congregation, a branch of the Reedley church, was organized in 1912. By 1918, one hundred forty-seven members had been received by letter and seventy-nine by baptism. The church began and has remained a country church. While there have been periods of slow growth, and even times of diminishing membership, it remains a strong, vital church, deeply immersed in the total life of the community.

In the past two or three years this church has experienced a remarkable period of growth and renewal. Pastor Joe Campbell, who has served here since 1962, is a modest man who gives the credit for the remarkable vitality of this movement to a vigorous group of young adults who have really caught fire. Joe is a happy man, for he feels that this is the most rewarding pastorate in the thirty years of his ministry. "Sometimes," Joe remarked, "I feel that all I can do is keep out of the way as God works through these young people. It's a great feeling!"

Without the advantage of college and seminary training, 61-year-old Campbell has become a very resourceful and gracious pastor. He reads voluminously and attends every institute or training facility within reach. He has always served rural churches since his ordination in Southern Illinois in 1940. His people say that he inspires them, trusts them, is always open to their ideas, and builds sturdy bridges of understanding between the varied groups in the church. He listens and shares, counsels and guides. His preaching is practical, plain, very evangelical, always responding to the hungers and needs of his congregation. His wife Hazel, along with bringing up their five grown children, has usually worked at her profession as a practical nurse to supplement their meager salary. As hobbies she collects camels and makes beautiful teddy bears to sell.

While Joe and Hazel talk with a glow of love and amazement about their young adult group, they recognize

Top left: State patrolman Bill Wilson says God has helped him do his job; top center: pastor Joe Campbell builds bridges of understanding; top right: Lindsay's rural Church of the Brethren; left: Calvin Hilty, deacon and farmer, says, "We will use to the fullest what we have"; right: Gary Grasmick and Darrel Goings feel that Sunday school talk is not enough; below: Judy and Brenda Altermatt are aware of the importance of witness in both word and deed also the faithful and loyal ministry of many older folk in the church. Two couples in the church have been married over sixty-five years. The wife in one couple, Blanche Hardy, now eighty-five, still is the church's very active representative on the Community Coordinating Council, an interfaith organization serving transients and migrant workers in the area.

The church is not made up of farmers alone — only five or six men are full-time farmers. A few others farm part time and moonlight on other jobs. Several are in businesses or professions which minister directly to agriculture. So the membership is a fine cross-section of a well-balanced rural community — farmers, engineers, a highway patrol officer, teachers, nurses, small businessmen, a few retired persons.

With a reported membership of 119 last year, the Lindsay church had an average worship attendance of ninety. In the year just ended, there has been a substantial growth both in membership and in participation in all church activities. Pastor Joe reports about unique Sunday evening programs: "People start coming at five o'clock for volleyball. After an hour of vigorous play and fun for the children, everyone gathers in the church for an hour of worship or music, usually led by families in turn. I serve only as adviser to these programs, though this year they have asked me to plan one service a month."

Darrell (Bud) Goings, a young merchant, is moderator of the congregation. He and Gary Grasmick, a high school teacher, are among the leaders of the young adult group. They spoke with deep feeling and enthusiasm of the "Helping Hands" program which the group started. "We just felt that we were not getting anywhere in church or Sunday school with talk alone," said Bud. "So we had a meeting of about fifteen interested persons, and we decided to seek out some service projects right here in our community. Soon that many or more were giving a Saturday a month to service. What do we do? Well, one farmer is doing all the farm work for a widow whose husband just died. We keep up lawns for some older couples; we have painted some houses."

Grasmick reported, "We learned about a young Mexican family near Strathmore. They needed a home and a job. We found a good small house on the farm of one of our members, fixed it up, and moved them in. Then we got the young man into a job training course in Fresno. Some of us teachers were going there for extension courses, so we took him along in our car pool. They are doing fine now."

Bill Altermatt is a twenty-eight-year-old high school teacher, with a small olive nursery as a sideline. Recently he filled the pulpit while Pastor Campbell was on vacation. He feels a very strong call to a lay ministry, speaking and bringing inspiration wherever he may be needed. His wife Judy, a beautiful young teacher, really sparkled as she talked about the deepening spiritual life of the Lindsay church. She thought one of the sparks which kindled the fire was brought by a young girl from the Teen Challenge program, who spoke in the church a year ago. This girl, who had come back marvelously from bad drug trips, said to the hushed congregation one night, "If you people don't care, then who will care?" Both the Altermatts are deeply aware of the great spiritual needs of the community, and of the importance of their witness being both word and loving service.

Bill Altermatt's younger brother Roger was refused a CO classification when he registered a few years ago. After exhausting every channel of appeal, he decided that he must take his stand at whatever cost. When called to the induction center at Fresno, he refused to step forward and take the oath. He was arrested, tried, and convicted, facing a five-year prison sentence. His pregnant young wife Brenda stood by him loyally, and he says the whole church was with him. Then an amazing thing happened. Instead of sending Roger to prison, the federal judge gave him a two-year suspended sentence, to be served under the direction of the church. He has just completed this service, as an aide in the retarded children's section of Porterville State Hospital, just a few miles from his home.

One of the most colorful of these young adults is Bill Wilson, a tall, rugged twenty-six-year-old California highway patrol officer. He has served in this profession more than five years. When asked how his faith jibed with his job, Bill thought a long moment and then said, "Christians are needed in all professions, especially mine. It isn't easy, but I try to enforce the law the way I think Jesus would. I honestly try to treat every person as a child of God, whether he is black or white, rich or poor, drunk or sober."

Officer Bill and one of his colleagues have acquired quite a reputation for their unrelenting pursuit of drunken drivers. As a result, the accident rate in Tulare County from drunken driving has decreased sharply. He modestly showed a citation from the State Highway Patrol which he had received for skillfully disarming a woman who had a high-powered rifle trained on him and a fellow officer. Says Bill, "So

'We are developing in the church a deep and constant sensitivity so that we habitually react to needs as Christians'

far, God has always helped me to do my job without killing." When he was asked about his reaction to obscenity and being called a "pig," Bill smiled. "I honestly don't have any bad reaction. Indeed, I dare not react. And as long as a mob is yelling, it isn't dangerous. I really don't hate anyone, no matter what he calls me."

Bill commented about the Helping Hands program of the church. "The idea is to help others, to witness by service. There are no strings to what we do, no publicity, no pressure to come to our church. Really, the program is helping us more than it helps others. I think that what is happening is that we are going beyond calculation, beyond stopping to think of motives. We are developing in the church a deep and constant sensitivity so that we habitually react to needs as Christians."

One of the older deacons, Calvin Hilty, sat and talked in the shade of a tree after helping his three teen-agers prepare their Holstein heifers for exhibit in the county fair. "Why is our church so alive?" He pondered a moment. "I think that it is because people like to pool their rich variety of experiences and skills. And I think they all like having our church out in the country. They come here from Porterville, twelve miles one way, from Visalia, fifteen miles in another direction, from Lindsay, Strathmore, and the farms, because our church offers them vital worship and a good fellowship, as well as opportunities to serve. Will we build a bigger church? I doubt it, though some of the younger folks would like to. We will go on using to the fullest what we have. . . . Our pastor blends well all the various elements in the church. Our young adults are deeply spiritual, some rather fundamentalist; but they all want to serve, and they all love each other."

In recent years Reedley, Lindsay's mother church, has had a very difficult struggle to keep alive. But recently the Reedley pastor, Herbert Ruthrauff, invited the Lindsay church to send a team to conduct the Sunday service. So three young families, the Grasmicks, the Goings, and the Wilsons, drove fifty miles to Reedley and conducted the service. As these young men told what was happening at Lindsay, and as their faces lit up with enthusiasm, a spark kindled in the Reedley congregation, too, and for an hour after the service, the Reedley folk pelted the young missioners with excited questions. Now, on a recent weekend, the Reedley church joined with the Lindsay church in a great spiritual life retreat at Lake Sequoia, high in the nearby mountains. Thus, the incendiary fellowship at Lindsay, as Elton Trueblood so aptly calls it, is becoming effective.

How to explain the deepened concern and enthusiasm in this young adult group which has quickened the life of the whole church? The young people themselves say that the lively Bible study which they have been having after choir practice has been a great factor. They have found great stimulation in studying such passages as 1 Corinthians 12 and 14, and discovering firsthand the gifts of the Holy Spirit. They have really found the power and guidance of the Spirit, and they display in their conversation and in their daily living the enthusiasm and joy and power which characterized the New Testament church.

The Lindsay church is growing by leaps and bounds. It is a vital, living community of faith and power, deeply concerned to match words with compassionate deeds. Such a church cannot be hid. Nearly every Sunday a new family shows up, seeking a church home which is warm, friendly, concerned, and which blends action with words. And most of them keep coming back!

Fast-paced volleyball before Sunday evening [illegible]

Puffing, I reach the summit,
Crag stone overlook
on the chill sea
and the gray day.
I have attained the top —
and the trash can,
sign of the man-presence.
Round mound Morro Rock
Squatting in water
Topless in cloud shroud
Broods over screaming gulls,
Wingtips tasting of waves
sweeping
wheeling
scanning
feeling
For fish.

Height silence
separates
and
insulates.

Suddenly at my feet
Comes cognizance of a form I know:
Circled with sticks,
Seven pebbles are a cross
In the dirt,
And at its head
A proud once-white feather,
Jaunty tombstone
Planted by some small hand
That had borne stilled wings
Nearer their home of sky
To rest.

Suddenly at my feet
lies kindness.
Suddenly at my feet
lies the sign of caring.

I have recovered my wind.
I can go down again . . .
Down from the tender tomb
and the trash can
To the chill sea
and the gray day,
Less dismayed with crosses.

I wished for you a rose
The hue of breaking morn
But gave you also hurt —
And stabbed you with a thorn.

Though unintended pain
Was added to your woes,
Still may you not forget
I wished for you a rose.

Written of a tree given by friends in memory of Mark Schrock to Timbercrest Home, North Manchester, Indiana

Mark's tree
is love planted
and growing.

Mark's tree is
shading from sun
straightening after storm
stretching for sky.

Mark's tree is
today becoming tomorrow
and leaning into it.

Mark's tree
can be cut down,
but saplings will grow
from the stump.

FAITH LOOKS UP

My faith looks up! Where else? Faith is only one-directional. "It is the substance of things hoped for," mind you, not the trivia of favors we want. It is the essence of dreams in our acquaintance with God. There can be nothing negative or down-directional about faith.

Mine isn't the usual testimonial. Near-tragedy averted or imminent death miraculously transformed to physical well-being have never been a part of my experience: not in my life nor in that of anyone dear to me. I've seen no opening skies nor felt the brush of angel wings. Faith for me can be evidenced only in the commonplace, the daily knowledge that God is real — not for the crisis (not yet at least) but for the conventional.

I rather like it this way, since life for the most part isn't lived out on the precipice of a cliff or on the rim of a volcano. There are some dangers in the sudden revelation of God (though I believe most of us at times wish that the truth would come to us in a blinding flash of light). Such an event can be so sensational that one tends to relive it over and over until continued growth is stunted. Or one may be so caught up in the event that the supernatural aspect of God becomes more important than his humanness, his love for man.

It's a certainty that faith looks up, but too often we make the mistake of thinking that faith has to leap up, that it has to show in the statistics. We try to measure the evidence of God's existence in numbers: the number of people who joined the church last year, the increased budgets, the number of people who won God's approval by the degree of their affluence; and unfortunately we try to measure it by the state of the nation.

We have a fig tree struggling to stay alive in our backyard. Everything is against that tree: We live too far north for fig trees, and it's planted where it takes the worst of winter's blast. It freezes each winter, but each spring it sprouts from beneath the surface of the ground, and each year it grows six feet tall and produces ten to twenty figs. That tree never figures the odds against its becoming a full-grown tree or the limitation of its harvest; the roots are there, and it produces *all it can.* To try to measure faith abroad in the world today is impossible and quite beside the point.

Our pessimism that violence, war, hatred, alcohol, drugs (add all the other social problems of our time) are on the rampage and our presumptive fear that these terrible conditions have God on the run expose the shallowness of our belief and our misunderstanding of the ways of God. Problems offer challenge for real men of God.

At a conference at the College of William and Mary in July, in a purely academic setting we were exposed to the idea that for the problems of drug addiction we have no cure except God. Other forms of rehabilitation are proving useless. Our speaker had not graduated from grade school, but he had the answer, unmatched by the sources of science and research in that or other great institutions, and the dean praised him for his breakthrough in practice.

Perhaps the abjectness of our condition — our rape of the land, overpopulation, alcoholism and its terrible toll will convince us finally of our ineptness without the power of God. "God's in his heaven and all's right with the world" says to me, "He can stay there, and while the going is easy we'll manage without him." Now, perhaps, we're about to see we can't.

Faith is never up and down, because it doesn't depend on the condition of man or on the growth of church membership. It depends on power within one individually to face unafraid God and the claims he makes on one's life — no hesitance, no equivocation. One must be assured in the knowledge that confrontation with God is going to result in "things hoped for" — a joyous experience regardless of the sacrifices.

God is not on trial. He is real to me or he isn't. Faith is not bargaining power; it is counterfeited when we equate it with security, comfort, or reward. In the agony of suffering Christ said, "Into thy hands I commend my spirit." There is the esssence of faith. Walt Whitman, speaking also of the resignation of the physical aspect of life, said in "Song of Myself," "I do not know what is untried and afterward, / But I know it will in its turn prove sufficient, and cannot fail."

Faith, I believe, is the insight that, beyond the barriers of fear of what might happen to me physically, or economically, or even if all my friends despise me, God is sufficient for all these contingencies — if I can let go and put whatever talents or purposes he has for my life in his hands, with no strings, no reservations, and no regrets. There is proof all around us and assurance by God himself that this is the greatest state of man. If we can believe it, that's faith.

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Take it FROM HERE!

Another day!

The Lord made it and you.

However you feel – it's yours.

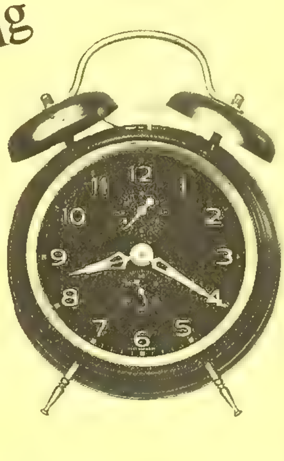
For everything there is a season, and a time for every matter under heaven. . . ." A day to bounce out of bed and sing, "Oh, what a beautiful morning," or a day to pull the covers up over your head and groan, "Oh, no, not *another* day!" Regardless of how you feel, another twenty-four hours are yours.

A commentator on the radio used to punctuate each news event with the declaration: "Time marches on!" Indeed it does. And most of us are keenly aware of its passing.

A grandfather clock divides and anouces the hour with majesty and dignity.

tick tock

ring



The staccato of the alarm clock calls us to duty. Its tick, tick, tick and nerve-shattering ring jolt our senses into reality and action. That marker of time says, "Up and at it," as it announces there's a new day dawning.

Perhaps the nervous tick of our watch regulates our lives even more demandingly. It's our constant companion, our reminder through the day that it's time to take the children, bake the pie, get the cleaning, catch the plane, shovel the snow, hear the report. Though handy, it will regiment our lives completely if we let it.

Noiselessly the hourglass remind us that time can slip through ou fingers.

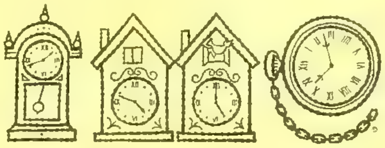
So an hour's an hour — sixty min utes, always the same. Or, is it? A four-year-old anticipating his birthday asks, "It is today, Mommie? Is it today?"

"No, not today. Just two more days." Just two more days! They wil seem like an eternity to him; but to his mother there will not be time enough with clothes to wash, house to clean, favors to make, cake to bake.

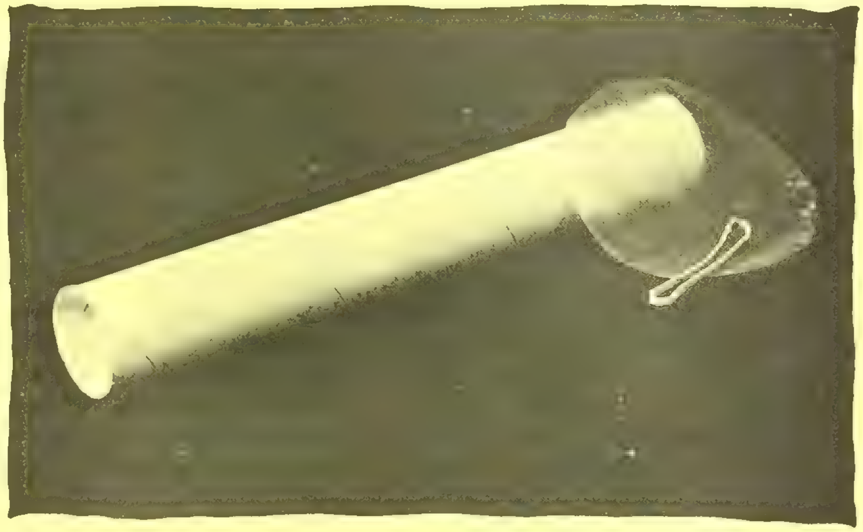
Being fifteen-going-on-sixteen has its own feeling about time. In moments of breathtaking ecstasy a teen-ager would stop the hands of the clock. But stickers plastered on car windows, notebooks, walls, and jackets complain that too much time has already passed. They demand "Peace NOW!"

To one intensely involved in an activity time seems to pass unnoticed. To one who is bored "time crawls through this desert of uneventfulness as though lame in both feet." He watches the clock incessantly, eager for release.

The days are ours to use, with some "givens," but we exercise our possibilities as human beings to the extent we decide to choose our attitudes toward each day. It is our decisions, moment by moment, that determine whether or not we glorify God in our lives.



Something to make time pass



Have you made a whistle from a willow sapling or from a wide blade of grass stretched tautly between your thumbs? Ever hummed a tune through tissue paper on a comb? Or, why not make a humdrummer for a humdrum day?

In *The King and I* Anna tells her pupils that "whenever I feel afraid, I hold my head up high and whistle a happy tune so no one knows I'm afraid." If you can't produce your own happy sound because you feel angry or anxious, gloomy or guilty, why not improvise a whistle?

Using all but the very last bit of waxed paper on the roll, I was left holding an interesting cardboard tube too good to toss away. I must have needed a whistle that day, for I immediately thought of the laughs we enjoyed with a humdrummer we used to make. It's a simple, silly little thing, but I thought someone in your family might have fun with it, too.

The tube can be found in many places — inside paper towels, aluminum foil, plastic film, tissue paper, waxed paper. It should be at least ten inches long, but not more than sixteen inches, and about one and one half to two and one half inches in diameter. Place a circle of waxed paper, larger than the tube, over one end. Secure it with a rubber band. It looks a bit like a drum; that's where it gets part of its name. With mouth slightly open, forming an "oo," hum your tune through the open end. As you hum, the waxed paper vibrates, creating an intriguing dimension to your melody.

If you want to be fancy, punch two or three holes about half an inch in diameter, beginning about one and a half inches from the covered end. Can you notice a change of tone as you play it like a flute or a piccolo?

One humdrummer makes a solo, two a duet, and three or more a humdinger of a humdrummer chorus. — GLEE YODER

This is a new feature for you!

With this issue we begin a new monthly feature designed to help you to make some discoveries about yourself and the world around you. Included each time will be an activity that you can do. Some will be easier than others, but all will use things found around the house.

SPEAK UP

Learn to praise God in new ways

How we appreciate God's handiwork: in the waving of golden grain, the rustle of aspen leaves, the flight of birds, the gliding of swan, the swimming of fish, the muscular coordination of racehorse, the scampering of deer! We admire the grace and skill of the human body, God's highest creation, in ballet, swimming, skiing, gymnastics, and Olympic feats.

Why, then, do some of us feel that when we gather to worship our Creator, the creative movement of the human body must cease; that the only acceptable movement at that time be no movement at all except that of the parts of the respiratory tract within a stolid stance of standing or sitting? Are not the muscles used for working and playing also worthy of being used for praising and praying?

> "Can it be that some persons are condemning the use in worship of an art medium because they do not understand or appreciate it?"

Can it be that some persons are condemning the use in worship of an art medium because they do not understand or appreciate it? When our Japanese student came to live with us for a year, she greeted us one morning with what sounded like "Ohio," the name of the state in which we were living at the time. However, there seemed to be no good reason to be cheerily saying "Ohio." We soon learned that the Japanese word for "good morning" sounds like "Ohio." We were hearing her sound but not understanding the meaning. Likewise, the final stance of the creative movement at Saturday night's worship service at last year's Annual Conference was to represent a fish, an early Christian symbol. We all saw the stance, but we did not all understand the meaning.

Recently National Educational Television aired two hour-long programs of Indian music. At the beginning of the first program, I was about to change channels because the music was tedious, twangy, unrhythmic (I thought), and generally boring. My son was interested so we both listened to the explanations and the playing of the entire program. By the end of the hour, we were both excited and inspired by the music. I listened quite willingly to the second program. But how often we turn off, tune out, condemn, belittle, and criticize the things which we do not understand and have not had the opportunity of experiencing! How much we miss in life!

Is it fair to object to the use of creative movement in worship because of our own limited experience? Can we be judges of the offering of the two dedicated persons whose sacred bodies praised God with their art? Do we dare widen the so-called "gap" by considering as mockery the use of the instruments which are an integral part of the lives of our young people?

We are touched by the offerings of the Magi, the offerings of little angels in beloved Christmas stories, the widow's mite. Some of the offerings I saw and felt at Saturday night's service were adoration, praise, awe, love, honesty, courage, zeal, joy, quest, and sincerity expressed by guitars, drums, piano, organ, bodily movement, voices, and rhythm — and I was touched! My two teen-age sons felt that this service was the most meaningful one of the Conference for them.

Always, there are those individuals who are out front, leading, subjecting themselves to criticisms and misunderstandings—musicians, composers, artists, inventors, medical researchers, theologians. I thank them for stretching my soul and making me evaluate and appreciate life's possibilities. Because of Saturday night's participation, I (a very traditional musician) have been prompted to start a contemporary music group in our local church. I am giving ear to the words, sounds, and feelings of music which I have been trying to ignore. I am beginning to feel an exchange of ideas and understanding between the group and myself. I am learning to praise God in new ways.

I am grateful for the courage of those who made Saturday night's worship possible, for the depth of the experience, and for God's spirit which I felt working through the lives of persons at that hour. — **Hazel Guyer**

COMMITTED TO WHAT? / *continued from page 19*

Christ. We are not called to maintain the old traditions, structures, customs, and practices but to be the ones through whom God can bring into being his more excellent way of meeting the needs of individuals and of the community. Jesus was a liberator who sought to help all men become free from that which limits and imprisons them. Like our Lord, we are called to be liberators. Therefore, those individuals who work to bring about some changes for which Jesus lived and died can expect the same response and treatment as our Lord received, and that is what causes many persons to turn back to follow a different leader. Only those who are numbered among the faithful can be the light of the world, those who hold fast to the word of life.

The call of Christ is more than a call to read the Bible and memorize scripture verses. Many of us grew up in a church where the emphasis was almost solely on doing these things. People prided themselves on being able to identify a particular part of scripture by chapter and verse whenever it was quoted. However, with all our Bible memory work, and with all the people who faithfully carried Bibles to church with them, we share the responsibility for those conditions which exist in our world today. This method failed to change the world or to lessen the exploitation, discrimination, and disease under which a large portion of the human family continues to live.

Long ago Jesus made it very clear that to hear, or to know, or to memorize the word of God was not enough. In fact, he made it very clear in both Matthew and Luke that anyone who makes this assumption is a very foolish person, building his life upon an unstable foundation which, when tested by the hard realities of life, crumbles and falls. You can memorize and quote the Bible all of your life and still go to hell.

What good does it do to quote the Bible to people who are dying, alienated, tyrannized, oppressed, ignorant, and in the midst of poverty? It is not scripture quotations they need, but a real-life relationship with a concerned, compassionate, caring child of God.

The call of Christ is not to be hearers or even knowers of the word of God but to be *doers*. It is not enough just to know the word, but to be it. It is not enough just to know about forgiveness, but to be the flesh and blood expression of it, not because someone asked for it, but because that is the very nature of a child of God. It is not enough to know the commandment to love one another, but to feel that love for every man, even for those who are difficult to love. It is not enough to know that we should go the second mile, but actually to go the second mile. It is not enough to know that we should turn the other cheek, but actually to do so. It is not enough to know that we should suffer wrong and not do wrong, or that we should return good for evil, but actually to live that way.

We are not rewarded for repeating the catechism. We are God's picked representatives who do the will of our Father in heaven. Paul was right. It is not the epistles that are written with pen and ink through which God achieves his purpose. It is through the epistles written in flesh and blood. We are called to be the incarnation of God's love and God's word.

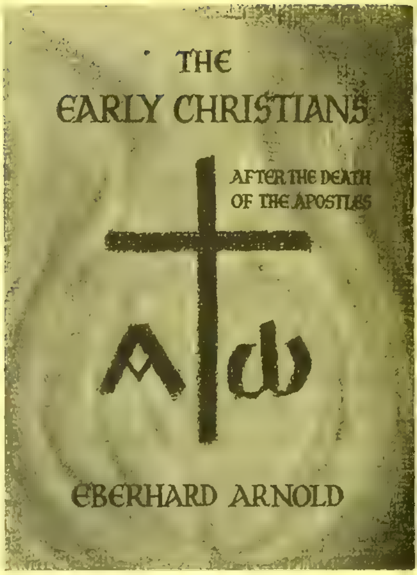
As long as people annihilate whole villages; as long as cities are being destroyed in a vicious, inhuman war; as long as 40,000 GIs are being killed; as long as millions are starving and at the same time surplus is being destroyed; as long as millions are crowded into inadequate tenements and congested ghettos; as long as millions cannot read or write and are not within reach of a doctor or medical treatment; as long as millions of persons are denied opportunity to participate in the decisions that determine the conditions under which they live — we do not have time to spend considering whether someone had proper permission to rent our church facilities. We have too much to do to spend time dealing with personal slights, injuries, or offenses, or to worry whether we can trust the integrity or accuracy of some newspaper above that of a fellow member of the church or denominational executive. We do not have time to quibble over whether the splinter in our brother's eye is bigger than the one in our own eye.

Our call is not to air our prejudices, our injured pride, or our hurt feelings. Our call is the same as our Lord's as told in Luke 4:18-19: "The spirit of the Lord is upon me because he has anointed me to preach the gospel, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, and to proclaim that now is the acceptable day of the Lord."

The call of Christ comes to each of us to be a light in the world, to be salt and to be leaven. There is no question that the gospel that Jesus came preaching is the same gospel the body of Christ must proclaim today. The heart of the gospel is found, not in individual salvation, but in collective salvation. It is not the concern of Jesus that individuals achieve it independent of other individuals, but that as a family of concerned people, we share our lives so that all men experience their deliverance and salvation together. He has not given us talents for personal advantage, but for the good of the entire human family.

Perspectives on the early church

THE EARLY CHRISTIANS, by Eberhard Arnold. Plough Press, 1970. 470 pages, $10
THE EARLY CHURCH, by Henry Chadwick. Eerdmans, 1968. 304 pages, $6.95



THESE TWO BOOKS, different as they are, would make an excellent pair as a resource for early church history. Arnold's book is a translation of an earlier German work prepared by the Society of Brothers to honor Arnold, their founder, in the fiftieth year of their existence. The work is primarily a source book of early post-New Testament materials. Arnold has collected the materials in categories dear to the faith of Brethren and members of the free church group.

There are selections on the relation of the Christian to the state, daily life and piety, confessions of faith, the influence of Jesus and his teachings, worship, and proclamation. While this material comes from writings of the early church, many of which are inaccessible to the average person, the editor has chosen mainly those materials which reflect the simple piety of the "layman" during the first three centuries.

In sharp contrast, the book by Chadwick describes the early church in terms of its political and intellectual struggles. The author, probably the most learned for this period in our time, describes with great precision and depth the various geographical forms of Christianity, how they related to each other and the Roman Empire, and how the variety of theological positions developed.

For Chadwick the history of the church is its development from a small Palestinian movement to the basis of the Byzantine civilization. He does not glory in this development, for he can see the impure motivations which prompted it and the faith compromises made in order to allow it. Still Chadwick can say it was the church which held Western society together and it was Augustine who provided the intellectual structure to make it possible (p. 288). For Arnold the history of the church is its demise. He sees this not only in the increasing political interests of the church, but even earlier when the church shifted from leadership by the Spirit to human leadership and church organization (pp. 31ff.). Chadwick writes to show us how our world is rooted in the Christian past. Arnold writes about the early church to call us back to those days when Christian love was free flowing and socially radical.

I have often made the distinction between the local church and the translocal church. The local church represents the life and action of Christianity, while the translocal represents the intellectual and political concerns. One cannot exist without the other. The local church is the vitality of Christianity, but the translocal church gives the local church stability and security by expounding the tradition and anticipating future movements of culture. These two books describe the early church from those two perspectives: Arnold has located the power of the faith; Chadwick has seen its universal implications. — GRAYDON F. SNYDER

MOVIE REVIEW

"I Never Sang for My Father"

"DEATH ENDS A LIFE, but it does not end a relationship, which struggles on in the survivor's mind toward a resolution which it may never find." This insight is the parenthesis enclosing a potently moving film, *I Never Sang for My Father* — a movie not deeply profound and at times archly theatrical, but nevertheless a cinema experience that reaches the guts of anyone who has ever been involved in a family relationship — and who does that not include?

Robert Anderson is a somewhat unapplauded major American playwright, whose forté is the glue of human relationships — its sticking and its coming unstuck. Because of this his drama is really better suited to the film medium where close-ups and intimate visual images convey as much about interaction as the author's dialogue (Anderson's *Tea and Sympathy* is the first instance I can recall of feeling the movie was better than the play). *Father* ran only briefly on Broadway, but this film version of it deserves wide exposure.

Actually, *Father* suffers from its original theatrical form — let's get rid of this one negative criticism early — by being too interior at times, giving the viewer a sense of watching a filmed play. But director Gilbert Cates compensates for this theatricality by an imaginative mixture of hand-held and set cameras, by having a number of beautifully photographed outdoor scenes, and by concentrating on the faces of the characters, thereby enhancing the interplay of relationships.

There is little plot to *Father*, for what is of interest here is the quality of relationships. Eighty-year-old Tom Garrison (Melvyn Douglas) is the father whose possessive self-love and loathing for his own alcoholic father cause him not to accept his son as a man. Gene (Gene Hackman) is caught by this lack of recognition in an ambivalence of love/hate: "I hate him — I hate hating him — I hate what it does to me because when I'm around him I shrink." But then later: "I always needed to love him."

Gene's wife has died about a year before the film begins, and he now wants to marry Dr. Peggy Thayer (Elizabeth Hubbard) and move away from his parents to California. The death of his mother (Dorothy Stickney) and the importunings of his embittered sister (Estelle Parsons) — exiled by her father for marrying a Jew — force Gene to attempt coming to terms with his feelings about his father. In a long, climactic scene they nearly touch each other across the chasm of bitterness and emasculation. But when the father refuses to admit that he could ever have asked his son for something that mattered — to sing for him as a child — the gulf swallows them both, and Gene leaves with the knowledge that it is irreparable. All that is left after the closing parenthesis is the acknowledgement of something unfulfilled: "When I hear the word *father,* it matters."

I must be careful to admit that I have a strong subjective reaction which affects my feelings about this film. Having recently lost a father-in-law before we had a chance to work out some of the same feelings here depicted; having to work out over the past few years what it means to be an adult son of a successful father; and having to come to grips with what it means to be a father for a now four-year-old son — all these place me in a vulnerable position *vis-a-vis* the emotional content of *Father.* Yet, on reflection, each of these subjective feelings seems to coinhere with universal experiences having to do with what it means to become a man or a woman. And this is the importance of *Father* — for it conveys the universal meaning behind such clichés as "generation gap" or "psychological emasculation."

Unquestionably, Melvyn Douglas gives what will be remembered as the finest performance of his career as this increasingly senile curmudgeon, drifting with his memories and too insensitive to see how his reaction to his own childhood has affected his children. Gene Hackman is equally excellent, beautifully underplaying with a brief smile or raised eyebrow the indecisive, harsh, tender, hate-filled, yet desiring-to-love son. Gilbert Cates has worked fine characterizations from each of the supporting actors.

Some social critics have pointed to the dissolution of the family as a potential and perhaps even desirable direction for our society. *I Never Sang for My Father* cuts through all that psychology and sociology to depict poignantly how our emotional lives are formulated within the family and how self-awareness and growth become possible only as we come to terms with the relationships therein evolved. It would be difficult to see this film and not come away with some insights into the necessary viability of our existence within our family life. — DAVE POMEROY

READERS WRITE / *continued*

the idea of communism, with our "brain power" instead of our man power? And I do believe our enemy is an idea. How could it be anything but that? We must have killed off most of the people who started the fighting, so why are we still senselessly killing others? People may cease to exist, but ideas can live on forever. If we could destroy this idea, perhaps then we would live in peace.

A suggestion: If perhaps peace would break out, wouldn't it be a good idea to create a department of peace to work along with the department of defense? Since peace is our goal, shouldn't we have an agency to handle it? Isn't the welfare of our nation important enough to have all the help you can get?

The undersigned feel the same as I do and we stand behind you in your efforts towards peace.

BONNIE DOUTRICH
Lebanon, Pa.

CLASSIFIED ADS

WANTED — I'm a 26-bed hospital serving a 75-square-mile, well-populated area. I am without a medical doctor and a dentist. The western hospitality here will help you any way possible. Roosevelt Memorial Hospital, Culbertson, Mont. 59218, telephone 401-787-6622.

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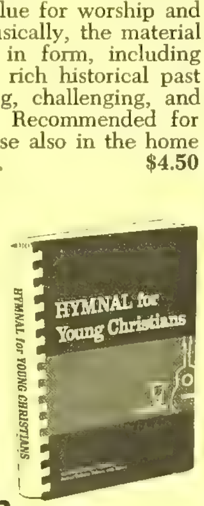

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CONGREGATION EDITION, 192 pages
$1.50 each; 5 at $1.25 each; 50 at $1.00 each

GUITAR ACCOMPANIMENT EDITION, 264 pages
$5.00 each; 5 at $4.75 each; 10 at $4.50 each

Church of the Brethren
General Offices
Elgin, Illinois 60120

If the church is for real

A few years ago a Broadway play contained a scene in which an air force captain, whose job it was to send pilots to their death, suddenly came to the realization he could not continue to sanction such bloodshed. The author had instructed the actor to turn at this point to the audience and to appeal to them to help stop the killing. The idea was to involve the audience in one man's struggle with his conscience, but neither the author nor the actor expected an immediate response.

Yet one evening a small group of viewers did respond. They left their seats and went down to the stage. They were determined to help the actor stop the killing. But the actor was caught unprepared. He said, "What do you want me to do? I'm only an actor."

We mention this particular incident because we have observed that frequently the church calls for a response that it is not prepared to take seriously. And the reason may be that we members are often more concerned about acting a part than participating in reality.

The church professes a faith and nourishes a life that invites the participation and involvement of every member. It is true that the chancel may sometimes resemble a stage and the pulpit may seem to be "three feet above contradiction." But the church of Jesus Christ contends that worship is for real: God is present; the words you hear are more than a ritual even when they are read from a holy script; and the persons you meet have made commitments and agreed to covenants which involve them personally in what God is about in today's world.

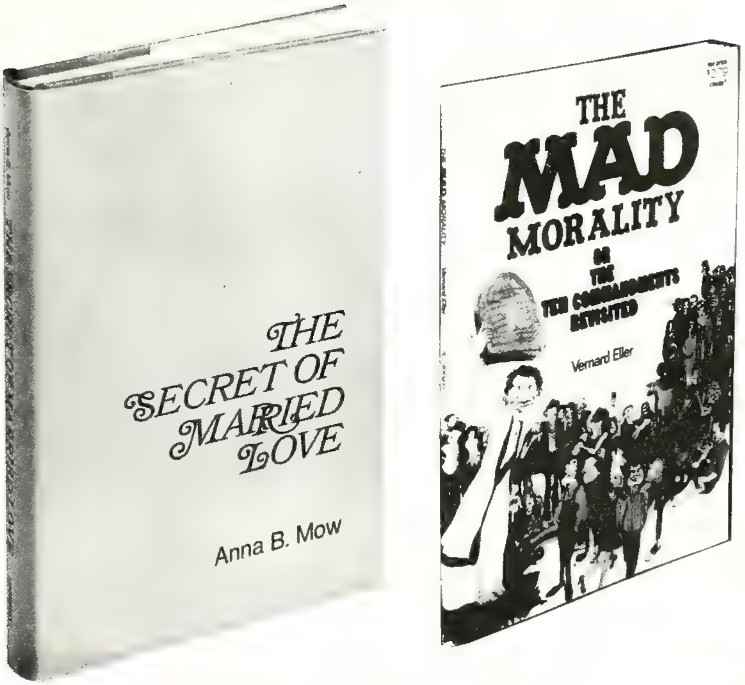
The church, therefore, carries a staggering burden: It professes to offer life, but its members are often satisfied merely to go through the motions of living — to the extent that when a person is really turned on by the promise of life and comes to us with his hands and heart open, we act as if we don't quite know what to do with him.

Let's imagine what would happen if a number of overworked, underpaid, disinherited, and disadvantaged persons of all ages came within hearing distance of the Master's invitation, "Come to me, all whose work is hard, whose load is heavy; and I will give you relief." How ready are the members of a church fellowship to welcome all who come, especially if they bring with them a new set of problems, a different style of life, a cultural background quite contrary to the cultural standards of the fellowship?

Or suppose that the church, in proclaiming its Master's invitation, echoes the words of Jesus suggesting that discipleship is demanding; that a man or woman with great possessions, for example, should first "go, sell your possessions and give to the poor . . . and come, follow me." Are the members of that church spiritually ready for a direct response to such a challenge? Or do we simply enunciate the lines correctly, feeling we have done our duty when we put them across — as a good actor should?

Or, to return to the example of the scene in the Broadway play, how ready is the church — specifically a local Church of the Brethren congregation — to stand behind any person who responds to the New Testament by saying that he, for one, will refuse to kill even though ordered to do so by some superior? Must we confess, rather awkwardly, that, yes, the words are in the script and we keep up the pretence of believing them, but after all, "What do you want me to do? I'm only an actor."

Instead of soft-pedaling the hard words of the gospel, let's listen to them anew as if we had never heard them before. And let's get them off of the stage and down into the levels where all of us live everyday. Jesus is not calling for actors, however gifted, but for plain, ordinary people who find him engaging with them in their common tasks and who respond to him where they are. And that is where his church ought to be, where a man struggles with his conscience, where a tired worker feels his weariness, where individuals fight their frustrations and grasp for a word of hope. This is where the gospel comes alive and helps persons to "enter into life." Maybe there is a need for a stage and a cast of characters, but we'd prefer to see the church composed of real persons, however flawed, however weak, who are not afraid to choose and celebrate life. — K.M.



Books

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THE SECRET OF MARRIED LOVE

Out of the experience of being married for fifty years to the same man, Anna Mow has written a book packed with sage advice to help newlyweds cope with problems arising from emotional, educational, social, and religious differences. While marriage requires self-surrender, there can be no question of submerging individuality. Mrs. Mow counsels: "The success of your marriage will depend upon learning when and where you are to be one." **The Secret of Married Love** radiates the same qualities of warmth, wisdom, and understanding that have endeared Anna Mow to thousands of readers of her earlier books. She hopes her new book will help those newly married or about to be "so that they can see the road signs that lead to fulfillment." **$3.95**

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Mad Magazine has carefully cultivated an image as a magazine with an unremitting emphasis on pure "garbage," but many readers, including Vernard Eller, have penetrated beneath the surface to appreciate Mad for its fearless stands on important moral issues. Eller explicates many of Mad's most successful satires alongside reproductions of the magazine articles, devoting chapters to each of the Ten Commandments. Young readers (and oldsters who read Mad on the sly) will enjoy rereading many of their favorite pieces, while parents will be reassured by Eller's comments — which, like Mad's, are sometimes irreverent and satiric, but always based on sound moral principles. **$2.79 paper**

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. . . in this **messenger**

2 **"Nonviolence Is the Only Way."** *A twenty-year-old member of the Church of the Brethren who was seriously wounded at Kent State University last May reflects on that experience and affirms the convictions he finds worth living for. Dean Kahler's story is reported* **by Howard E. Royer**

9 **What Will 1971 Bring?** *One observer, risking ten predictions for the new year, calls attention to significant events and emerging trends with which the churches must deal in 1971.* **by Lyle E. Schaller**

12 **The Marriage Mystery.** *Convinced that many persons will pay a dear price for their sexual freedom, a pastor argues that "true love requires the personal commitments of marriage."* **by E. Stanley Smith**

19 **Committed to What?** *It is not enough to hear the call of God or simply to know what is expected of Christians. Jesus still calls his followers to a program of action.* **by Leland Nelson**

20 **Lindsay Is Lively.** *In California there is one rural church that cannot be written off because of its size or location. Joe Campbell's congregation shows plenty of life in responding to local needs and opportunities.* **by Edward K. Ziegler**

26 **Take It From Here!** *This is the first of a new monthly series — down-to-earth, activity-centered, designed to encourage the creative participation of most members of the family.* **by Glee Yoder**

also

News of the formation of a new district (page 6); a **calendar** for the new year (page 15); **three poems** by Ernestine Hoff Emrick (page 24); **Faith Looks Up,** by Doris C. Egge (page 25); **Learn to Praise God in New Ways,** by Hazel Guyer (page 28); **Perspectives on the Early Church,** a review article by Graydon F. Snyder (page 30); and a review of the film **I Never Sang for My Father,** by Dave Pomeroy

coming soon

Evangelism has a lot of meanings. From time to time Messenger *hopes to share with its readers the particular perspectives that some Brethren have regarding this topic. Look for specific contributions by Merlin Garber, Arthur Gish, and William Longenecker. . . . Glen Weimer begins a new series devoted to aspects of prayer, with examples from scripture and contemporary writers. . . . Other features tell the story of Bethany Brethren Hospital's first fifty years . . . and reflect Iowa Kuehl's significant work in art enrichment classes in the Dixon, Illinois, public schools.*

VOL. 120 NO. 1

messenger

CHURCH OF THE BRETHREN JANUARY 15, 1971

Three perspectives on evangelism

1. Telling the Good News through visitation
2. Evangelism on a soap box
3. The home front in evangelism

PHOTO CREDITS: Cover Grant Heilman; 2 Don Honick; 12, 16 Linda Beher; 14, 15 photography by Don Honick; 17, 19 courtesy of Bethany Brethren Hospital; 20 Richard Holman; 27 "One Who Prays," woodcut by Margo Hoff, courtesy of the Fairweather-Hardin Gallery, Chicago

messenger

Kenneth I. Morse

Wilbur E. Brumbaugh

Ronald E. Keener

Linda Beher

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CONCERNED

Re: the letter "Divine Right of Kings" from V. P. Mock (Nov. 19), specifically his statement that God had nothing to do with Saul's or David's appointments to king: I would like for him to read 1 Sam. 8 — 9 and specifically 9:15-17. Also read 1 Sam. 16:1-13 for the anointing of David. True, the Lord did not want the people of Israel to have a king, but they insisted and the Lord agreed and he told Samuel each time whom to anoint.

I am greatly concerned about such statements being made about things in the Bible. Some are saying that many of the stories in the Bible are not true and that even the miracles of Jesus are not so — that they could not possibly have happened. I believe these *are* so and that with God anything is possible. Where is our faith? The Bible also says anyone who teaches these things wrongly will be held accountable (2 Peter 2:1-4).

DONNA CLARK

Delphi, Ind.

INVALUABLE MESSAGE

Following my third reading of DeWitt L. Miller's letter (Nov. 19), I cannot refrain from writing my views.

His letter has a terrific challenge. It is written with simplicity, yet so logically. It oozes with sincerity and conviction, it has hope and confidence, and it shows a sound understanding of our problems today. I think the letter is so sound in its philosophy that it should be recognized as a feature article in one of your issues, and not just as a letter.

The letter is a masterpiece that applies to every youth and adult associated with the Church of the Brethren, not just to Charles Wampler Jr. and his conviction. It contains a sound and sane philosophy for all who are concerned with our present-day problems of church and state. It has an invaluable message that should be studied by every member of our church.

NOBLE R. MILLER

Lighthouse Point, Fla.

ENCOURAGE LEGISLATION

Your report on the clergy's part in helping to resolve the grape boycott was encouraging. It was gratifying to learn that a committee was appointed to explore ways of helping small growers.

There is one thing that can be done for
small growers, whatever they grow. We c
encourage the working out of agreemen
through legislation that will favor them
their struggle for survival in the face
attempts by corporations to gobble up t
countryside. We believe in the conservati
of human resources, spending hours a
dollars to rehabilitate polio victims or
train victims of unemployment or ment
illness. So why not spend some preventati
thought and effort toward providing a favo
able economic climate for small farmers w
want to work and raise their families whe
it is easy to teach responsibility and th
character? Pushed to the city, they on
add to the problems.

Consideration is being given to placing
limit on the amount of subsidy that an i
dividual farmer can receive. Marketi
quotas can be worked out toward the sa
end. Intelligent legislators can find effecti
ways to accomplish the purpose if we w
encourage them by expressing our views
them or by electing those who share o
views. We will probably pay the cost eith
way. . . .

GEORGE HEITSMAN

Tucson, Ariz.

BIBLICAL ARGUMENT

I appreciate very much the articles y
have printed opposing abortion, especia
the recent one by Sylvia Claytor, "Abortio
Where Should We Stand?" (Nov. 19).

I have yet to hear a biblical argument
favor of abortion; I have heard only pra
matic arguments. Sister Claytor gives t
basic biblical position against abortion, a
I believe that the church should stand
that firm foundation.

JAMES POLING

York, Pa.

SOMEONE MUST DECIDE

"Do you have the right to die for the sa
of an unborn fetus and leave to the wor
two other children not yet raised? Do y
have the right to say, 'Raise my childre
I must die for my child yet unborn?' "

Our pastor asked me this question whe
I was faced with the decision to have
abortion or not to have an abortion.

Have you ever had to make the decisio
Unless you have, you are in no position
judge those of us who have had to decid

Has Sylvia Claytor (see Nov. 19) a
idea of the terrible psychological impact h
statements could make on the emotional

weak when she speaks of the abortion as an act against one of the ten commandments?

I am not advocating extreme liberal abortion laws, by any means. But how many readers, or Mrs. Claytor for that matter, are considering the statistics of young girls murdered . . . by butchers not qualified to perform [any kind of surgery]?

What about the mother who conceives in all innocence and in three months finds she cannot have this unborn child without jeoparding her own life? Does she *really* have the moral right to take a chance, knowing that someone else will have her other children to raise? . . .

I am definitely in favor of planned parenthood. But Mrs. Claytor is not consistent in her belief. If she is so set against abortion, even for medical reasons, how can she possibly advocate birth control? Isn't one simply an extreme of the other?

Oh, we of little faith! Do you think for one minute God will allow our world to become overpopulated? He said we were to replenish the earth. Where does it say in the Bible that there will be so many people that we will be sitting on each other's laps? The tragedy in Pakistan is a good example of population control.

Yes, life did begin with God. But he also gave man the knowledge to determine who shall be on the kidney machine, who shall have the iron lung, and who shall have an abortion. Someone must decide, and doctors are trained for such decisions. . . .

CATHERINE WITTLER

Sebring, Fla.

A THANKFUL LETTER

Thanksgiving has always been a time of joyous fellowship, with many families reuniting for a traditional meal. It has also been a time when all of us take a few minutes to be thankful for what we have. On Thanksgiving day, while my wife was preparing for our visit to her sister's home, she took a few minutes to write a letter to God. . . . It reflects what our attitude should be, not only on Thanksgiving but every day.

Dear God,

I just remembered today is Thanksgiving. Oh, I knew it all the time, but it is a special day, a day to remember good times. Sometimes I just live from day to day, not really thinking much of anything. Lord, sometimes

Continued on page 30

page one

It's ten o'clock on a Saturday morning, and you have a dozen household chores to complete before noon. Suddenly the doorbell rings. On your way to open the door you realize that the callers are strangers — with a mission. Could it be Jehovah's Witnesses? Mormon missionaries? Or the Salvation Army with a magazine to sell?

A friend of ours long ago decided that, when she is faced with aggressive missionaries, she will counterattack. She quickly informs the callers that she, too, has a faith, that she belongs to an active church, and that she also has literature to recommend. Sometimes she makes a bargain. She gives her current copy of MESSENGER in exchange for the magazine the caller offers to her. She may even point to a feature in her own church paper with a comment such as, "This is the way I feel," or "This is where I stand."

The only trouble with our friend's strategy is that she may not always have an extra MESSENGER on hand. That should be no problem, however, if her church realized that she can make such a good use of its literature. It should budget an item to keep her well supplied — and not only with MESSENGER but with pamphlets and booklets that are also worth sharing.

And speaking of evangelism — we were, weren't we? — there are some other ways of sharing one's faith. In this issue we offer three perspectives on evangelism, in the form of short articles that are soon to be included in a new packet of resources being assembled by the evangelism team at the General Offices. The writers are *Merlin Garber,* pastor of the Frederick, Maryland, Church of the Brethren; *Art Gish,* author and preacher from Philadelphia, Pennsylvania; and *William Longenecker,* Mount Joy, Pennsylvania, farmer and pastor of the Salunga congregation.

Other contributors to this issue include *Lillian Harris Dean,* who teaches writing at Haigazian College, Beirut, Lebanon . . . and book reviewer *Elmer Q. Gleim,* moderator of the Second church at York, Pennsylvania, pastor, and educator.

Glen Weimer, now retired and living in Urbana, Ohio, after many years in the pastorate, tells us that "all of my life has been a learning to pray genuinely, honestly, selflessly, and joyfully." Beginning with this issue and continuing once a month for several months, Glen will share some of his "learnings" in prayer as well as biblical and contemporary examples of what prayer should be.

THE EDITORS

NEWS

Periscoping General Board actions

"WE CAN DO IT!" was an expression voiced in various ways during General Board meetings in late November as members grappled with issues and decisions before the church. Their optimism was similarly expressed in a worship service led by board member Stan Davis Jr. early in the week that included a new filmed parable, "The Circus," in which the only words used are "Come on. It's all right. We can do it!"

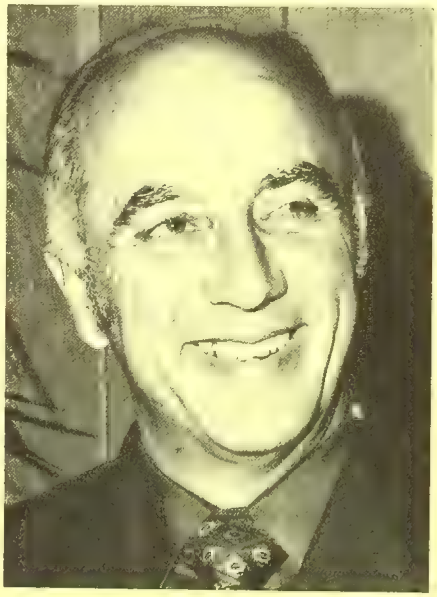
Capsulized on these two pages are actions of the General Board and its commissions. The sessions were led by the board's first lay chairman, Ira B. Peters. Among its actions the board

✔ Received an encouraging report from Parish Ministries Commission on participation of the Brethren with the American Baptist Convention for architectural and church building services.

✔ Amended provisions in the group life and medical insurance programs of the board, affecting pastors and board employees, offering generally increased benefits effective June 1, 1971. The new schedule was drawn after competitive bidding by insurance companies.

✔ Responded to a 1970 Annual Conference query calling for the establishment of an emergency fund for ministers by proposing the addition of a long-term disability benefit for insured members, effective June 1, 1971.

Ira Peters is board's first lay chairman



New name and schedule chosen for budgeting process. Self-Allocation, the process by which congregations arrive at goals for outreach giving, is to have a new name and a new schedule.

Based on findings from a series of sounding conferences (MESSENGER, Dec. 3, 1970) conducted by the stewardship enlistment team, the program is to be identified as "Partners in Mission" (through self-allocation) and goals are to be projected on a two-year basis, at a time geared to local budget building rather than to Annual Conference reporting.

The plan calls for continuation of such features as the present Five-Year Goals, primary implementation by districts, and ongoing interpretation of program. Major emphasis is to be given to the Brotherhood Fund and to the district budget, with such causes as Bethany Seminary development and the Fund for the Americas included as important aspects of the outreach of congregations and other items added at the discretion of districts and congregations.

In alternate years from congregation's budget projections, confirmation of the second year's giving would be received and special assistance by Brotherhood staff would be provided in training for effective stewardship teaching and enlistment in congregations.

The self-allocation principle, begun in 1961, was reaffirmed as "an appropriate expression of the partnership between the local congregation and the larger body of congregations."

Nigeria medical work to be extended. A program of cooperative, comprehensive health care in Nigeria's North East State was approved by the General Board following reports from World Ministries staff members Kenneth E. McDowell and Shantilal P. Bhagat and a professional health consultant, Wolf Bulle, of the Lutheran Church-Missouri Synod, who made a study of Brethren medical work there.

The program will likely involve additional facilities at Garkida and Lassa, where Brethren have health care facilities, and a substantial increase in medical personnel.

The entire program is expected to cost one million dollars. The board approved a $300,000 commitment of the Church of the Brethren to the medical program and urged its promotion as a goal to be completed by 1973, the year of the 50th anniversary of Brethren work in Nigeria.

The funds would be within the Brotherhood Fund and underwritten by General Board reserves to enable the World Ministries Commission to make firm commitments in negotiations with agencies and governments for the remaining necessary funds.

A first step in program development will be securing a qualified consulting firm to help redesign present facilities (hospitals, dispensaries, and maternity units) for more functional use and to plan for the construction of new or replacement units. After communication of the Brethren plans to the Ministry of Health in North East State, further details will be released cooperatively.

Fund to assist persecuted conscientious objectors. A fund up to $10,000 was established by the General Board for members of the church who, out of conscience and in harmony with the policies of Annual Conference and the board, face persecution from civil or military authority.

In the issuance of loans or grants, priority is to be given to individuals in jail who have exhausted other available sources of funds of their own, their family, local congregation, or district. Each request for financial help is to be considered on its own merits.

The action updates a past financial policy on the church's obligation to conscientious objectors and is interpreted as confirming the concern of the General Board for a community of support locally for any member persecuted for obedience to God.

Americas Fund Investment team established. Initial steps were taken to implement the Annual Conference action of last year in creating a Special Investment Team for engaging business-minded Brethren in the development of minority enterprises.

Using guidelines from the Fund for the Americas in the United States, the new effort — called FASIT — will seek to establish a minimum base of $50, 000 before issuing investments. In addition to providing monetary assistance, the investors, yet to be named, will work closely with recipients and share with them in a consultative role.

In reviewing the first year of the Fund for the Americas program, coordinator Wilfred E. Nolen revealed that 21 minority projects have received grants totaling $37,375. Another 20 projects had applications for funds rejected on the basis that the programs were not consistent with established purposes and guidelines.

In race education, FAUS helped underwrite 16 seminars and training events. Contributions to FAUS since the 1969 Annual Conference total $72,789, with $57,954 given during the fiscal year ending September 30, 1970.

Role of district offices assessed. While it was more than 100 years ago that Annual Conference granted official status to districts, still in the present structures of the church the role of district leadership is not clearly defined.

In an assessment by Hubert R. Newcomer, director of field services, the need was stressed for finding means of giving greater voice and visibility to district offices. "District executive leadership is becoming better trained and more professionally responsible and accountable," he said. But he also noted that currently there is no deliberate way for their voice to be heard in decision making and program planning of the General Board.

Fifteen of the present 26 districts have full-time executives; seven are involved in three joint field programs; and four are served by part-time executive leadership.

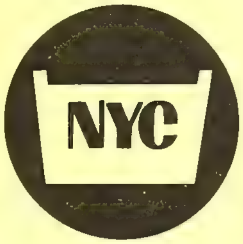
All districts are receiving the services of a field program at present at a total cost of $440,000 annually, Mr. Newcomer said, with $23,000 being provided this year as supplemental support from the Brotherhood Fund to eleven field programs.

As one response to the report, the General Services Commission urged that ways be sought to enhance the role and representation of district offices in the planning of the General Board and staff.

Funds voted for hurricane recovery. In response to rehabilitation needs following the Hurricane Celia damage in the Corpus Christi, Texas, area, the executive committee of the General Board authorized $6,500 from the Emergency Disaster Fund for use particularly among poor Mexican-American families.

The funds will provide for the services of a former VISTA volunteer who has been working in the area and who will remain there for nine more months, and for a Brethren Volunteer Service worker for 22 months.

The Brethren resources will augment those of other religious groups working at rebuilding damaged and destroyed homes and assisting families in obtaining local and federal assistance.



Foot basin symbolizes youth assembly. An old foot basin, symbolizing Brethren and the church's heritage, is the graphic representation for the 1971 National Youth Conference next August 2-6, at the University of Michigan, Ann Arbor.

While yet in the planning stages, the program under the theme "Courage to be . . . Brethren?" will follow a daily pattern of input, interaction, and inspiration.

Dealing interreligiously with peace

THE TELLING EFFECT of a peace conference seldom lies in its pronouncements but more in the relational, continuing attitudes where all peace begins — within individuals. So it was with even as unprecedented an assembly as the World Conference on Religion and Peace in Kyoto, Japan, in October.

Historian Arnold Toynbee wrote that the conference brought together the two main living schools of religion — Christianity and Buddhism — "schools that originated at opposite ends of the old world and that, between them, now command the nominal allegiance of the great majority of mankind."

Brethren participant H. Lamar Gibble, in reporting to the General Board, stressed that the impact of the conference was not in the statements produced, but in the new friendships and awareness that came in the sharing with the 210 delegates.

Mr. Gibble, peace and international affairs consultant on the World Ministries staff, attended in the place of ailing W. Harold Row, who had helped organize the global conference.

Brethren aid: Mr. Row was among the 22 religious leaders — including a half dozen Americans — who laid plans for the event last February in Istanbul, Turkey, under the chairmanship of Roman Catholic Archbishop Angelo Fernandez of India. It was in support of the world conclave that $12,000 was designated from the Norman J. Baugher Memorial Fund, established by family and friends after the death of the former general secretary of the Church of the Brethren.

The assembly represented a cross section of Anglicans, Bahaists, Buddhists, Confucians, Hindus, Jainists, Jews, Orthodox, Protestants, Roman Catholics, Shintoists, Sikhs, Zoroastrians, and smaller religious groups. They came from all quarters of the globe, and such communist-bloc countries as the Soviet Union, Cuba, East Germany, and Poland.

"The conference was a significant first step in bringing together key religious leaders from around the world to search out how they might more effectively use their influence to bring about and maintain peace in our world," Mr. Gibble observed.

Merely bringing together these leaders was a miracle in itself, he said, and might have been impossible to do a decade or two ago.

Peace sharing: It was a remarkable assembly that cut across all sectarian and political differences. Its major goal was to share among leaders of the world's major religions "knowledge of the sanctions and traditions that each major religion has for world peace and just international relations."

The Rev. Nikkyo Niwano, chairman of the international affairs commission of the Japanese Religious League, and a Buddhist, set forth the basic rationale of the Kyoto conference.

"The time has arrived," he said at the opening session, "when religions should cooperate with each other instead of antagonizing each other, in order to contribute to the cause of mankind in finding world peace."

Mr. Gibble pointed this out even more forcefully: "To recognize and admit that the religions of the world have often contributed to international conflict rather than to peace was a significant breakthrough."

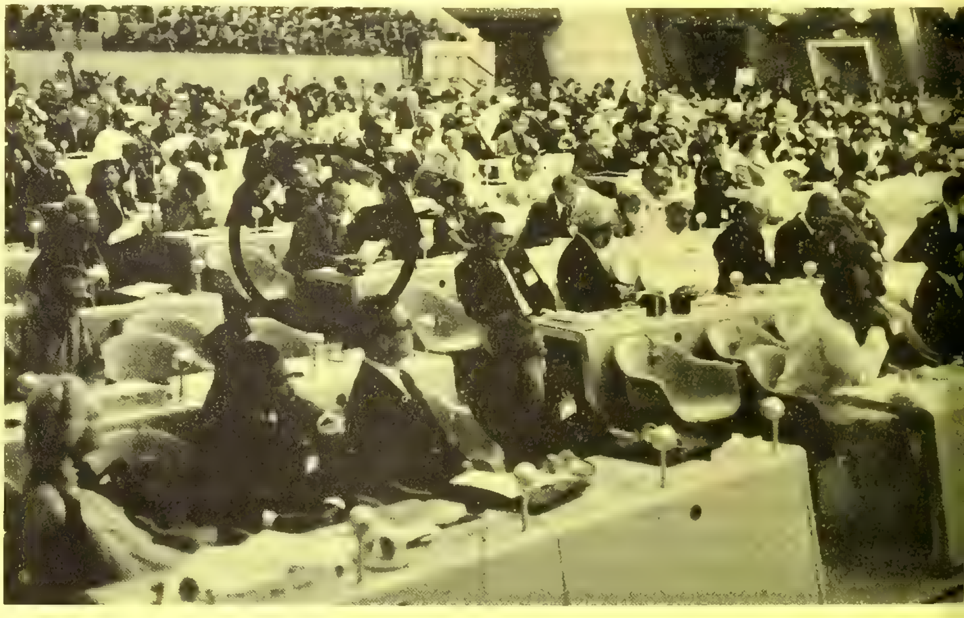
The international, interrreligious conference was almost a decade in preparation. The Kyoto meeting was the fulfillment of a dream of four U.S. clergymen — Unitarian, Catholic, Methodist, and Jewish — who in 1960 conceived the idea of organizing a world gathering on religion and peace.

The conference's antecedents were two small interreligious meetings held in New York City in 1964 and 1965; the National Interreligious Conference on Peace in Washington, D.C., in 1966; the International Interreligious Symposium on Peace in New Delhi, India (in which Brethren Desmond W. Bittinger participated), and the Japanese-American Interreligious Consultation on Peace in Kyoto, both in 1968; and the preparatory gathering in Istanbul in 1969.

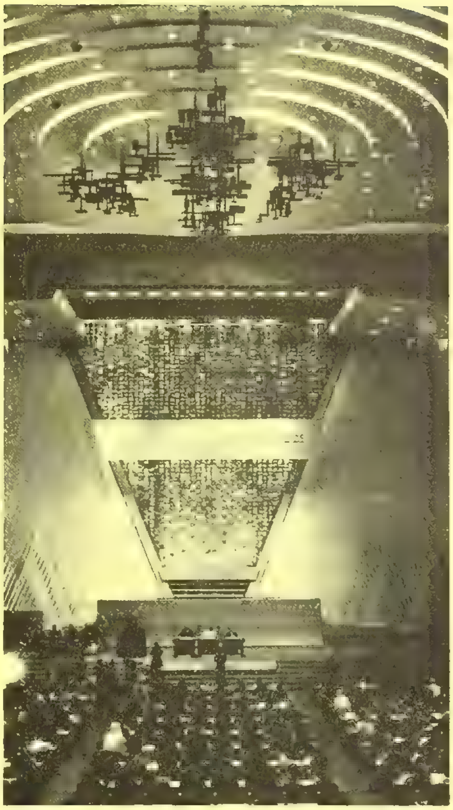
In this work during the past half decade Harold Row has been a tireless proponent. Mr. Row was twice publicly mentioned during the conference, and many expressed to Mr. Gibble their appreciation of Mr. Row's work and the support of the Church of the Brethren.

Workshops: The six days were spent

Mr. Gibble (circled, below) in plenary session of peace assembly at Kyoto, Japan



Right, International Conference Hall of peace assembly; Indian Hindu guru, Japanese Buddhists, and U.S. Protestants dialogue; Brazil's Archbishop Helder Camara and Jerusalem professor R. J. Zwi Werblowsky gave major addresses



in hearing addresses, panel presentations and discussions, workshops, plenary sessions, and prayer services. A major block of time was spent in three workshop groups on disarmament, development, and human rights and in the discussion of these reports.

The disarmament workshop resolved, among other measures, that "we religionists will learn and teach all forms of nonviolence as a means of bringing about justice." But, noted Mr. Gibble, out of pressure from Western Christians, it added that "in extreme cases, violence may become inevitable in defense of justice for people oppressed by organized society."

The development workshop rejected the notion that the industrial nations are the model of development and further declared that the problem of peace cannot be separated from the problem of development since "peace is a dynamic process creating order with justice," and justice is not everywhere secured. A nearly unanimous workshop on human rights asserted the right to conscientious and selective objection to military service.

Questionable value: One might rightfully question, as Mr. Gibble did, the value of another religious conference to draft statements. "It must be observed that the statements, excellent as they were, covered very little new territory and the few youth that were invited to the conference legitimately registered a concern regarding the passing of more 'pious resolutions' and challenged those present to 'practice what they preach.' "

Still, for Mr. Gibble, it was the vigorous dialogue that developed in the workshops during more informal moments of the conference that was its strength.

"The trust that developed through these contacts, I feel, began to bridge some of the chasms that exist between religionists and religions.

"The venerable Thich Nhat Hanh, founder and former director of the Budhist School of Social Work outside Saigon, South Vietnam, said in the concluding moments of the conference that he regretted the fact that he was able to make only some 15 new close friends because of the pressures of a busy conference schedule. He indicated that it would be the aspect of newly acquired friendships that he would cherish most."

Major speakers symbolized the cosmopolitan character of the gathering; men such as Eugene Carson Blake, general secretary of the World Council of Churches; R. J. Zwi Werblowsky of the Hebrew University in Jerusalem and chairman of the Israel Interfaith Committee; and Hideki Yukawa, Japanese Nobel Prize winner for physics. Brazil's "Bishop of the Poor," Catholic Archbishop Helder Pessoa Camara, spoke on the effectiveness of nonviolence, and Ralph D. Abernathy, president of the Southern Christian Leadership Conference in the U.S. challenged the world's major religions to begin building "nonviolent movements for peace and justice throughout the world."

New organization: The focus of the assembly and work begun at Kyoto will continue in the form of a new organization called the World Conference on Religion for Peace, with temporary offices at the Church Center for the United Nations in New York.

The continuing body will encourage the establishment of similar national and regional groups devoted to the cause of peace with justice; assist at creating a climate of opinion conducive to the peaceful resolution of disputes among nations; establish an interreligious presence at international conferences in which the influence of religion can be directly exerted on conflict resolution; and further develop the science of interreligious dialogue on peace. Secretary-general of the World Conference is Dr. Homer A. Jack, an American clergyman.

The Kyoto conference climaxed what has been a mounting interest by religious bodies throughout the world for a more aggressive peace witness. In it the Brethren found that they hold no corner on a concern for peace and nonviolence but rather that there is a partnership of interests in formulating its expression worldwide.

A smile means success

Often intelligent, but physically handicapped, the neurologically impaired child has lost some motor capabilities but not his ability to learn.

The Williamson Road Church of the Brethren at Roanoke, Va., has been involved for 1½ years in helping train such children to cope with their problems of speech, coordination, and preceptual development so they can be taught in public school.

The program began in Roanoke in 1967 when a city pediatrician and the United Cerebral Palsy Board became aware that many neurologically impaired children would be unable to "make it" in public school unless they were given intensive individual attention over a long period of time. No such school existed in the Roanoke Valley.

Need seen: Mrs. Laura Crooks of Roanoke became interested in the program, researched the needs, and enlisted the Raleigh Court Presbyterian Church in southwest Roanoke to provide facilities and finances for the program.

With two teachers and eight children that first year, Mrs. Crooks was able to place three "graduates" into school systems the following year. By 1969 the school had expanded to 22 children — too large for one class. Children living on the north side of the city and county were sent to a branch opened in the facilities of the Williamson Road Church of the Brethren. The Brethren congregation contributed $2,000 in support of the school. The two teachers are Mrs. Theodora Carter, a 1967 Bridgewater College graduate and Williamson Road church member, and Mrs. Charlean Fisher, a Hollins College graduate.

Mrs. Carter meets seven children for two and a half hours on Tuesday and Thursday each week, while some 20 other children are cared for in two groups at the Presbyterian church.

Previous work: She became interested in the program after hearing it discussed in a church school class and while a Bridgewater student had worked with retarded children in a home there.

While there is a wide range of ability and handicap in the children, all of whom have brain damage, she has observed improvement in most of them. She notes: "Improvement can be seen if only through a smile — just the fact that they respond."

Mrs. Crooks points this out too in describing the preschool's beginning: "We started our first year with a group of frightened, insecure children with a very limited background of experiences. They did not know how to relate to one another. As the year passed, many wonderful things began to happen.

"Centers of interest began to develop. Children began to talk, as best they could, not only to the teachers but to each other. We took many field trips — to the supermarket, zoo, firehouse, a department store tea room at Christmas, and on a train ride."

Leaders develop: "As experience broadened, insecure feelings fell into the background and a happy group of friends

A task, success, and relating to others help impaired child broaden experiences

took shape. We began to see class leaders develop and initiate creative play.

"Everyone, regardless of his speech problem, was making sounds, and the words 'I can't do it' were tossed away."

The Neurologically Impaired Preschool — or NIPS — stresses a language-centered program. The children are worked with individually in preceptual development. Enriched with an extensive use of music and field trips, this involvement is a vital part in the children's growth in expanding their world through experiences.

"The children returning to the program for the second year were a great help in showing the newcomers the way things were done, and they did it with a sense of pride and accomplishment," Mrs. Crooks said. Five children were placed in public schools (often in special education) at the end of the second year.

The budget this year for the north side branch underwritten by the Williamson Road church is $3,000. While there is an $18-per-month tuition, most of the pupils cannot pay even this amount. The congregation underwrites the program as well as provides scholarships for any child who cannot pay, said Harold S. Moyer, Williamson Road pastor.

Value underscored: "It is my feeling that the NIPS program is an important servant ministry," Pastor Moyer observed. "It is, of course, interracial, thus providing opportunity for persons with widely different background to share together in many ways because they have a common concern — the education of a handicapped child."

Eight more children were placed in schools last fall, after the third year of operation — in first-grade county schools, primary schools, a private school, and a school for the blind and deaf.

There are parent conferences four times a year. A mother's club was formed last March to hear speakers on child development, county and city education, and helping their children at home. They have also aided in raising funds for the preschool. Volunteers from nearby Hollins Women's College assist the teachers.

Two couples cited for mission service

FIFTY-FIVE YEARS of Christian service overseas, most of it in India, are represented in the terminations last fall of Leonard and Betty Blickenstaff and Andrew and Louise Holderreed. Both couples were cited by the World Ministries Commission of the General Board for their service to the church.

The Blickenstaffs went to India in 1940. For Leonard, son of missionary parents, it was returning to an assignment at the Brethren Hospital in Bulsar where he had lived as a child for seven years.

Physician: A medical doctor, Leonard served later at Dahanu Mission Hospital, and from 1956 to 1969 the Blickenstaffs were staff persons with the Rural Service Center at Anklesvar in public health and family planning.

Dr. Blickenstaff was recognized for his contribution in "pioneering, demonstrating, and experimenting with techniques suitable and much needed in the fields of community health care and family planning."

His mastery of the Gujarati language and his appreciation of Indian culture helped him establish a rapport with both villagers and officials. Mrs. Blickenstaff, a registered nurse, worked with village women in nutrition and child care, and, noted the citation, "by example she taught many Indian women the act of making the home a happy place for the family." They are living in La Verne, Calif.

China service: The Holderreeds first began their mission service in China in 1945 and served for more than two years before the political situation closed that field. Reassigned to India, they worked in both language areas served by the Brethren.

Their contributions were made with the United Theological Seminary in Poona, the Intermission Business Office in Bombay, the medical board of Dahanu Mission Hospital, and in a chaplaincy at the Tarapur Atomic Power Plant.

Mr. Holderreed represented the Brethren on the central working unit of the Church Union Negotiating Committee and on two occasions was recorder. The couple gave enthusiastic leadership during the crucial years of negotiation that led to the formation last November of the Church of North India.

The citation observed: "The Holderreeds have always been deeply committed to the worldwide church, its ecumenical validity, and its place in the nonreligious world. Their contributions have been varied and reflect their broad commitment to the ecumenical church and to the whole man." The Holderreeds are serving in the Tacoma, Wash., pastorate.

Now self-supporting, church celebrates early

THANKSGIVING came early for the 270-member Brook Park Community congregation in Cleveland, Ohio. October 25 marked the end of district and Brotherhood support for the congregation.

Pastor Mervin A. Cripe recounted for the congregation the impact of such support, noting that more than $65,000 came from the district and national offices since 1956.

Until 1968 some $18,345 was received for pastoral salary support. Parsonage rent and purchase monies were more than $20,000. And building and land grants for the church totaled some $15,000.

In noting the "substantial help from the mother church," Pastor Cripe said the congregation shall "ever be grateful and indebted to the many people who have sacrificed so that we might have a church here." Mr. Cripe has been pastor since 1961.

The church was started on Nov. 11, 1956, with a service by several persons in a school under the pastoral care of Charles Anderson. By January there were 22 members, and the church was chartered on June 9, 1957. The congregation had the largest increase in membership in Northern Ohio District in 1969-70.

in brief

Focusing on change

Bridgewater College will sponsor its seventy-sixth annual **Spiritual Life Institute** Feb. 9-11, examining the theme "Christian Response in Social Change."

Providing leadership for the event are Donald W. Shriver Jr., associate professor of religion and director of North Carolina State University's program on science and society . . . Matthew Meyer, a member of the Parish Ministries Commission general staff at Elgin, Ill. . . . Ernest Smith, member of the Board of Christian Concern of the United Methodist Church . . . and John J. A. McLaughlin, Danforth lecturer and chairman of the department of biological sciences at Fordham University.

Other leaders include Roy A. Johnson, pastor, Westminster Church of the Brethren; James A. Mumper, professor of history, Bridgewater College; W. Steve Watson Jr., assistant professor of philosophy and religion, Bridgewater College; and Howard A. Miller, pastor, Harrisonburg Church of the Brethren.

All sessions, including major addresses, worship, and small group discussions, will be held in the sanctuary of the Bridgewater church.

For genealogists

A frequent contributor to the historical library at the Church of the Brethren General Offices, Eugene S. Wierbach, has published a book outlining the life's story of **David Studebaker (1814-1863),** with information regarding his ancestry and descendants. Illustrated with maps, letters, and records, the book may be purchased from Mr. Wierbach at $7.50 per copy. Write Box 331, Balboa Island, Calif. 92662.

People you know

Named executive secretary for the Western Plains District, to replace the retiring Gorman Zook, is **Wilbur Hoover,** presently pastor of the Warrensburg, Mo., Church of the Brethren and an area associate secretary for the Iowa-Minnesota District. He will join the Western Plains staff Sept. 1, 1971.

Among nursing home administrators to complete a special professional training program was **Lester Kesselring,** administrator for Fahrney-Keedy Home at Boonsboro, Md. The course was given by the American Association of Homes for the Aging, the national organization of nonprofit, voluntary homes for the aging.

Howard O. Whitmer, who with his wife was a houseparent at the Brethren Fellowship House at Elgin, Ill., and who died April 26, 1970, has been memorialized with a **fund for volunteer service.** Persons wishing to contribute to the fund may send their contributions to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

Northern Indiana's district ministry commission licensed three men recently: **Michael Stutsman** at Goshen City church, **Leland Harding** at Auburn, and **Terry Hawk** at Blue River.

Middle Pennsylvania Heifer Project representative **Elwood Hunter** accompanied a shipment of heifers to Liberia in December. . . . From an interest in the medical field which grew out of his experience in volunteer service, **Carl W. Hostetter** has joined the ranks of 1,300 inhalation therapists after passing a four-hour certification examination. He is a member of the East Petersburg, Pa., Church of the Brethren.

Warren S. Kissinger, former professor at Elizabethtown College and presently working at the Library of Congress, has accepted the pastorate at the Dranesville, Va., church.

Mid-Atlantic Brethren named **Gail Petre** representative of the Church of the Brethren to the board of Brook Lane Psychiatric Center. A member of the Longmeadow Church of the Brethren, nurse Petre has held positions in hospitals in Maryland, Ohio, and Washington, D.C.

Manchester College biology faculty member **William R. Eberly** was named chairman of the environmental committee of the Central States College Association.

At Pompano Beach, Fla., the Morning Star congregation installed a new pastor, **Samuel E. Keller,** at a special Thanksgiving Sunday service. The Kellers hosted an open house for members of the church at the newly refurbished parsonage.

Called to be interim pastor at the Long Green Valley church at Glen Arm, Md., is **Ralph L. Detrick,** who began his part-time responsibilities there in December. He will provide worship leadership, special visitation, and teaching help until a permanent pastor is located.

Congregational collage

"What would God have our churches do if we were completely open to his will?" That is the question for two **clusters of congregations** in Northern Indiana who are exploring ways in which to cooperate with one another, in areas of program planning, shared pastoral and lay leadership, and congregational studies.

One cluster includes the West Goshen, Goshen City, Rock Run, New Paris, and Maple Grove congregations; the other, Agape, Cedar Creek, Cedar Lake, Auburn, and Pleasant Chapel.

As a result, youth groups are planning joint experiences, a program of church evangelism is being cooperatively pursued, and leadership training for church school teachers is being explored.

In California, two congregations of Brethren cooperated in relief efforts for victims of brush fires in the Los Angeles area. The **Imperial Heights church** spearheaded a drive to secure food, clothing, and housewares by distributing 9,000 leaflets through schools and churches. Response totaled seventy-five sacks and boxes for fire victims. Women in the South Bay congregation assisted in the project.

Deaths

Tandy, Pearl, Kinross, Iowa, on Aug. 24, 1970, aged 70
Trenary, William J., Fairview, Va., on Aug. 5, 1970, aged 78
Veale, Jack R., Modesto, Calif., on July 19, 1970, aged 18
Wean, Dottie, Charlestown, W. Va., on Jan. 18, 1970, aged 31
Whisenand, Robert V., Dixon, Ill., on May 22, 1970, aged 36
Williams, Paul R., Roanoke, Va., on June 24, 1970,, aged 71
Wineman, Jacob B., Gettysburg, Pa., on May 14, 1970, aged 95
Wise, Adeline, Middletown, Md., on Feb. 19, 1970, aged 61
Witman, Amos, Manheim, Pa., on April 13, 1970, aged 45
Yoder, Dalila, New Paris, Ind., on May 31, 1970
Younce, Raymond, Goshen, Ind., on Sept. 30, 1970, aged 69
Zuck, Abram W., Ephrata, Pa., on Aug. 1, 1970, aged 77

Three perspectives on EVANGELISM

1.

Telling the Good News through visitation

by MERLIN E. GARBER

The first principle of successful church growth is "find and reach the people." The old belief that a beautiful structure, an appealing program, a personable pastor are going to bring the people off the streets and into the church is outmoded and fallacious. People are not going to find the church. The church must find the people.

This means that definite and organized efforts to find and reach the people must be undertaken. This begins with the pastor, who must have regular days and nights for visitation. I have yet to see a really vigorous church whose pastor was not keen on visitation. The Sunday school classes must visit. The guild circles must visit. The deacons must visit.

Not long ago I spoke in a church that had grown to over a thousand members in about four years. Originally it had thirty members. The Sunday school teacher began by asking for a report of visits made by the class members. A record was placed on the chalk board. The pastor in the informal moments before the sermon called for a show of hands of those who had visited on behalf of the church during the past week. There was no question but that visitation was the highest priority.

A few weeks later I was invited to speak in one of our own churches that was within seeing distance of the other church. There was no emphasis on visitation. In fact both the Sunday school teacher and the pastor made derogatory remarks about the other church that was always "harping" on visitation and evangelism. The Brethren prided themselves on the fact that they did not stoop to such tactics for getting members. However, the other church had gained a thousand members while our own church was unable to maintain its own small and declining membership.

Some years ago I received word that a Brethren family had moved into town and were living on a certain street. When I called on them I was surprised to find that they had been there for some weeks. Of special interest was the fact that the chairman of our deacon board and another deacon lived on the same street, in fact, in the same block. I asked them if they had met the deacons. They said no. Our Brethren had not called on their new neighbors but seven members of another denomination had visited them the first week. When I chided the deacons about this, their response was typical. "They know where the church is; if they want to come, they will do it on their own." It is precisely this attitude that accounts for our staggering membership losses in a time of population expansion.

The popular word among the Brethren right now is *confrontation*. Yet we are not confronting people with the claims of Christ. We are not seeking a commitment to him. Rather, we are soliciting support for some issue in which we have found a current and possibly a passing interest. It is only when we go to people with a sense of urgency that they accept Christ and follow him that we are being evangelistic. Of course, this confrontation must be winsome and loving. The techniques must be spiritual and conciliatory. Too many of us are obnoxious and critical instead of being redemptive.

Several years ago I called on Jack. I had never met him before, and when I called at his home he was out in the yard. I introduced myself and we began talking. In the course of our conversation I found out that he had been engaged in some of the most intense battles of the war. So I asked him a question which startled him. I asked, "Jack, are you a man of your word?" He replied, "Of course, I am." Then I asked him, "Jack, in the course of those battles was there a time when in a dangerous situation you promised the Lord if he would see you through that you would live for him?" Jack replied, "Yes, I did." "Well, Jack," I said, "I have come today as God's representative to ask you to make good on your promise which for so long you have neglected to fulfill."

Jack thought for a moment and said, "I will be at church in the morning. I will come forward and make a profession of faith, and I will live for the Lord." Jack did. He has been one of our most faithful members, rarely ever missing a service. Always willing to serve in any capacity for which he feels qualified. He has been a blessing to us all.

This is what I mean by visitation evangelism. Narrow? Perhaps. Decisive? Yes.

I have often wondered how many Jacks there might be, waiting for someone to come to them and challenge them to act on what they know — to confront them with the claims of Christ and to request that they make good on the promises they have made to him.

We will never know until we call, will we?

2.

Evangelism on a soap box

by ART GISH

There is no good reason to be ashamed of the gospel. Our society is going to hell, and it is becoming more and more evident that people cannot save themselves. As we see the failure of military might, law and order, and even education, we can indeed affirm that Jesus Christ is the way, the truth, and the life. And we should say so!

Evangelism is the proclamation of a message. It is not inviting people to join our nice churches, presenting a good image in the community, or affirming society's values. Evangelism is confronting people with the gospel and challenging them to accept it. It is to call people to turn from (repent) their old life of slavery in sin to a new life of liberation in Christ. It is to call alienated and lost people into the fellowship of the new creation. This is what being the church is all about.

The witness of the church has two aspects. First it is to call sin by its name and be specific in naming those sins. The church will publicly state that militarism, pride, racism, materialism, and economic exploitation are sin. Secondly, it is to proclaim the good news that there is a way out of the mess we are in, that we can be liberated from the structures of sin, that we can live a new life. It is to point the way to salvation.

It seems very clear that the task of evangelism needs to move beyond the structure of our "regular worship services." If we are serious about evangelism, we will need to go into the streets and where the people are. We have much to learn from the civil rights and peace movements, and the fundamentalist movement at this point. Street meetings, handing out tracts, and door-to-door visitation are not irrelevant. The new emerging church will increasingly turn to such forms in its proclamation of the good news.

A very meaningful method of evangelism for me has been street preaching, and I would like to see many others try it. It was regularly used by the early church, early Quakers, and Methodists and has been gaining new acceptance recently. I offer this as one example of evangelism.

"Soap-boxing" can be a very effective way of putting a message across and getting people to begin thinking. It is a way of reaching many people who would not normally be reached. Since people keep coming and going, a thousand people can be reached in a fairly short time. An average crowd is from twenty-five to seventy-five, although I have had crowds of several thousand at one time.

Street preaching can be done most anyplace: on a street corner, public park, shopping center, or college campus. It has been done in trains and subway cars, and I even did it once in a college dining hall. The important thing is to do it where many people pass by. One should be careful not to cause traffic congestion or block doorways. In some cases one should inform the police or check if a permit is needed. Street preaching is perfectly legal. One can do it on a regular basis in the same place and soon build a congregation.

To begin, it is good to have five or ten others go with you to serve as an initial audience, help manage the crowd, and share speaking. Or you can do it alone (someone has said that street preaching takes fifteen cowards or one brave person). One begins by simply starting to speak (speak loudly) on some subject, and soon you will have a good sized audience due simply to the appeal to people's curiosity. As soon as an audience is assembled, ask for questions and allow the rest of the time for dialogue. If you are really a coward, take a group with you and simply start a discussion among yourselves. This will attract others and soon you will have a street meeting.

A street preacher must always be prepared for hecklers and disruption. Hecklers can add spice to the meeting and sharp disagreement can further dialogue. If you have helpers go with you, they can help deal with disruptive hecklers by shouting something like, "This is a democracy; let the man speak," or by getting hecklers involved in a discussion on the sidelines. Or ask the disrupter if he wants to speak. Humor should be used, especially directed toward oneself.

My usual approach is to begin speaking about some social issue (war, poverty) to get things going and then allow the discussion to develop according to the interests of the audience. Inevitably the discussion gets around to theological concerns. I then begin to share my faith more explicitly and talk about the relation of the Christian faith to what we had been discussing. In other instances I begin by talking about the faith and then relate it to social issues. In any case, the audience soon learns what I think of Christ and they are confronted with both their relation to him and their stand on social issues.

You might try it this week.

3.

The home front in evangelism

by WILLIAM LONGENECKER

I believe that evangelism is the excitement of sharing the good news that God loves us very much. In Christ, he forgives us in spite of who we are or what we've done. The gospel talks about a new day ahead even though we made a mess of the past. Yesterday does not have to determine tomorrow. The good news is that, today, life can begin to be different. Give God a chance and there is a new beginning today. Jesus Christ is always saying to people, "Come after me and I'll make you to become . . . ." We haven't seen the best yet, that still remains to be seen.

The Christian fellowship ought to show the enthusiasm in the faith that we share together. The good news is made real to us as we are surrounded by other witnesses. There ought to be an aliveness, a creative spirit, a deep sense of belonging, a togetherness that gives each one the sense that he walks with a company of people who are on an exciting pilgrimage.

So often this free, joyful spirit is lacking when we meet in our church buildings. I keep trying to let it come alive there, of course, but it seems to happen more easily when we meet more informally in our homes. At our homes we can take off our shoes, and we don't need to be dressed in our Sunday best.

We are increasingly providing opportunities for people to meet at our farm home. During the summer about twenty-five groups from various churches have used our recreational facilities. We are deeply grateful for what we have to offer in a farm-home atmosphere. The great danger is that so much of this can so easily become an end in itself.

My wife and I are in this venture together and our aim is to get beyond the fun and the games to where we can really see and know each other in Christ. We hope to be open about our own fears and failures in the hope that others can open their lives with a new sense of honesty. There are times when it seems to happen, too.

One Friday night in July a youth group from Harrisburg got caught in our garage in the worst thunderstorm of the season. The rain came in torrents for over an hour, and the electric power was knocked out nearly all that time. Some were afraid and all of us were apprehensive, but with the help of a guitar and some candles we sang some very meaningful folk songs. Our fears we all shared were overcome by our songs we all sang. When storms blow in my life, I shall remember that night we sang in the rain.

To me the best worship service we had in our congregation this past year, and the best attended, too, was that Sunday morning we met in the barn when we sat on the floor, bales of hay, or folding chairs we carried with us. Our dress was casual and we were free to express ourselves in laughter, song, and prayer. This worship was part of a camp-out our church had for a weekend.

I see the redeeming, supportive fellowship come alive at times when a volleyball player, so sure of his own ability, jumps to spike a ball for the winning point, but sees that ball go crashing into the net and the other team goes on to win. Then, in his feeling bad about his fumbling effort, the other team members put their arms around him to let him know that we are all in the game together.

Evangelism needs a framework, a situation in which the good news of Christ can be heard. That framework is an open, free, koinonia kind of fellowship in which a person feels needed, wanted, and loved.

YOUR DINOSAUR DOESN'T HAVE TO BE

Iowa Kuehl, art teacher who insists "a child does not have to fail"

Alternate 30, a wire of highway between Chicago and a nameless junction just beyond Sterling, loses its tautness at Dixon. It snakes past factories and clapboard houses, a watertower, grinds over railroad tracks. The public schools there bear the names of presidents: Washington, Madison, Lincoln. And if you leave Alternate 30 at Galena Avenue, you find them, sprawling importantly among other houses, other places where people work. I was due to find one of them, Lincoln, where I would meet Iowa Kuehl, member of the Church of the Brethren, Manchester College graduate, artist, teacher. I would visit with her, observe her classes, take some pictures, and perhaps get home for an early supper.

The metal and glass doors snapped shut behind me, and school swallowed me. Lincoln swam in the same waxy, medicinal odor I remember from junior high days — the smell that, along with the insides of certain books, and paste, and pencil shavings, means school. Glossy wooden floors, heavy with thirty-five years of varnish — a coat every summer; the cold impersonby LINDA BEHER

GRAY

ality of steel lockers wavers in the floor's reflections. The walls themselves, taken out of context, would have to belong to a school: institutional green, stippled, sharp if your bare arm brushes against the nubby texture between classes. A buzzer rasps, and children are everywhere.

Rules exact certain disciplines from them: no running, line up against the walls, as little talking as possible, no pushing or shoving. The children who come to Iowa Kuehl's art enrichment classes are the ones who fight the restrictions; the ones the other teachers dread, and maybe shout at, and finally give up on.

You've seen their faces before: the ones who torment a young teacher until she breaks into tears; whose eyes and postures dare you to cross them; or, at the other extreme, the ones so docile that you wonder what harsh regimen crushed their natural curiosity and eagerness. In all their eyes, whatever else is there, is the resignation to failure, the dim acceptance of what parents and teachers have been telling them for years: they are no good.

Thus programmed to fail, these troubled children can't perform in the usual classroom situation. Their concentration leaves them, and ten math problems engulf them as a hundred might a classmate. Their controls snap, and they throw an eraser at the boy in the next row. The punishment necessary to maintain an orderly room reinforces their bad feelings about themselves.

But Iowa Kuehl insists firmly, "A child does not have to fail." And when the troubled ones pile into her room, you begin to understand why they strain to please her and, by that, themselves, and why they crowd in to be with her before the preceding group is hardly out of the room.

Unexpectedly, but symbolically perhaps, her classroom is in the basement. The same nondescript green trails down the stairs, turning to ochre in the lower hallway and reappearing in Iowa's long, narrow room. Pipes clutter the ceiling, and thick grids of cement curve in arches among the pipes, so that the room contracts and narrows still more. WPA workers laid the forms and poured the cement for Lincoln School. They did not dream what Iowa Kuehl would do to their utilitarian walls: crowded with the children's paintings, collages, drawings, and banners, they lose their depression-molded gracelessness to color and imagination. The basement room comes alive with the children, and with Iowa. Her presence would dominate any classroom, but she fills this one, her deep voice booming and her shock of dark hair, streaked a little with gray, topping a tall, rawboned body. If you're a kid at Lincoln School, you know she's on your side, sometimes by the way that big body curves to put a strong arm around your shoulders. But mostly, you'd know anyway, just because she lets you be free to be yourself.

"Picasso is watching you," Iowa tells a group of fifth and sixth graders. "He's telling you that your dinosaur doesn't have to be gray." A pause, while the children grow into this knowledge. "What's your authority for a dinosaur's color?" The answers fly: scientists, pictures, bones. Iowa laughs. "I don't think I could tell a thing about color from the bones." The kids laugh, too, and, freed to paint their papiér-mache animals however they want, one chooses plum, one turquoise, another salmon. When the paint dries, and they know they can try anything now with color, they revel further in their new freedom, decorating the bright dinosaurs with long fringe manes and tails, pieces of fur, and great black eyes. Always they create in the glow of Iowa's praise and encouragement.

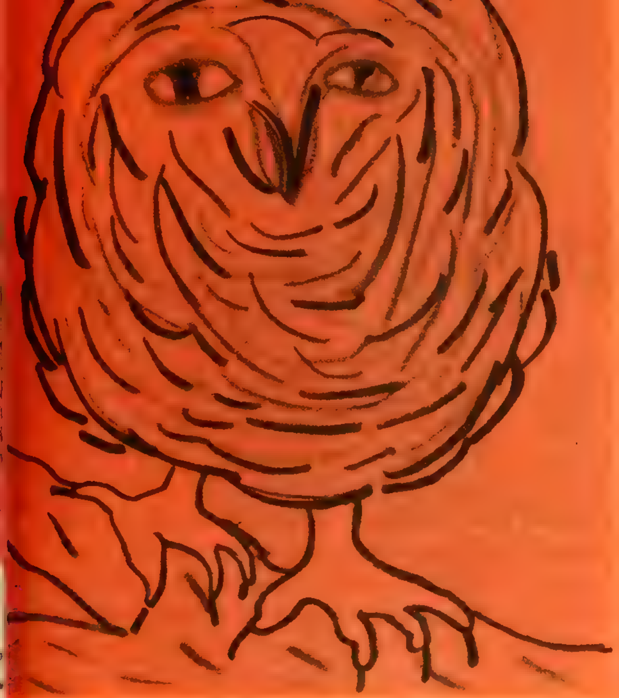
Her principal from the other school, Washington, where she teaches two days a week, Charles Malone, later puts into words the feelings I see devel-

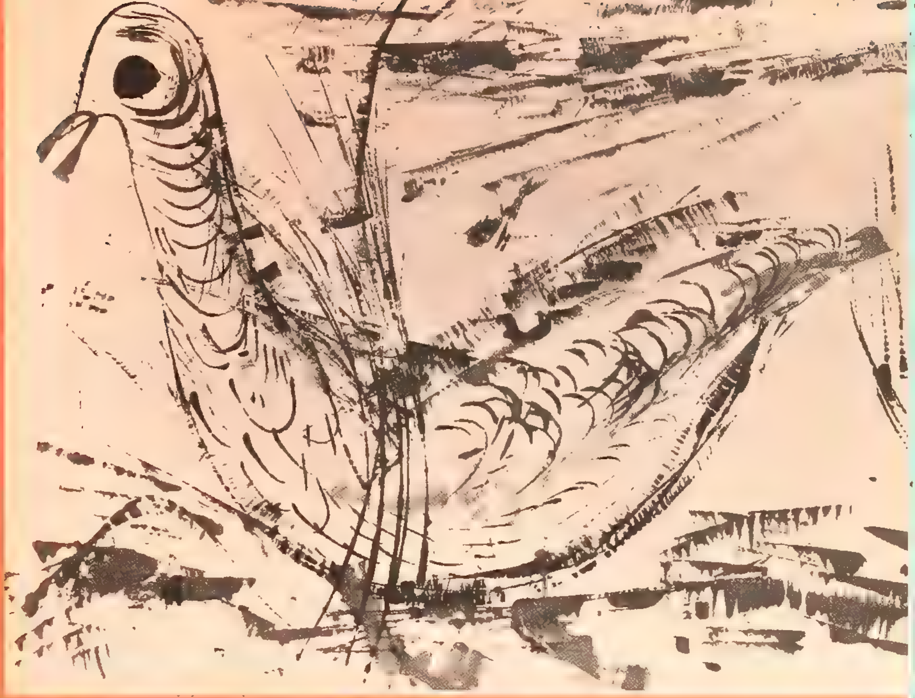
oping in the children during the dinosaur painting: "Youngsters who have never found success in other ways are able to have success in this group, which other children can't join." You sense that after an hour of classtime, the children are perhaps a bit less troubled, have gained some ground against the negative feelings that threaten to consume them.

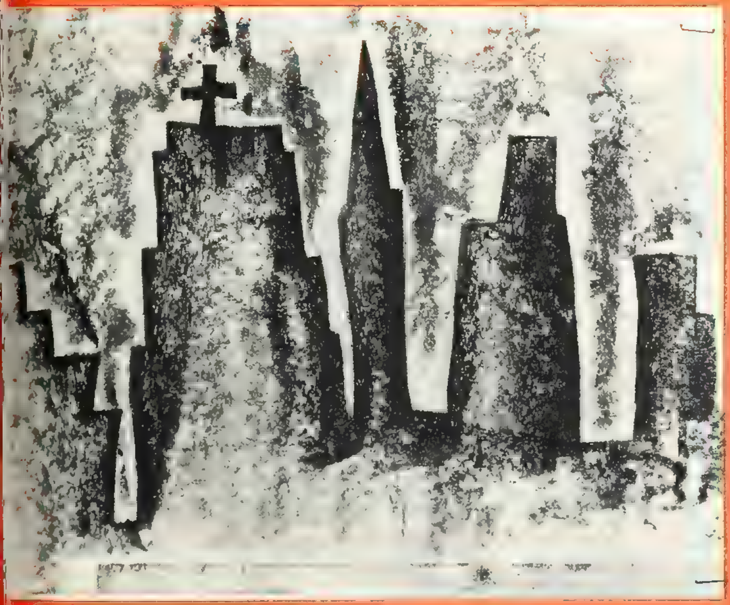
Iowa: "What is happening here is that we're 'catching a child being good' and, so the school psychologist tells me, reinforcing his good behavior." Calm acceptance of the children as persons, trust, empathy: Iowa's gentle reinforcements. They're at work when Keith shyly offers to me a book he is working on outside of class; when Virginia asks Iowa in a whisper if she might show me her paper weaving that won a prize in an art show; when Vic shares his wonder at a strange and beautiful wood fungus; when everyone becomes so engrossed in projects that the buzzer ending the hour rasps unheard.

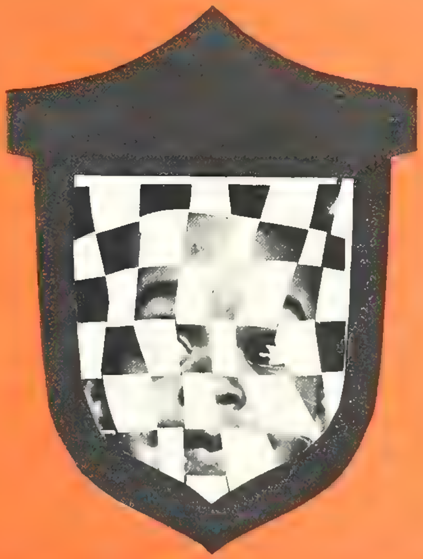
There is gentleness, too, in the intensity of the communication that children in Iowa's room can be responsible for their own behavior. Moments of excited, noisy laughter are acceptable; moments of intense concentration often follow, perhaps because Iowa reacts calmly or not at all. The children seem to accept, in this class, the fact of her trust, holding it inviolate. I am naive about trust. No teacher of mine trusted any class long enough to leave the room, to go on unsupervised errands; and we were the so-called "well-adjusted" ones — not troubled, problem-ridden kids like the ones in art enrichment. Is this and all it implies a new method, I wonder, something a scholar is proposing from the safety of his academic walls?

Iowa laughs. "Yes, there's a meth-









Top, from left: Cat with striped pants, by Gail Smith; ecology design, by Kathy Koehler: owl on flocked paper, by Timothy Taylor; card-painting of bird, by Patty Coleman. Bottom, from left: Aztec sun, by Lenora Lumzy; lion, by Cathy Fisher; cityscape, by Diana Huggins, paper weaving, by Lenora Lumzy

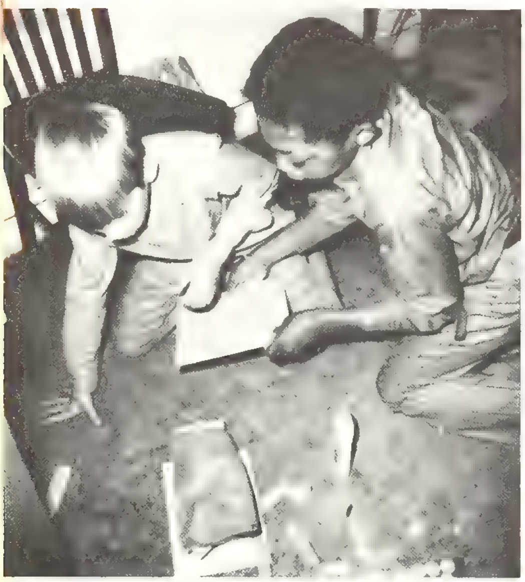
od — it's my life." Thirty years of teaching would explain some of her expertise: teaching in workshops in Ecuador, Costa Rica; teaching in a Polo, Illinois, classroom for twenty-two years; teaching art to youth groups at camps; teaching art enrichment in Dixon's public schools for three years. But it was her daughter who turned the Kuehl family toward finding other children to help, a daughter whose motor difficulties could not be overcome without many breaks from reality, interminable hospitalization, and finally placement in a home where the efforts of others brought improvement and health. In those years, friends predicted, and Iowa came to know, that she must match those efforts with giving of her own. And so, Iowa proposed to the Dixon school system remedial-style art classes which might somehow improve a child's self-concept: classes without the possibility of failure for kids who had known nothing else; classes which might call out and develop latent creative compulsions in those children; classes which would offer a release to children who could not bear to remain in one position at a desk all the day.

Iowa's own excitement about her idea caught hold of the administrators' imaginations. Larry Taylor, Lincoln school principal: "This is a conservative community. But the school board is willing to try new things. So we hired Mrs. Kuehl for an experimental kind of class in art. If the quality of the children's work were not so high, other teachers, parents, and the school board might think of art enrichment as a play period. But (and his dark eyes sparkle) it's unbelievable!"

Chuck Malone: "The art enrichment class takes children out of other classes for that hour each week. But we try to schedule them so that they aren't missing a core course, like math or English. The teachers are pretty supportive; and they know we won't let them use the withholding of the class as punishment."

Thus it is that art enrichment, dreamed of by a woman who wanted to help children be healthy, is supported by the federal government's Title I funds, which go to schools that are located in economically disadvantaged areas. Of Dixon's seven schools, Washington and Lincoln are eligible for the funds.

Consciously or not, the two principals communicate that being funded by the government heightens their already well-developed concern for their schools' children, especially the ones like Vic and Keith and Virginia in Iowa Kuehl's classes. They worry that parents, or perhaps the school board, might someday require them to be terribly specific about the way the program works: surely it must be grounded in some famous educational theory or another. . . . But though what is happening is solid educationally, Iowa, and Larry and Chuck, don't always know why. "Iowa has empathy with those kids," is how Chuck explains it. Both men's conversation reflects the experimental nature of the art enrichment program, and also its very human character: We don't always know where the experience is leading — except that it's in the right direction. We aren't sure why these kids act the way they act; their lives at nine and ten contain complexities that blur the textbook answers. We don't know how it happens, but Iowa senses their pain and reaches them, somehow.



Iowa: "Put something together in wood"

An uneasy tension erupts as Roger enters the basement room; the walls lean in. Slender, black-haired Roger, his full mouth curved into a mocking smile, his intelligent eyes snapping with anger. Wooden sticks turn into weapons in his hand. He dominates the other children in the class; and his presence tries to dominate Iowa. His pain runs deep, but through it all, he is a beautiful child to Iowa, and through it all — the belching, the clattering through pieces of wood strewn on the floor for the class's project, the insulting and inane talk — Iowa is a placid mountain, moving slowly, calmly, from one child to another. Each one there knows: Roger is out to break Iowa; his apparent lack of effect infuriates him. He does not see the agony in her eyes because she is not yet reaching him. His noises grow harsher, his insults less subtle, until he is in a sample tantrum. The other children, taking their cue from the calm Iowa, pretend to keep working, though they are measuring the stamina of Roger and of Iowa. Finally, Roger comes back to the worktable. Subdued, but still angry, he tells another child to "shut up."

Iowa, her voice low and steady: "Roger. You have been talking all hour. You do not have the right to tell another person to shut up when you talk constantly yourself." Roger is silent, thinking that one over. He works rather quietly after that. Angry rigidity has left his body. The arrogance that had earlier squared his shoulders is now simply a proud bearing. He relaxes enough to finish his project and to wander to the red color center where he discovers the surprise Iowa had planted there early in the morning — a "red cent." She hugs him, praising him for being the observant one. He does not resist the touch too much. Perhaps he has wanted that closeness all along from someone like Iowa: a person to whom he could concede strength without losing his dignity.

There is a long table in the narrow art room, full of wondrous objects: textured bark, sand, a real owl — stuffed — acorns, prickly seed pods, pine cones, tall dried grasses, smooth stones. The children stroke the owl, touch the grass, weigh the stones in their hands, sometimes try to sketch or paint some of the objects. They learn of diversity at that table, and perhaps of something in themselves which brings them to the room and to Iowa one day a week. I had come to Lincoln School, I thought, to visit with a teacher, Iowa Kuehl, and perhaps to see some children whose very names might be enough to send other teachers quaking. I left Lincoln, and Dixon, with a very different notion of what is happening everyday there: a kind of education which assumes the worth of each child, not just the ones with socially acceptable behavior; a kind of teaching which expects freedom to be responsibly handled; a kind of teacher who can love the most withdrawn or the most aggressive child. I felt new.

Bethany Brethren Hospital: The first fifty years

by MARIE WILES

Bethany Brethren Hospital is about the "goin'est" hospital in Chicago. "Wherever life needs the ministry of medicine," reads its statement of purpose, there the hospital finds its dedication. And, in its fifty-year history — commemorated in spring 1970 — the hospital has been a story of people and their dedication to a cause they believed in.

Four of those persons — Omer Maphis, Curtis Bowman, John Eller, and Vernon Showalter — reflected at the anniversary celebration on their own years of the fifty. Omer Maphis, one of the hospital's first administrators, recalled early history. Bethany Brethren hospital found its first existence in the visions of A. C. Wieand and E. B. Hoff, founders of Bethany Bible School. These two dreamed of providing education for young men and women in the healing arts as a part of their Christian training for service to persons. They envisioned a hospital, part of the Bible school, dedicated to the ministry of healing and the teaching of medical workers.

Their dream became reality with the purchase of a two-story building located across the street from the Bible school on West Van Buren Street. With remodeling, the former home and clinic of one Dr. VanDyke became a thirteen-bed hospital with an operating room which also served as delivery room, examining room, kitchen, and laboratory. There was no elevator; patients were transported up and down the winding wooden stairs on litters. Food prepared in the basement was carried up the stairs to be served to the patients.

When the hospital — known then, and until 1962, as Bethany Sanitarium and Hospital — admitted its first patients on December 31, 1920, the husband-wife team of doctors, William and Lena Sadler, performed eight tonsilectomies and one emergency surgery. The two trained nurses on duty, Fred and Ethel Strohm, worked twenty-four hours that first day because the night nurse, Miss Lela Moyer, had not yet arrived in Chicago. With over half its beds filled on the first day, Bethany was in business.

Not long after the opening Omer Maphis joined the staff. Soon he was managing a hospital that was rapidly outgrowing the small two-story building. He set about persuading the Brethren of the tremendous need for a church-related hospital that could function as a teaching institution. His efforts were successful, and in August 1929 the building was begun. In October the stock market crashed. What does one do when faced with a barely started building program and no money to continue? Many men would have called it quits, but not Omer Maphis. He saw it through and with the help of his co-workers the building project continued.

In May 1930, almost ten years after Bethany had first opened its doors, the hospital moved across the street into a modern four-story, fireproof masonry building. Omer Maphis could sleep without the fear of a hospital fire. But he managed to get scarlet fever on the day of the move and spent the next month in quarantine under the orders of Dr. Curtis Bowman, who had joined the staff in 1922. That was before the days of antibiotics.

Early doctors, l. to r.: C. B. Bowman, Frank Younker, D. L. Horning, H. L. Burke

The fourth floor was not completed until 1946. But the bed capacity was fifty, plus bassinets. The need for medical care was great, but the Depression severely limited the ability of patients to pay their bills. The next ten years were rough ones financially. Many of the employees worked for half pay or less, and creditors were promised payment whenever money became available. By 1939, though the Depression was over, Bethany was still nine months behind in its debts and salaries. It was not until 1940 that the financial situation stabilized itself.

When the hospital was born, among the statement of objectives was the following: "To build, construct, acquire, and to hold, own, maintain, and operate, and to lease and let, sanitariums, hospitals, health resorts, and institutions for the preservation of health and the prevention of disease, and for the cure and treatment of the sick. To conduct nurses' training schools and homes. . . ."

The move into the new building made possible the founding of a school of nursing. In 1931, the first nursing students were admitted and in the next nine years more than fifty young women completed their training and passed the state board examinations. It was a great disappointment to many when the school was forced to close in 1940 after it could no longer meet the increased regulations placed on nursing schools by the state accrediting agency, and finances were not available to make the necessary changes.

Though it has long been the dream that the school could reopen, current trends in nursing education indicate little hope for another teaching institution. But the hospital has not forgotten its concern for training. In 1958 the Nursing Education Council, set up as a subsidiary of the hospital, began to promote nursing education among young Brethren. In 1959 the group announced a new program of scholarships, loans, and grants, which has aided and encouraged many young people to pursue education in the nursing field. The program's being limited to Brethren has seemed too narrow an outreach with the type of community that Bethany is now serving. And so a community scholarship fund was established through gifts from the hospital trustees, the medical staff, employees, and others interested in helping inner-city youth to pursue education in the health care field. In its first year this fund made it possible for five local students to attend nursing school. Both the scholarship, loan, and grant program, managed by the Nursing Education Council, and the community scholarship fund, managed by the ten-member Community Health Council, are evidence of the concern Bethany Hospital has in the teaching area of medical care.

Curtis Bowman thus shared his reflections at the fifty-year anniversary celebration. He has been closely associated with Bethany Brethren Hospital almost since its beginning. One might say that they grew up together. As a teen-ager, Dr. Bowman played on the vacant lot which later became the site of the present hospital. In 1922, while still in medical school, he was delivering babies at Bethany Hospital. After his internship, it seemed a natural thing for him to become part of Bethany's medical staff and he continued his career until retirement in 1967, after more than forty years' involvement with Bethany's growth and the development of a competent medical staff. His contributions include much more than performing the tasks of a skilled surgeon and physician. He has lent his support and guidance through the years to the administrators of Bethany in so many areas that it is impossible to describe fully the extent of his leadership. Although he now resides in La Verne, California, he remains involved with the activities of the hospital by serving as a member of the Board of Trustees and the Nursing Education Council.

Reminiscing about the "transitional years" of the hospital John Eller, administrator from 1952 until 1966, when he accepted an appointment as executive officer of the American Protestant Hospital Association, recounted his years of service. The hospital and the seminary had been closely affiliated from the beginning. Many of the hospital's employees were associated with the seminary, either as wives of students or faculty members or as students who worked part time at the hospital to meet school expenses. The community around Bethany contained many Brethren families until the 1950s, when families began an exodus to the suburbs. By late 1950 the faces of the community took on darker colors, and income levels dropped. The community fast became a welfare community — but Bethany's financial situation did not allow for welfare patients. At that time Cook County did not pay private hospitals to care for welfare patients. The only place they could receive free medical care was at Cook County Hospital. What was Bethany to do? The hospital had always been committed to serve the community in which it was located, and now it seemed this was impossible.

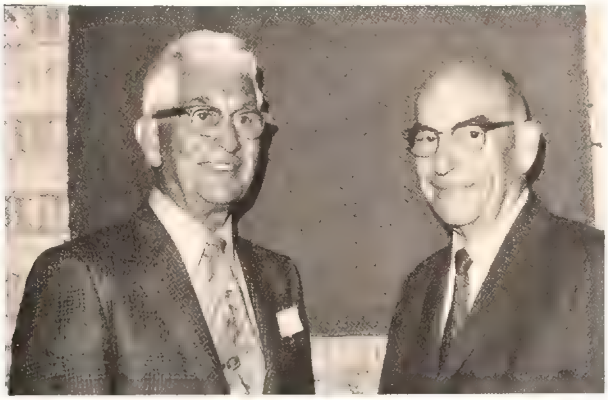
The question arose: "Is the hospital going to stay?" As John Eller stated it, this question was "never seriously discussed by the board of trustees. The question they debated was not 'Are we going to stay' but 'What are the things we must do to stay?' " The trustees viewed the hospital as committed to serve the people of the community; their vision was that as community needs changed, the hospital must find ways to serve those needs. The outlook brightened when City Hall's regulations on care for the medically indigent began changing. The burden on Cook County Hospital had become so great that the city requested private hospitals to open their doors to welfare patients. The hospitals would be reimbursed from welfare funds. Bethany responded to the request, setting the stage for other changes in the hospital's approach to the community.

In September 1968, a most unusual opportunity broadened Bethany's community outreach. Garfield Park Community Hospital, twice Bethany's size and located on the west side of Garfield Park, was almost ready to close its doors. Would Bethany be interested in coordinating services with Garfield, thus enabling the hospital to remain open? The hospital was badly needed by the community but had not been able to foresee and plan its services to benefit the people of the community.

Bethany's board of trustees accepted the challenge, opening Bethany Community Health Center on December 17, 1968. This facility is designed to provide "family doctor" oriented health services to the 10,000 residents living within the health center boundaries. In less than two years, the center has become so popular that it has outgrown its present building. Two doctors and a dentist are now seeing more than 1,200 patients each month and each month the number grows. The unique feature of the center is that it is controlled by the Community Health Council.

The fact that Bethany has become community oriented is reflected in the statistics given by Vernon Showalter, present executive director of Bethany. Vernon stated that "about seventy-four percent of our patients come from within a two-mile radius of the hospital. Not many hospitals can say this in a large metropolitan area. We are a

Below, top: Bethany's ten-member Community Health Council manages scholarships; (right) Curtis Bowman, Omer Maphis



Bethany
COMMUNITY
HEALTH CENTER

Bethany Hospital and Bethany Bible School

welfare hospital with about seventy-two percent of our patients public aid recipients."

How has Bethany Brethren Hospital managed to do what larger metropolitan hospitals have been unable to accomplish? The kind of medical staff that Bethany has is an important part of the answer, says Mr. Showalter. "We have twenty doctors who are located and practicing either within the east and west Garfield communities or very close to the edge. And the other thing that is the envy of all the other hospitals in town is the fact that the average age of these men is 40.1 years. And that is with Dr. Homer Burke (retired from mission service) averaged in."

What draws and holds these young doctors at Bethany? The biggest factor is the working relationships they encounter. And the changing outreach of Bethany Hospital is due in large part to the ability of its director to envision the future of the hospital and the community and to sense the direction Bethany needs to take in order to serve the community. Vernon Showalter and his co-workers have this ability and have used it well.

A look at the Bethany Brethren Hospital of today is a pretty challenging and exciting view, but the tomorrow's look is even more astounding. Blueprints have been let out for bids for contracts to expand the health center. The plans are to double its present capacity. Four new physicians have joined the medical staff. Garfield Park Community Hospital is planning to open a health center similar to Bethany's, thus providing the community on west side of Garfield Park with its own health care center.

And the tomorrow beyond tomorrow brings the possibility of an affiliation with a school of medicine. Once more, we are back to the twofold purpose of Bethany's founding, to serve as a teaching institution as well as to perform the healing arts. As the need for health care expands, a new hospital is in the planning, not to replace but to enlarge the present facilities. To quote Vernon Showalter, "The plan is for a 300-bed hospital. It will involve using all the present facilities, because we are talking about larger primary health care facilities, health centers, a comprehensive mental health unit with intensive care, night detoxification, daycare facilities and all that complements it, extended care facilities the subacute, and nursing home facilities for the chronic."

It sounds as if Bethany Brethren is really "with it." Other people in the health care field think so. From Vernon Showalter: "We're getting to be like goldfish in a bowl. Every hospital in town wants to come over and have a look at us. We are a curiosity, because in most situations like ours, hospitals are getting ready either to head for the suburbs or to just plain close up and quit, so they want to come and look at something that is not about to quit." Bethany Brethren Hospital's group of doctors, board members, department heads, and dedicated employees is the envy of the other hospitals — and some good-sized ones at that.

The past fifty years have been heady ones for Bethany; one can only wonder and dream what the next fifty years will bring. From the looks of things today at 3420 West Van Buren Street, they should be exciting and challenging years.

GARFIELD PARK COMMUNITY HOSPITAL EMERGENCY ENTRANCE
GARFIELD PARK COMMU SPITAL
TO 90

Let's stop talking Christianese

by LILLIAN HARRIS DEAN

Western movies are full of skies that podnuhs reach fer, dust that another Indian bites, ranches that folks are meanwhile back at, and any number of 'ems that get cut off at the pass.

And evangelical churches are full of "sinners saved by grace who covet our prayers in the things of the Lord because they carry a burden for journey's mercies as they spread the gospel to this benighted world."

In short, the youth of Harlem and the ancients of Outer Mongolia are not the only creatures whose language is incomprehensible. Evangelical Christians, who should be communicating with non-Christians, often end up speaking a foreign language called Christianese, not spoken by the uninitiated, the unbaptized, and the unconverted. Often its vocabulary is only partially understood even by Christians.

How long has it been since you read an article in a Christian magazine which mentioned "babes in Christ" or received a missionary letter asking you to "keep the prayer fires burning"?

And when Brother Jones died last spring, did your pastor announce that Jones had "rendered long and faithful service to the church as long as his health permitted, but he has now departed this vale of tears and gone to his reward"?

Robert Gunning, a communications researcher whose readability formula has helped hundreds of writers increase their ability to communicate, grades clichés as a major elevator of the "fog index." The fog index, a measure of complex and abstract words which obscure meaning, is raised several degrees by the Christian who declares that he has "caught a vision of the need for spiritual involvement that the world might be saved."

But Christians often find clichés and the fog they create quite helpful. In *Games Christians Play,* Judi Culbertson and Patti Bard humorously present several Perfect Christian Responses (PCR) appropriate for guiding teenagers, bolstering the faith of new Christians, and squelching the intellectual arguments of unbelievers. The importance of a PCR is that the Christian need not *think;* he need only know the appropriate cliché.

If we are honest, we must confess that we have all either given or received Perfect Christian Responses at some time.

"I'll be praying for you" is the most frequent cliché response. Often genuinely meant, it comes so automatically that many times the promise to pray is forgotten immediately.

I learned the value of a PCR early in life. I once belonged to a church where the young people were looked upon glaringly for "testimonies" every

Sunday evening. In order to shorten our agony, we developed a PCR which needed only slight alterations to serve us all.

When the time for youth testimonies arrived, we stood one by one, at least three per Sunday, gripped the pew ahead of us and recited: "I thank the Lord for saving me when I was eight/nine/three/fourteen and I've been happy ever since."

The over-forties breathed heavily in appreciation, and we were members in good standing for another week — having done our duty by God and the congregation. The fact that we had not been happy ever since was immaterial.

The pretested answer comes conveniently to the rescue of the Christian at a loss for something to say. Or it may provide opportunity for social lying and for a false display of concern.

Missionary candidates find the most embarrassing cliché response comes from matrons (and others) who corner the young hopeful and gush automatically:

"So! You are going to be a missionary! Why, isn't that lovely! My, you certainly must have a great deal of faith. Henry, this young lady is going to. . . ."

Now, what can you do when someone accuses you of having a "great deal of faith"? Deny it?

There is one chameleon cliché which can be used in any situation in which life's difficulties have trapped the Christian. Does he need money? Has his wife died? Is there "sin in his life"? Has his house burned? Does he have ingrown toenails? The despairing saint is told to "just trust the Lord and everything will be all right."

This PCR has the added advantage of allowing the person offering the cliché to offer nothing else. He can "leave it to God" and not do a thing to help his friend out of his plight.

Clichés, worn-out forms of speech which no longer convey any precise meaning, are sometimes defended as technical terminology needed for communication between Christians. This may be true to a limited extent.

Often, however, these theological terms are merely lazy speech habits inherited with the family Bible, familiar since childhood but not really understood at all.

People uncertain of a word's exact meaning continue to use that word or expression rather than translate it into the modern idiom because they cannot. That's why many Christians parrot phrases about "the atonement" and the "rapture" instead of witnessing in understandable language.

How many unbelievers (or even Christians for that matter) understand it when you tell them that "the only way to get saved is to be washed in the blood of the Lamb"?

Theological terms must be explained and Christian jargon eliminated if today's Christian hopes to communicate the gospel clearly.

Prayer also has its clichés. Although they are often defended as "the language of prayer," they still serve to block communication with men. Fortunately, God understands Christianese.

"Lord, bless the missionaries," is a fervent cliché, well-meant, but still a cliché. Usually the supplicant has no particular missionary in mind and has not troubled himself anyway to find out what needs "the missionaries" have. And has anyone ever decided what "bless" entails?

References to "the mercy drops which touch our hearts afresh and anew so that we might catch a vision of the grand and glorious great beyond wherein lies a crying need" fill our prayers. It is much easier to pray out loud when handy clichés are available. You can pray long-winded prayers without saying anything specific, and people will commend you on the articulateness with which you address God. Of course, these are "things which we thank and praise God for . . . ."

Another area where clichés abound is in the mysterious realm of "God's guidance." Two clichés that cover many of life's hazy situations and put Christian minds at ease are "I felt called to . . ." and "It must be the Lord's will. . . ." These clichés save a lot of explaining which might prove enlightening as well as embarrassing.

An acquaintance of mine was fired by her Christian employer with whom she had a personality conflict.

Rather than discuss the problem, he piously intoned, "Take it as the Lord's will that you are no longer to work here." Poor God gets blamed for a lot of things — human personality defects, poor planning, lack of ability, laziness. We refuse to examine the situation honestly; we prefer to "take it as the Lord's will" that our failures are inevitable.

"I felt called to . . . " and "The Lord has led me in a clear and definite way" are also safe Christianese expressions — for who can question the wisdom of the Lord? Certainly many Christians use these expressions with genuine conviction, but conviction does not always prove God's guidance. We can save ourselves a heap of explaining by latching onto the proper cliché.

These clichés may be handy for us, but new Christians and Christian young people are likely to become confused about God's leading and what com-poses "a call." The "call to full-time service" becomes a mysterious nonentity, constantly alluded to but seldom defined. And many Christians who should have gone long ago are still waiting for "the call."

The fear of not sounding evangelical enough sometimes keeps Christians in a prison of clichés. When fellow church members are likely to doubt the genuine conversion of the person who declares he has "had an experience with God" or "received forgiveness for sins" rather than stating that he was "saved" or "accepted Jesus," what motivation does he have for seeking fresh forms of expression?

One pastor in a large southern city was suspected of "modernistic" tendencies because he continually referred to the Savior as "the Lord Christ" — an obvious departure from the customary way of saying things. Did he avoid the human name Jesus because he doubted the perfect humanity of God's Son? Somehow people have the idea that theological purity is contingent on never-changing forms of speech.

Another aspect of this expression fetish is the belief that to be evangelical the Christian must express his beliefs in the Bible's exact words — and the exact words of the King James version at that!

People don't talk about "frocks" and "consumption" anymore, so why say "abideth" and "endureth"? Why declare that "we find ourselves in the midst of dire need"? Worse still is the person who speaks of the "lusts of concupiscence" and "bowels of mercy" instead of trying to translate their thought into understandable English.

David was right when he described Jehovah as his buckler and high tower. But who is kidding whom when the twentieth-century saint gets up in a prayer meeting and declares the Lord is that to him? He probably has only a vague idea of what a buckler is, but he thinks that David's figure of speech is the evangelical way of describing divine protection.

If we Christians really appreciate our faith, we must consider it carefully and then express it in current language. And if we are faithful to our commission, we will avoid using Christianese when speaking to non-Christians.

Imagine the reaction of the person unfamiliar with Bible symbolism who is told that he needs to be "washed in the blood." The gospel is made uninteresting or even distasteful by Christians who parrot such clichés. The non-Christian receives the impression that Christianity is irrelevant to his life since it cannot be expressed in modern language.

Clichés have a dampening effect on Christians, too. They don't stimulate people into action. But saying something in a new way is almost sure to arrest attention.

When I was a student in Bible college, a well-meaning instructor described to us in detail "what morbid instrospection does to the soul." We left his class morbidly introspecting to see if the shadows of dread morbid introspection afflicted us.

Another teacher took an original approach: "Some of you kids are too darned spiritual," he declared, thus communicating immediately to us "what morbid instrospection does to the soul."

More Christians need to feel this freedom in expressing themselves. Bound by tradition, we are in danger of thinking that truth is dictated by exact patterns of speech and that we will be heard by means of our vain repetitions. God is too big for that.

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The fear of not sounding evangelical enough sometimes keeps Christians in a prison of clichés

A LOT OF GROWING TO DO

is a new 16mm color-sound film, available to local congregations. "A Lot of Growing to Do" presents the teacher-training experiences of the Friendship Church of the Brethren, Linthicum Heights, Maryland.

Central to the film are the teachers' expressions that their training helped them to grow as persons and to appropriate both biblical and educational knowledge.

The film challenges congregations to evaluate their educational needs and to establish a teacher-training program. The value of such training, rather than a particular curriculum or training model, is the point of the film.

To secure "A Lot of Growing to Do" to show in your church, write: Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120. Give first and second choices for date of showing. A service charge ($2.50) and return postage are required.

A NEW FILM PRODUCED BY THE CHURCH OF THE BRETHREN!

The universal appeal of the Psalms

THE DRAMA OF THE PSALMS, by Donald Anders-Richards. Judson Press, 1970. 118 pages, $1.95 paper

PSYCHOLOGY IN THE PSALMS, by Morris A. Inch. Word Books, 1969. 202 pages, $4.95

PSALMS '70: A NEW APPROACH TO OLD PRAYERS, by Mary Perkins Ryan. Pflaum Press, 1969. 110 pages, $2.75 paper

IN *The Drama of the Psalms,* a British professor, Donald Anders-Richards, develops the Sigmund Mowinckel theory that the Psalms are chiefly cultic in purpose and background. Professor Anders-Richards surveys the various writings which lend support to this ingenious theory.

The cultic theory assumes that there was a "cult of the king" extending over a period of years following the reign of David. In association with this cult was an organization of Temple prophets as well as a group of Temple priests. The Temple prophets played leading roles in the festivals of Judah. The cult prophet led the laity in the services of enthronement for the king, and, more importantly, he led the annual New Year Festival (Psalm 110; cf., 1 Kings 1:33f.). The cult prophet also offered general intercessions on behalf of the people (Jer. 37:3ff.).

Mowinckel's theory developed because of the difficulty previous scholars had in placing most of the Psalms in some kind of historical context. He rejected the traditional interpretations as unsatisfying and incomplete. He felt that the cultic interpretation gave a more thorough perspective to the Psalms.

It is true that this theory is original, but it is based on considerable speculation. Much of the theorizing concerning an annual new year festival is based on indirect testimony from the Old Testament. Donald Anders-Richards must also accept some assumptions which run contrary to those of many scholars. For example, he presupposes that the author of Deutero-Isaiah borrowed from the Psalms when he discussed the kingship of God and the salvation of the nations. Evidence seems to point, on the contrary, to the fact that the universal kingship of God occurs late in Jewish writings rather than early.

The cultic theory does not clearly explain the diversity of views expressed within the Psalter. Here we find devotion to the sacrificial system and the Temple standing side by side with prophetic protests against reliance upon the sacrificial system. The nationalistic demand for vengeance upon enemies stands neighbor to the universal sense of Israel's missionary stewardship to the whole world. In the Psalms, pilgrim songs stand with personal prayers and group prayers. Secular songs and prose works stand with the religious poems.

The view generally held by modern scholarship is that the Psalms represent a compilation by a number of editors over a period of many years. The cultic view has not been widely accepted among American students but has been promoted chiefly in Scandanavian circles.

The Psalms were apparently preserved in a way to emphasize general religious experience rather than uniquely different religious experiences. This fact has made the Psalms useful in reinforcing the religious experience of most of us. The feelings and thoughts expressed by the Psalms are such as may be shared by many devout persons under many circumstances. This universal appeal of the Psalms opens them to reinterpretation in every decade. This is clearly evident in Dr. Morris Inch's book and in Mary Perkins Ryan's "new approach to old prayers."

Both of these volumes reflect the current state of affairs in modern Christianity. In 1968, the Uppsala World Council Assembly admitted that we are in the midst of a crisis of worship and faith. This assembly also stressed the importance of humanism in our forms of worship. It would seem that *Psalms '70* is meant to be helpful to people who have begun to question the usefulness of prayer. The author resorted to the Psalter and found the Psalms useful for

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REVIEWS / *continued*

her personal experiences. She submits these prayer-poems as prayer forms for us as we look at the goodness of God, as we anticipate his kingdom, or as we hope for life against death. The photography will prove helpful to those who use this small volume in their devotions.

Dr. Inch's volume, *Psychology in the Psalms,* selects psalms and seeks to relate them to an understanding of man. The theme of this series is that "God is needed in order to understand existential man." To some extent, he has been influenced by the current "being real neurosis," and seeks to picture the "actualized life." The road to this life is "openness to all" and "openness with every man."

Psychology in the Psalms is a book about life and draws on the insights of a wide range of poets, philosophers, psychologists, the theologians to make the Psalms portray man in God's world. Like *Psalms '70,* this book stresses the theology of hope which has recently been inaugurated in Europe. The book seeks to understand man's weaknesses and his strengths and interprets him in the light of the "wholeness" concept of the Jews. It also reinterprets the experiences of man in the light of current understandings. Dr. Inch concludes about prayer that "it is intrinsic to responsible living. . . . It reflects the cooperation of man with his Maker." — ELMER Q. GLEIM

Faith looks up

Two of the great words in the English language are the words *hope* and *expectancy,* and these words are closely related to the word *faith.* To perceive the conflicts, the changes, the crimes, and all of the other issues facing modern man, it gives me security to believe that all things work together for good for those who love God.

As one of the twenty million people who have reached the age of sixty-five or over, it gives me great satisfaction to look to my retirement years with hope and expectancy that they may be my golden years of service for others and that, in spite of the dark clouds of evil which surround the world, in God's good time all will be well for persons who love God.

This sixty-five age group has been characterized as unproductive, lonely, frustrated, pessimistic, and lacking goals for the future. Supposedly they keep looking to the past. It is somewhat difficult for one whose senses have become somewhat dimmed, whose health and physical strength may be decreasing, to look forward to these retirement years as the golden years. To face this period of life with hope and expectancy requires a faith in God which holds and assures one that in God's plan all grow old and face retirement.

Through God's guidance I am able to see myself in a new role, for there are so many services which need the wisdom and stability of age, such as committee work, creative ideas, and leadership roles in many areas. Senility need not be inevitable if one looks for the challenges and remains active. The peak of achievement comes between the ages of forty-five and eighty-five; what a void society would have were it to lose all of the great contributions of persons after they were sixty-five! Our society must give up the idea that old age is a sin or a penalty. It is a victory and an achievement. There is beauty in age and in youth, too. It thrills me to see an old man plant a young fruit tree because he is doing it for others.

There is still much that I want to do. I read of a man who, after having reached sixty-five, did nothing but wait for the morning newspaper to read the obituaries. If his name was not there, then he shaved himself and dressed. What an empty life that would be to sit and wait to die! I have a faith that looks into the future and its needs; I want to try to be useful, wishing to wear out rather than to rust out. Regardless of the status of the world now, God's will shall be done.

At the age of seventy-five Robert Browning wrote these words: "Grow old along with me! / The best is yet to be, / The last of life, for which the first was made: / Our times are in His hand / Who saith 'A whole I planned.' "

PAUL Z. RUMMEL has been a teacher for fifty years, having prepared for the classroom at Juniata College (A.B.), the University of Pittsburgh (M.A.), Harvard University (M.Ed.); and Boston University (Ph.D.). A member of the Lancaster, Pa., church, he is now retired, after having served as supervising principal and dean of York Junior College. He is active in church and community. The Rummels have two daughters, enjoy traveling overseas and in the States.

Prayer is celebration

Life is lived in the context of God. Existence is meaningful because God is, life is, and all events and experiences are carriers of the divine presence, providence, message, and specifically some aspect of his working.

Prayer is the joyous celebration of God's presence in life, history, and creation. It is the celebration of his goodness, wisdom, love, grace, and judgment in the promise and possibility of life. The depth and reality of one's prayers can be measured in terms of joyousness in celebrating the immeasurable wonder of God in life.

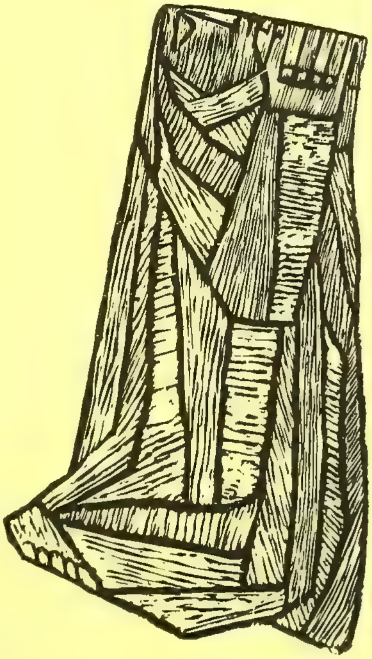
The poverty of so many prayers is that so little is celebrated. There are no tears of joy in the praying, no real sensing that we are in the hands of a gracious God and that he is addressing us in the pages of our own life and time. It is this warm, lyrical note of gladness that is missing in prayers and praying today. For many, prayer has degenerated into a cold, lifeless, dull, empty routine or habit. There is no aliveness to the grandeur of life, to the living God, present, active, revealed, working, and speaking in the multiple facets of life.

The very urge to pray, to attend to God, is God's work in us. And learning to be open to the wonder of God and life is the seedbed of the celebration of God in life and life in God.

We can then turn to the scriptures for good examples of prayers of celebration. Consider also some contemporary prayers of celebration. — GLEN WEIMER

A biblical prayer of celebration

I waited, waited for the Lord,
he bent down to me and heard my cry.
He brought me up out of the muddy pit,
out of the mire and the clay;
he set my feet on a rock
and gave me a firm footing;
and on my lips he put a new song,
a song of praise to our God.
Many when they see will be filled with awe
and will learn to trust in the Lord.
My desire is to do thy will, O God,
and thy law is in my heart.
In the great assembly I have proclaimed what is right,
I do not hold back my words,
as thou knowest, O Lord.
I have not kept thy goodness hidden in my heart;
I have proclaimed thy faithfulness and saving power,
and not concealed thy unfailing love and truth
from the great assembly.



From Psalm 40:1-3, 8-10, *New English Bible.* Other biblical prayers of celebration may be found in Psalm 23; Psalm 103; Psalm 28:6-8; Psalm 63:1-8; Luke 1:46-55, 67-69.

Contemporary prayers of celebration

Almighty God, we have seen the mark of thy hand upon the earth wherever beauty dwelled; we have felt the presence of thy spirit among us whenever fears were forgotten and sins forgiven; we have touched the wondrous joy and peace of thy kingdom wherever faith opened the wide gate of freedom to our waiting souls. Recall to us now the common circumstances, the humble hours, the unpretentious people through which thy glory ministered to our need and redeemed us from despair. This is thy hour; make us thy children, and keep us in remembrance of our deep dependence on thee, through every changing day, in Christ's name.

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For beauty, Lord, wherever our eyes have seen it, in the heavens or on the earth, in the great seas or tall trees or wide plains, in the flight of birds or the strength of beasts; for beauty heard, whether it be in the voice of man, or the music of manifold instruments fashioned by many skills, whether it be the great sounds of the storm, or the laughter of a little child; for the beauty neither seen nor heard, deeper than the flesh and higher than the stars, the grace of the heart's desire and of lasting affection, of forgiveness freely given and of hospitality boldly offered, the holiness of saints whose love opens wide the larger kingdom of the Eternal, and every gesture by which the soul holds high converse with the mystery of thy mercy; for all beauty we bow our hearts gratefully and in reverence, and for him in whom life became redeeming grace, even Jesus Christ, we give thee thanks.

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An approach to abortion

The Annual Conference Committee to Study Abortion held its first meeting in November. The following is "minutes" from that meeting. Brethren will see members of the committee did not always agree. Before drafting a more unified and final statement, they ask concerned Brethren to express themselves. Letters received by February 15, 1971, will be part of their final meeting. Mail to: Annual Conference Committee to Study Abortion, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120. — Editor

Our faith heritage

Two queries were brought to the 1970 Annual Conference concerning the question of abortion. In both instances the queries called for guidance in the face of changing laws and attitudes. With abortion, as with so many other matters, it is helpful to remember that Brethren have usually distinguished between what the church teaches and what the state requires. The Believers' Church — the fundamental vision of the Brethren — understands morality finally to be not a matter of force but of choice. Even though everyone were finally compelled to act in a way that harmed no one else, they would not be acting morally unless they chose to do so.

Believing that matters of religion and morality are ultimately voluntary matters, Brethren have at times ignored matters of legislation altogether. When they have been concerned about legislation, it is always in the direction of encouraging voluntary action rather than compelling an action by brute force. Military force, police force, capital punishment, religious inquisition, and all other activities that would destroy free response have been highly questionable to the Brethren — even when the freedom is that of the "enemy."

Two conclusions follow from such an understanding of our free obedience to God and our brotherly relationships to one another. The first is that Brethren can hardly support strict legislation against abortion with much enthusiasm. The second is that Brethren respect the human life that God has created and work for its preservation. Specifically this means that we counsel the use of birth control methods other than abortion.

The Church of the Brethren is a free church; we do not look to the government to make our decisions, but we do care what decisions it makes. Both the church and the law are dealing with a situation in our culture which has changed (population: Its sparcity threatened human survival in centuries past, whereas its density threatens human survival today), and we must act responsively. We are concerned that individuals have a choice in decisions they make. Since in the present legal system there is no moral freedom for the individual, we as a church are pledged to work for a more human law, one that allows for voluntary morality.

The social scene

In abortion, potential human life is sacrificed for some higher value. In keeping with our Christian faith, there can be no higher value than human life. However, there are those who believe that when potential life threatens to destroy existing life, a choice must be made. Even refusing to consider the problems constitutes a choice.

In our complex society there are many ways in which conception threatens life or the basic necessities of life. This is obvious when the mother's life will be lost if she continues to carry the child. Less clear decisions also force men to choose who shall die. The most obvious of these are in connection with overpopulation and pollution. There is a limit to how many people the earth can hold. If population growth continues, we will run out of standing space. While speculation varies as to when this may happen, time is irrelevant. The fact remains that it *will* happen unless the birth rate decreases or the death rate increases. An even greater threat than the lack of space is the lack of resources. Ecologists have made it clear that the earth is not an everlasting warehouse of supplies; all of our resources can and will be used up if we continue our irresponsible consumption and pollution.

The United States' population expansion is a far greater threat to the earth than that of any other country. This is so *not* because we are filling up space faster (we are only six percent of the world's population), but because we use an estimated thirty-five to forty-five percent of the earth's resources, a far greater portion than our share.

Conception further threatens existing human life due to the inequity and inadequacy of present abortion laws. Under the present system, how do we deal with the birth of a child in a poverty-stricken family who will have to live on even less? Or the already undernourished children who will go to bed even hungrier? Or the young woman who emotionally cannot accept her pregnancy and thus resorts to possible suicide? Or the woman who has already given birth to two defective children and is threatened by the possibility of a third? These and endless other examples call us to deal with the responsibility of preserving the mental and physical health of those already living. Aside from the moral question of abortion, the fact is that thousands of women each year are willing to risk their lives to unqualified abortionists rather than have another child.

While the majority of states in this country maintain tight abortion laws, other nations that legally permit abortions have found an amazing reduction in both the birth rate and in illegal abortions. Their long-term results show fewer legal abortions and a greater use of contraceptives. Public opinion across our country is pressing for the decision to be left to a woman and her doctor. In fact, some states are already moving toward this position. The real dilemma rests, however, in the question: Whose decision is it to allow an abortion and deal with the consequences, that of society or the individual?

Our society is responsible for creating all too many situations where the birth of an unwanted child is inevitable, but at the same time unbearable. Can that same society refuse to provide acceptable alternatives? We in the Church of the Brethren are concerned that an individual be given the choice in a decision he has to make. Can we refuse to let a woman make her own moral choice?

The medical-biological-health scene

The biological sciences and medicine have raised more issues than they have provided answers related to abortion. As the committee met, several of these issues found expression over and again. By sharing these, the committee hopes to illustrate their complexity and the soul-searching they caused it.

Medical and biological sciences have ever more ability to affect both creation and destruction of life. Modern contraception has made pregnancy a relatively deliberate and free option. The risk to life and physical health of the mother with respect to pregnancy and delivery is now small; the physical risk attendant to ethical medical abortion procedures is much smaller. In contrast, the risk to health and life of the clandestine, unhygenic, often desperate abortion procedure performed in our society at the present time is exceedingly high, and there are many hundreds of deaths yearly. Further technological advances in the utilization of intrauterine devices (IUDs), the "morning-after" pill, and the seemingly imminent appearance of effective oral, medication that will abort by chemical means promise to make it increasingly difficult to delineate contraception from abortion. Existing public laws with respect to abortion, therefore, appear likely to become increasingly irrelevant and unenforceable.

Human life has been seen by some simply in the potential of ovum or sperm, by others as beginning with fertilization (contraception), and by yet others as defined by the capacity for human interaction. Prior to the interactive functioning, human life is not easily distinguished from animal life — yet when can we say interaction begins? At quickening? At birth? Or prior to conception when parents wish for a child and their feelings and behavior are altered by their fantasied interaction with it? Further, the discrimination between mere existence and a distinctly human quality in life is universal, in religious thought, at least.

Psychological studies of women who undergo the abortion experience have not supported generally held beliefs regarding the emotional stress of such an experience. In the majority of cases there is general relief and no guilt reaction. In some, a brief and mild one occurs, and more severe reactions occur rarely. Among psychiatrically disturbed women who undergo abortion there is generally no loss of stability and, sometimes, even improvement. Frequently expressed beliefs regarding the occurrence of involuntary infertility, difficulty in sexual functioning, as well as depression, are simply not supported by the available evidence.

Toward those who struggle personally with these issues the larger community, and somtimes the church, has tended to deal distantly, impersonally, and judgmentally. If no longer expressed in legal prohibition, these attitudes tend to be preserved through isolating responsibility in the hands of the medical profession. Professional people, as well as their patients, have need for persons of the faith community who will undertake to share the burden of moral decision and thereby bring a fuller humanity to the lives of all.

Guidelines for moral choice: issues and commitment

As brethren in a troubled world, we seek proper guidelines to make moral choices.

We cannot delegate to any individual God's right to determine who shall live.

The defenselessness of the fetus dare not be the major issue as we decide whether or not to deny it life.

Responsible decision making calls one to think of all concerned, not only of one's self or situation.

We believe that one who destroys the life of another violates his own human potential.

The disciplined life should not inflict punishment on another because of his own wrong choices.

We believe there should be available counseling services to help persons examine the alternatives to abortion.

Given our free-church heritage and the changing social and health scenes, we recognize that abortion may be the most moral choice in some situations; however, we counsel against abortion and for the use of birth control. — NANCY FAUS, SONJA GRIFFITH, LAUREE MEYER, DONALD E. MILLER, TERRY MURRAY, MARIANNE PITTMAN, DENNIS F. RUPEL

LAMENT OF a TEEN-AGE BRIDE

BY NANCY CURTIS

The new morality . . . and freedom
From classes (what a drag);
From mom and dad (always arguing);
From homework (senseless hours);
From discipline (useless);
From church (a bore);
From conformity (a hangup).

I'm my own woman now.
Made so by one decision . . .
One hour of love and pleasure and self-gratification.
Free to look at my cheer-leading sweater hanging in the closet,
My books and basketball schedule resting on the shelf,
My material for a prom formal forlorn amid the remnants of material for maternity tops,
My medals from band and choir forsaken in the clutter of a jewelry box,
My friends passing by my window
Laughing over the gossip column in the school paper
And giggling over who will be the next to experience
The new morality . . . and freedom
For cleaning (what a drag);
For him (always arguing);
For ironing (senseless hours);
For dishes (useless);
For cooking (a bore);
For sex (a hangup).

Oh, God, if you are there,
Please let someone take this crying baby off my hands,
And let my feet dance once more.

I am so old . . . and I was never young.

READERS WRITE / *continued*

I get discouraged, thinking, why wasn't more given to me? Maybe it's the world we live in, but I criticize more than I compliment, you, God, and also my loved ones.

I was just about to scold my child for her cluttered room, but, God, I just remembered how much love she has brought into my life — unselfish love. I guess I could learn a lot from her.

I've known pain and suffering, Lord, but I have also seen the smile on the doctor's face when he says, "You are going to be fine."

There have been times when I wondered if I would have enough to eat; but more times I've seen the garden bathed in sunlight, bountiful with food.

Then there are people. How I find fault with them, with the way they live, with the things they do! But, God, how many times they have helped me! How empty my life would be without the people I criticize the most! God, help me to compliment and appreciate people instead of belittling. . . .

I'm greedy, Lord, always wanting more than I give, knowing true happiness comes only from giving.

That's about all I have to say, Father; I'm just an everyday person who knows deep down I've been given much. Thanks so much for all these blessings, God. I will try to do better in remembering that all of our blessings come from you. — Love, Bennie Pugh

William M. and Bennie I. Pugh
Roanoke, Va.

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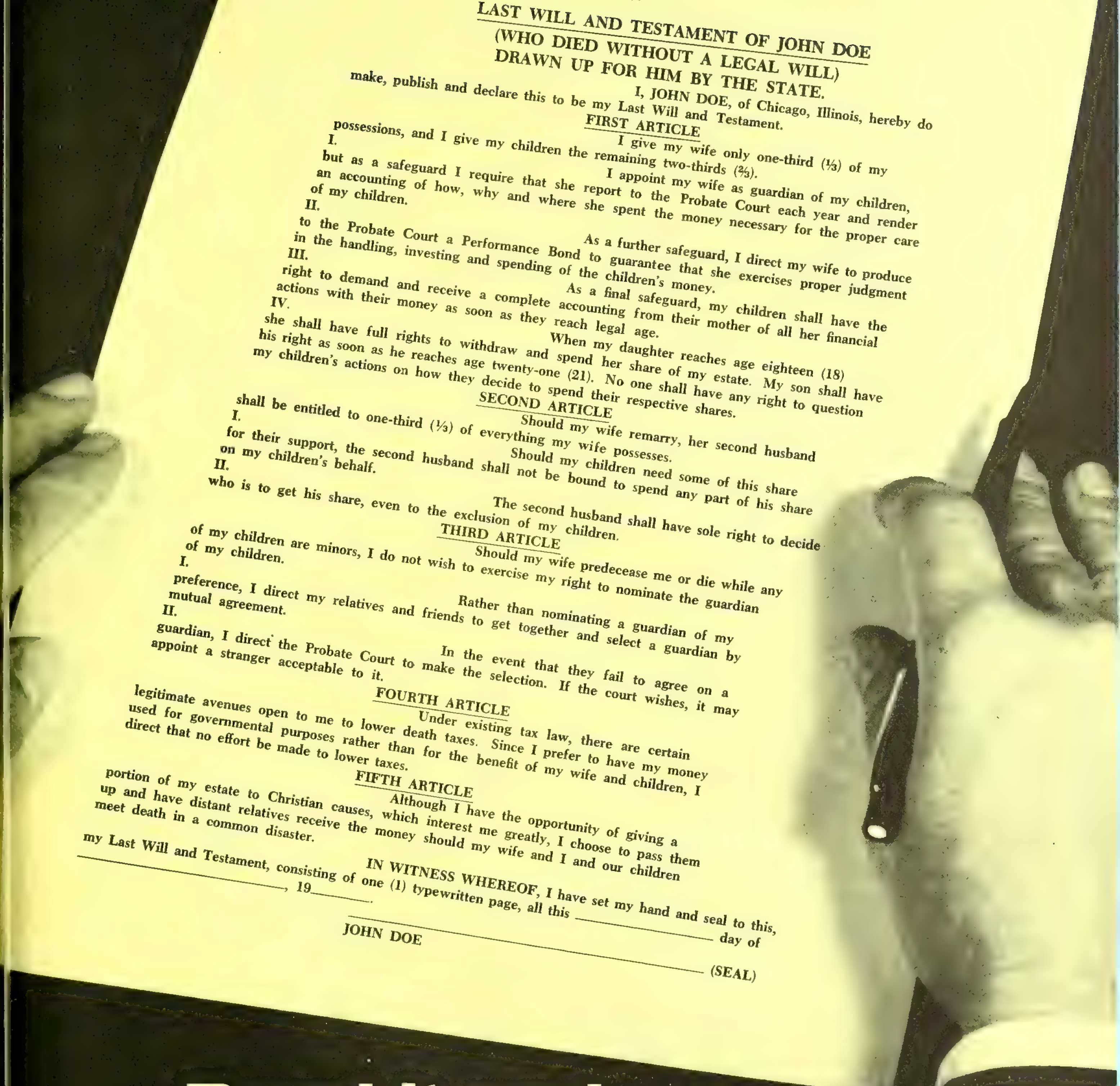

LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I. I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

II. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

III. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

IV. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

V. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

I. Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

II. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

III. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

I. Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

II. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

III. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ________, 19____.

________________________ (SEAL)
JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

Please send me, without cost:
☐ "Making Your Will"
☐ "37 Things People Know About Wills That Aren't Really So."
name ________________________
address ________________________
city ______________ state ________ zip ________

THE CHURCH OF THE BRETHREN GENERAL BOARD
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

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Adapted with consent of American National Bank and Trust Co., Chicago, Ill. 60690

An open letter to a young friend

You were so open and honest when we talked together that I don't hesitate to write to you now. You told me frankly how you felt about the hypocrisy of my generation, but you also indicated that you were still making up your own mind, and you did ask for my opinion. I've been thinking about you, and I want to share a few of my observations for what they're worth.

First of all, you probably know a lot more about drugs — their use and misuse — than I do. I don't mean as a regular user or even as an experimenter (though you mentioned that). I simply mean that you have a lot of factual knowledge because you have heard more lectures than you can absorb, you've read books and magazine articles, and you know, simply from talking to your friends, much more about the drug scene than I do. You surely don't lack information, but you still confess to being a little confused.

Most of the statistics I've seen and the studies I've read about support what you say when you compare the use of alcohol and marijuana. Some months ago Charles A. Wells summed up the situation when he noted that there are twenty times as many problem drinkers as there are drug addicts. And more recently, Dr. Robert B. Forney, a toxicologist who has conducted many studies of the effect of marijuana and alcohol on the body, said, "Alcohol kills. There is little evidence that marijuana has killed people."

So you ask, why such stringent laws against marijuana and so few restraints on the distribution and use of alcohol? The answer is that for about seventy percent of the American people drinking is socially acceptable — certainly not an adequate answer when the same adults who condone the social use of alcohol, despite its dangers, have established strict laws with severe penalties against the distribution and possession of marijuana. And all of this seems a little inconsistent for a generation that can remember how unsuccessful were some efforts in the twenties to limit the use of alcohol by prohibition.

You were also hard on my age-group when you described other addictions you observed among us: our apparent dependency on regular coffee breaks, our reliance on pills that put us asleep or keep us awake, our willingness to tolerate TV commercials that seem to suggest that most problems are solved by swallowing the right medicine. In fact, your portrayal of this part of the current drug scene made me quite uncomfortable. I had not thought of it in that way.

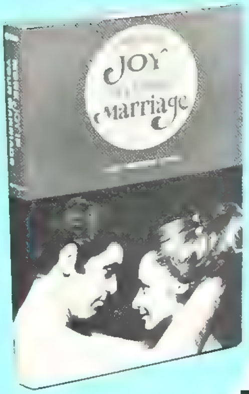
That is the reason why I wish that many more adults — and not just teachers, lecturers, social workers, or counselors would take the opportunities they have to level with you and your friends. This would mean not appearing in the role of an authority or expert, but simply as persons who have their own hang-ups to deal with, their own addictions to confess to, and their own confusions to work through.

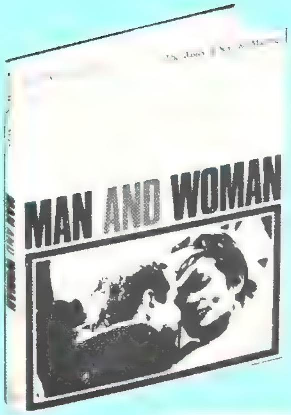
If this were to happen more often, I think you would discover that we parents are most concerned that you live your life to the fullest. Frankly, we hope you might avoid many of our mistakes, but we recognize you'll make some of your own. We do think you should know a lot more about the long-range effects of even the "soft" drugs you seem to accept as well as the obvious dangers of the hard stuff. In fact, one reason some of us would like to see the laws changed is to encourage more research on marijuana — as well as on drugs that are sold over the counter in a neighborhood store.

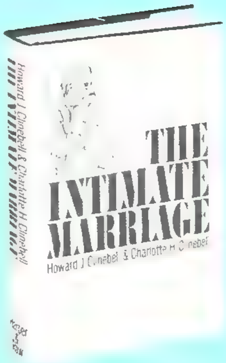
We are seriously concerned also about the way in which some persons turn to drugs in hope of attaining a higher consciousness or getting a spiritual lift. A psychology professor who was once a pupil and follower of Timothy Leary said that all the experience he had in the last eight years led him to conclude that drugs are totally useless for spiritual advancement. This is not a preacher speaking, but a teacher who tried psychedelic drugs. He says, "There are ways to discover the fountain of inner happiness. But the use of drugs is not one of them."

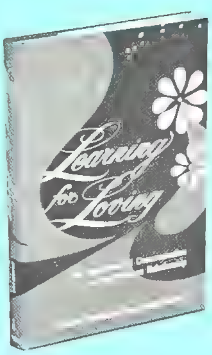
My generation has failed you most to the extent that we have so poorly demonstrated what some of us still believe and contend — and that is, you don't really need the help of alcohol or drugs to get high or really turned on, not if you have a faith to guide you and a cause to live for. It's hard for me to describe what I mean without using religious terms (you said the church turned you off) but I think you'll understand when I refer to the effect Jesus must have had on people who were caught up in his dream for a new kind of life and his program for establishing a new day and a new order. Some of those early Christians were so high that the spectators thought they were really drunk — and it was nine o'clock in the morning. But Peter said: No, this is what happens when God pours out his spirit. Sons and daughters speak up. Young men see visions. Old men dream dreams.

I'll buy that way of turning on. How about you? — K.M.









RESOURCES

FOR helping married couples learn the skills of relating in depth

MORE JOY IN YOUR MARRIAGE

HERBERT OTTO

Using the "theory of joy," Dr. Otto offers unusual techniques to "wake up" your marriage and enjoy doing it. With the help of this book you can turn your marriage into a totally alive, vibrant one. Joy is the key that will enable you to renew the pleasure and intensity you felt when first getting to know one another. With joy you will assault the numbness and boredom of familiarity. Here is an action book designed to add an abundance of fun, romance, and excitement to any marriage. It is a book to be experienced. **$5.95**

THE INTIMATE MARRIAGE

CHARLOTTE H. AND HOWARD J. CLINEBELL, JR.

The Clinebells, both professionals in the field of marital counseling, examine the nature and variety of intimacy, the barriers to its achievement, and the processes by which intimacy can be enhanced. Written for couples who are relating well in some areas but who desire more of what Paul Tournier calls a "total marriage," this work discusses a wide variety of relationships: sexual, emotional, intellectual, spiritual, creative. A "talk it over" section at the end of each chapter adds to the book's usefulness for discussion groups. **$5.95**

MAN AND WOMAN

KARL WRAGE

This practical guide to sex, marriage, and childbirth—dramatically illustrated by more than seventy superb diagrams of which half are in color—is unique in its highly sensitive combination of physiological facts with a humane concern for the emotional and spiritual needs of human beings. The book deals with the varied aspects of the male-female polarity and the intimate relationship between man and woman which leads to parenthood. The contents are a preface; chapters on development and education of the two sexes and sexuality and sexual relations; a glossary, bibliography, and index. **$8.75**

LEARNING FOR LOVING

ROBERT L. McFARLAND AND JOHN DAVID BURTON

A collaboration by a psychologist and a theologian, this book reveals the results of instruction given to groups of married couples who had been unable to cope with their environment in a suburban community adjacent to a large city. Prompted by the increasing incidents where family structures break down, and husbands and wives are unable to live together in contentment, the book reflects the basic instruction presented to the groups. The God-given relationship of marriage, the obvious certainty that "things can go wrong," and the faith that men and women in marriage may discover are all shown in their proper relationships. **$3.95**

. . . in this messenger

6 **A Smile Means Success.** *A Virginia church underwrites the budget — and provides some scholarships — for an interracial program aiding handicapped children. "Improvement can be seen if only through a smile."*

7 **Three Perspectives on Evangelism.** *Even if Christians agreed as to the need for evangelism, they would probably differ in the methods they employed. Here are three distinct approaches: "Telling the Good News Through Visitation,"* **by Merlin E. Garber;** *"Evangelism on a Soap Box,"* **by Art Gish;** *and "The Home Front in Evangelism,"* **by William Longenecker**

10 **Your Dinosaur Doesn't Have to Be Gray.** *Teacher Iowa Kuehl insists firmly that "no child has to fail" in her art enrichment classes in the Dixon, Illinois, public schools. Just as she once inspired a generation of summer campers, Iowa offers a kind of education that assumes the worth of each child.* **by Linda Beher**

17 **Bethany Brethren Hospital: The First Fifty Years.** *A ministry of healing begun in 1920 across the street from Bethany Bible School has developed into what some have called the "goin'-est" hospital in Chicago.* **by Marie Wiles**

21 **Let's Stop Talking Christianese.** *Evangelical Christians should be communicating with non-Christians. But they often speak a foreign language unknown to the unconverted and only partially understood by themselves.* **by Lillian Harris Dean**

23 **Prayer Is Celebration.** *First in a series of monthly one-page interpretations of the meaning of prayer — with examples of biblical and contemporary prayers, and comments* **by Glen Weimer**

also

News of General Board actions (page 2); **a report** of a world conference on religion and peace (page 4); a preview of a new film, **A Lot of Growing to Do** (page 24); **The Universal Appeal of the Psalms,** a review article by Elmer Q. Gleim (page 25); **Faith Looks Up,** by Paul Z. Rummel (page 26); **An Approach to Abortion** (page 28); and **a poem** by Nancy Curtis (page 30)

coming soon

Jean Gilmore tells the story of Lila McCray, whose work with Church World Service makes her an "Envoy on Behalf of the Needy." . . . Frequently persons who believe in God as a universal Spirit find it difficult to relate to persons who believe God to be a personal God. But James Poling insists, "God Is One — Universal and Personal." . . . Glen Asquith outlines some resolutions for the retiree. . . . How should Christians look at the problem of Black Power? Thomas Wilson offers some guidelines.

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messenger

CHURCH OF THE BRETHREN FEBRUARY 1, 1971

Lila McCray: Envoy on behalf of the needy

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messenger

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Readers Write

NOT A MATTER OF CASH

I am becoming increasingly annoyed by welfare reform articles, speeches, and discussions. I am referring to the article by Jack McDonald, "Can We Afford a New Welfare System?" (Nov. 19). . . .

I would not argue for a minute with providing aid for people in need. I'd rather do it through the church, but if the church won't, then the government must. However, I must say that I feel the whole thing is being approached from entirely the wrong direction. More money, guaranteed income or otherwise, is not going to solve the problem. Somehow, we have to motivate folks, and teach them, to live on what they have.

I think I know whereof I speak. We are currently living through three years of graduate school for my husband, with four little boys. Our average monthly check has been very slightly over $400. Nobody is paying for our medical bills, which are sometimes rather frighteningly high, our housing, or our utilities — all of which are cared for, for some on assistance. Yet we are not only "making it," but even saving a little against the death of our poor old car.

This is why I boil a little when somebody moans how awful it would be to have "only" $1 a day per person for food. We eat balanced, varied meals for $15 a WEEK for six, and that includes soap [and other household goods] that we buy at grocery stores. Yet my welfare friends (some of them quite close friends) . . . throw away anything "the kids won't eat," refuse to touch dry milk, and buy all packaged, convenience foods and breads.

I boil, too, when people campaign for $50 back-to-school clothing allowances. When my boys need clothing and shoes, I take myself down to the Goodwill store or an inexpensive fabric place. Sure it takes longer. But you'd be surprised what excellent things people have cast off. I doubt if we spend that much for *all* of us, in a whole year. . . .

Surely there are other persons in the church who live as we do, and perhaps do not realize how badly others need to learn what we consider common sense. I bake bread, cook soups, and casseroles, sew all my clothing and some for the guys; my husband fixes the clunky old car and appliances and keeps them running — and so do hundreds of others, I am sure. Isn't there *some* way that we can share this knowledge with people who also need to cut corners? Th should be a challenge to Christian peopl especially those who think there is value i a "simple" life. Find us a channel to shar Or, if there is none, *make* one.

Poverty is not a matter of cash. One mu have some, of course. But basically it is frame of mind which, for lack of confidenc and training and experience, says, "I can't We would make a tremendous contributio to our country and its people if we coul contradict that statement of hopelessne with a resounding, "Yes, you *can;* look we'll show you how." *Accomplishing* something, whether a repair, an article of clothing, or a tasty meal, will do more tha millions of dollars poured into a poorly a ministered program to give self-respect an hope to "the poor."

I surely would like to work with somebody on making it possible!

RUTH MARTIN
San Diego, Calif.

GENUINE LOVE FOR ALL

The world parades in our parlors. So w are activists. Unfortunately, activists nee not actually oppose slander or prejudice c crime or injustice or violence. We still ca select other victims and other places to figl for other injustices.

Popular pundits have a list of those w must not slander. Unfortunately, the estal lishment and the police and the whites di not make the list. Even if nonwhites ar judged individually, we still can hold ever white personally responsible for every crim by any person with the same pigmentatio While deploring errors of the establishmen we may assume that young people are eithe idealistic or excusable. While crying for ju tice, we may defend any injustice promote by those we champion.

In this situation, actual Christians try fo genuine love for all persons and faction They seek the balanced truth as a basis fo genuine justice for everyone. The America Indian could tell us that pressure group want their own advantage more than the want actual freedom or justice. To pus minority materials with small regard to ge ting the total picture is not the best bas for Christian action.

Meanwhile, there surely is a group c religionists or educators or idealists who see the whole truth and the fairest solution They list responsibilities along with right

They honestly admit their own and others' limitations. They try to keep their minds clear and their motives pure. They do not promote conflicts between "God's people and the devils." Surely there is such a group — but don't ask for their address.

Roy White

Citronelle, Ala.

TRUE TO LIFE

Thank you for printing Noah Martin's article (Oct. 22).

I read it while in a barber chair here in Saigon with a Vietnamese soldier (with rifle) sitting beside me, with nice Vietnamese music coming from a radio on the other side. The article was very true to life for me, especially at this time here in Vietnam. . . .

Vietnam is the land of many dead and apathy; but it is also a land of the living. God is not on vacation nor dead, but is very much alive here and working among his people. . . .

Martin R. Rock

Saigon, Vietnam

FREEDOM TO TELL OTHERS

Yes, "We Have Failed the Small Church" (Dec. 3). But most of the failure is because of small scattered churches and the need of dedicated workers for them.

We need not admit defeat and expect them to close their doors. Their small number needs care and shepherding the same as churches of 100, 200, or 500 do. So the question is, How can the church find ways to give this shepherding?

After serving for three years in this tiny church in Tennessee, and realizing that my developed talents are very few, yet growing, I see no reason why more retired persons, either couples or alone, as I am, cannot be found and helped to realize their abilities for God. . . .

A short training period could be planned. But the main needs, as I see them, are a deeply committed life, a joy in the Lord, a recognition that prayer is important. God will use such committed lives.

The Brotherhood could recommend some spirit-filled books for reading: E. Stanley Jones, Frank Laubach, V. Raymond Edmond, Catherine Marshall, Ben Campbell Johnson's *Beyond Commitment,* to name a

More on page 29

page one

When Glee Yoder agrees to take on a writing assignment, she immerses herself totally in the project. Her dark eyes flash with the excitement of each new challenge.

After conferences with the editors, and perhaps a professional writer's workshop, she propels herself into a whirlwind of research and preparation.

Glee haunts every library she is near to look at what's new in the field and for the age group for whom she's currently writing. With the assistance and encouragement of Gordon, her equally creative husband, she will take on a church school class for renewed practical experience.

She devours books, magazines, and newspapers. All this pays off, as letters of appreciation from editors and readers bear witness.

Messenger's monthly feature, "Take It From Here," is the most recent endeavor of Glee's many years of writing for the church. She has authored numerous articles for magazines; wrote the book for nursery teachers, *The Church and Infants and Toddlers;* did the Encounter Series materials for grades three and four; put together a creative unit for fifth and sixth graders for vacation church school called *All That Is Within Me;* and has had assignments for several other denominations. When time permits she reviews books for the Brethren's Library of Resources and is a regular reviewer for Judson Press.

Her conviction that every person has a God-given potential that can and should be realized pervades everything she writes. And Messenger is happy she is among our regular contributors.

Other writers in this issue include *Lenore Wallace,* religion editor for the Pomona, California, *Progress-Bulletin* and a member of the La Verne Church of the Brethren.

Elkhart, Indiana, resident *Jean Gilmore* writes for the information services department of CROP, headquartered at Elkhart.

Thomas Wilson came to the Brotherhood staff from the pastorate of Chicago's First Church of the Brethren, located in the Garfield Park Community, which he describes in his article.

Pastor *James Poling* originally prepared his discussion of the nature of God as a sermon for his congregation at the West York Church of the Brethren, York, Pennsylvania.

Messenger readers will recognize the name of *Glenn H. Asquith,* whose articles have appeared before in these pages. He is a retired editor (of the *Baptist Leader*) and pastor, actively engaged in writing projects.

President of Bethany Theological Seminary *Paul M. Robinson* lives near the Oak Brook, Illinois, campus of the seminary.

— The Editors

THE CHURCH IN 1970

Pope's travels, racism hold religious scene

THE RELIGIOUS COMMUNITY in 1970 became acutely aware of its diminishing institutional strength but nonetheless showed on many fronts that it could move vigorously to meet the challenges of a new decade.

Pope Paul VI, the most widely traveled pope in history, became the first pontiff ever to visit the Far East. In September the World Council of Churches took a bold step in allocating a total of $200,000 to 19 organizations fighting racism. Though relatively small, the grants carried great symbolic importance and set off a controversy in both political and ecclesiastical circles that continued for the rest of the year.

Other actions taken in the religious community during the year included the establishment of the first independent Orthodox Church in the Western Hemisphere, moves toward granting women equal status in the church, a change of site for the Lutheran World Federation's congress because of controversy over political conditions in Brazil, issuance of a Black Declaration of Independence by the National Committee of Black Churchmen, presentation of the Consultation on Church Union's plan of union for study by the churches, elevation of war protest to a new level by the Berrigan brothers, search for a solution to the Middle East conflict, and attempts by numerous clergymen to win elections to political office.

Attempt on life: Despite an assassination attempt on his arrival in Manila, and protest by a small group of Protestant extremists in Australia, the Asian welcome given to Pope Paul was warm and widespread. He responded by identifying with the aspirations of youth, calling for the redistribution of wealth, and emphasizing the compatibility of participation in the church with development of Asian culture.

The decision to include Hong Kong on the pope's itinerary and to omit Taiwan (Formosa) led to speculation that the Vatican wished to prepare the atmosphere for eventual reestablishment of the church in mainland China. The unexpected release earlier in the year of Maryknoll Bishop James Walsh after 12 years' imprisonment led some observers to suggest that the Communist government's hostility toward the church might be softening. An example of such softening appeared in another Communist country when Yugoslavia reestablished diplomatic relations with the Vatican.

En route to Asia the pontiff stopped briefly in Iran to confer with Shah Pahlavi, and then in Dacca, East Pakistan, to express sympathy for the victims of the disastrous floods that had devastated the area. The traditional relief efforts of the religious community were directed during 1970 not only to East Pakistan, but also to earthquake victims in Peru and, in the U.S., hurricane victims in the Corpus Christi area.

Nigeria: In addition, the churches continued their aid to the Palestinian refugees, and sought to maintain a relief effort in new ways after the Nigerian civil war ended in January. The coolness of the Nigerian government toward churches that had aided Biafrans during their secession, together with the expulsion of some missionaries, made it necessary for aid to be channeled through Nigerian churches.

The WCC grants, only one part of an ongoing program to combat racism, sought to aid Africans in a different way. They provoked international debate because some of the organizations receiving funds have been engaged in guerrilla activity seeking to overthrow the white minority governments of southern Africa. Though none of the WCC grants was to be used for military activity, critics charged that they nevertheless constituted a church endorsement of violence.

Defenders of the grants countered that the whites of southern Africa were responsible for whatever violence occurred as a result of black determination to achieve liberation and that the church should show in unequivocal ways that it was on the side of the blacks.

The WCC grants were made in the face of serious budgetary problems confronting the council, problems largely reflecting the difficulties of their member churches in the U.S. Staff cuts were forced on several denominations, as well as the National Council of Churches and the World Council.

Income decline: The loss of income was attributed to a combination of ideological opposition from both right and left to church programs, a tendency of local congregations to retain more of their receipts for their own activities, rather than passing them along to national bodies, and problems in the general economy, including the stock market recession that hit substantial contributors, the unemployment that hit even many middle-class people, and the inflation that left church members with less to give after meeting living expenses.

The loss, however, paralleled other statistical declines reported in 1970. The Roman Catholic Church reported a membership drop, which, though small, was the first in this century. The United Methodist Church, the Christian Church (Disciples of Christ), and the Lutheran Church in America were among the other large denominations showing membership losses. The year saw a drop in the circulation of religious periodicals.

Some membership increases were reported, particularly among Pentecostals, mission churches, and some more conservative groups, among them the Seventh-Day Adventists and the Southern Baptist Convention, the largest Protestant denomination in the U.S. The Billy Graham Evangelistic Association, whose budget is roughly comparable to that of the National

Council of Churches, reported a seven percent decrease in receipts.

A major event in the Orthodox world was the establishment in April of the first independent Orthodox Church in the Western Hemisphere. In an extraordinary decree entitled "The Increasing Burden of Age," Pope Paul ordered all cardinals 80 years or older barred from future papal election.

Women's status: Those working for equal status for women in the church made gains during the year that saw churchwomen joining in the activities of the Aug. 26 "Strike Day" sponsored by the Women's Liberation Movement. Pope Paul named Ste. Catherine of Siena and Ste. Teresa of Avila Doctors of the Church, the first women to be given the honor. The Episcopal Church's triennial convention, meeting in Houston, seated women as delegates for the first time, and ruled that deaconesses had all the rights of deacons. But a move to ordain women to the priesthood failed. The American Lutheran Church and the Lutheran Church in America both voted at their biennial conventions to ordain women, and in each a woman was ordained later in the church. The WCC reported that 70 churches now ordain women.

In the U.S., the churches were often in tension with various aspects of the culture, but also suffering internal tensions through their continuing racial and liberal-conservative divisions. Racial tensions appeared to be a possibly greater obstacle to the ecumenical movement than denominational differences. J. Metz Rollins, executive director of the National Committee of Black Churchmen, warned that blacks in predominantly white churches would withdraw if they were not given an equal voice. And the bishops of the Christian Methodist Episcopal Church, one of the nine churches participating in the Consultation on Church Union (COCU), said they were more interested in uniting with other black Methodists than in the Church of Christ Uniting proposed under the COCU plan.

Presentation of the long-awaited plan was a highlight of the year's ecumenical activity. While it was set forth only for study at this stage, some opposition was already apparent. Some critics charged the plan with being too bureaucratic, and there were groups, such as the Anglo-Catholic or "high church" wing of the Episcopal Church, who objected that it did not adequately preserve their vital concerns.

Abroad, long years of negotiation were climaxed with the merger of six Protestant bodies to form the Church of North India, and the union of Anglican, Methodist, and Presbyterian Churches into the Church of Pakistan.

NCC restructure: In the U.S., while the COCU negotiations were proceeding, the National Council of Churches was considering four restructuring alternatives presented to it by a special study committee. At the same time, informal discussions on a possible new ecumenical organization were being conducted by representatives of the NCC, the Roman Catholic Church, and some Protestant groups, such as the American Lutheran Church, not now in the NCC.

The kind of ecumenism that aroused greater interest among some groups was that shown in the uniting of concerned people across religious lines to act on such issues as war and poverty.

A major story of the year involved Father Daniel Berrigan, S.J., and Father Philip Berrigan, S.S.J., who escalated Vietnam War protest by refusing to accept the legal penalties for their acts, an acceptance that had generally been a part of the philosophy of nonviolent resistance up to that time.

The Vietnam War continued to divide churchmen, with some supporting the President's policies, others calling for quicker withdrawal and sharply protesting the Cambodian invasion, and a few demanding a more hawkish policy. Among the latter was Carl McIntire, who led two "victory" marches in Washington, D.C. The Supreme Court enlarged the possibilities for draft exemption, ruling that belief in God could not be required for conscientious objector status. Many churchmen were pushing for a still further enlargement by recognition of selective conscientious objection.

Poverty: The religious interest in overcoming poverty was expressed in the widespread support given to Cesar Chavez, head of the United Farm Workers Organizing Committee, in his successful struggle to win a union contract for California grape pickers, largely through the pressure of grape boycott.

1970: Attempt on the life of Pope Paul, Daniel Berrigan is arrested for draft violations, Nixon participates in a Graham crusade

A committee of Catholic bishops served as mediators in the dispute. Some churchmen also supported his efforts later in the year to organize lettuce workers, efforts that led to his being jailed for the first time.

If religious groups were divided on the Vietnam War, they were perhaps even more so on the Middle East conflict. Among problems at the forefront of Jewish-Christian dialogue were issues arising from the tendency of many Christians to sympathize with the Arab point of view. Several important conferences during the year worked to achieve deeper Jewish-Christian relationships.

An election year, 1970 saw an unusual number of clergymen running for elective office. Most were defeated, but Father Robert Drinan, S.J., of Massachusetts became the first Catholic priest ever elected to the U.S. House of Representatives.

The traditional issue of tax support for parochial schools and church colleges was the subject of wide discussion and consideration by executive, legislative, and judicial branches of government. President Nixon, as well as several state governors, expressed concern for the future of private education, and some legislatures voted some forms of aid. Parochial schools were frequently closing and church colleges loosening their ecclesiastical ties.

Papal emissary: Another longtime issue in church-state relations made news in 1970 when President Nixon appointed Henry Cabot Lodge, an Episcopal layman and former U.S. chief negotiator at the Paris Vietnam Peace Talks, to be his personal emissary to the Vatican.

The inability of New York Catholics to stop the enactment of what was called the nation's most liberal abortion law suggested a waning of the church's power to make its views prevail in society, as did the final passage of a divorce law in Italy. Similar observations were made when conservative Protestants in Texas were unable to prevent adoption of a liquor-by-the-drink measure.

Two clergymen on the Presidential Commission on Pornography, which was appointed by President Johnson, were unable to prevent its recommending the repeal of all laws against pornography for adults, though they were joined in their strong opposition by President Nixon and the Senate.

The year saw publication of two important translations of the Bible — the New English Bible, of which the New Testament portion had been issued in 1961, and the New American Bible, the first Catholic version to be translated into English directly from the original languages.

Well-known religious leaders who died in 1970 included Richard Cardinal Cushing, for 25 years Archbishop of Boston and nationally known for his association with the Kennedy family; Dr. D. T. Niles, a Methodist from Ceylon who was a WCC president at the time of his death; Patriarch Alexei, head of the Russian Orthodox Church since 1945; Dr. Ralph Sockman, pastor of Christ Church Methodist in New York City for 44 years and often called the dean of radio preachers for his 34 years on the National Radio Pulpit; David O. McKay, president of the Church of Jesus Christ of Latter-day Saints (Mormon); and Dr. Frank Laubach, a clergyman and missionary but primarily known for his worldwide literacy campaign. — RELIGIOUS NEWS SERVICE

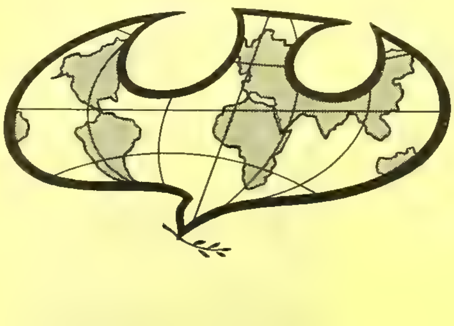
Virginians use media in peace testimony

THE PUBLIC MEDIA of billboards, decals, radio spots, and newspaper advertisements are being used by 20 Shenandoah Valley Brethren and Mennonites to present the stance that peace is a life-style and not alone a response to the threat of war.

Under the name of "Christians for Peace," the group is attempting to combine the elements of Christianity, peace, and patriotism. Their first poster and decal declared, within the form of a dove, that "Peace Is Patriotic." Noting the effects of war on the economy, social needs at home, and human lives, it stated in part:

> *We still talk as if war is worthy of patriotism.*
>
> *It's time Christians in North America took another look at Jesus Christ's way.*
>
> *The way of the peacemaker — healing hurts, reconciling enemies, building bridges of understanding and mercy.*
>
> *It's time we give peace a chance. War is over. Why fight it?*

The message brought requests for more than 11,000 decals and 2,000 posters from persons in some 40 states. This response encouraged the group to turn to other mediums: a car bumper sticker, Christmas card, gold foil envelope seals, and advertisements for newspaper reproduction.



Brethren in the leadership of the group are Willard E. Dulabaum, president, Bridgewater; Geraldine Glick, secretary, Broadway; and William Hinkle, treasurer, McGaheysville. Norman Derstine, Harrisonburg, is vice-president and Eugene K. Souder, Grottoes, is coordinator; both are Mennonites.

By identifying peace with patriotism, Mr. Dulabaum pointed out, the group sought to dispel a sentiment often expressed in "hawk" circles that if one is for peace he is unpatriotic. "We were troubled by the identification of the flag solely with pro-war positions and the flag's being used against the peace movement. Our theme that peace is patriotic is not a strategy, but a witness," he said.

On the local level, the group of clergy and laymen have cooperated with the Shenandoah Brethren Action Movement in placing peace advertisements in local newspapers and erected along U.S. Route 11 a billboard with the message, "Jesus said, 'Love your enemies.' "

Last summer a group visited Washington, D.C., during Honor America Day celebrations when members called for positive U.S. action for peace.

As funds become available the media-minded Brethren and Mennonites plan to expand their work into other areas of mass communication and hope to extend the organization beyond the Virginia valley. Believing that peace must be first lived, then spoken, Christians for Peace see the media, so often a testimony to war, as a means to speaking peace.

Funds aid fire victims

FOREST FIRES swept thousands of acres of land around El Cajon in Southern California last September, destroying five hundred homes and causing other personal losses.

No families of either the Cajon Valley or San Diego congregations of Brethren suffered personal loss in the fires. However, Mr. and Mrs. Peter Nelson and their two children escaped from a burning house, losing all their possessions. Peter is a member of the Highland Avenue church in Elgin, Ill.

The Emergency Disaster Fund of the Church of the Brethren has sent $500 to assist families recover. The funds, requested by the Pacific Southwest Conference, went to the El Cajon Valley Welfare Association, a United Community Service agency that gives surplus commodities to families in emergency situations. George Williams, a minister in the Cajon Valley church, is a director of the association.

Mental loitering prohibited!

THE PENNSYLVANIA DUTCH have a saying that "idleness is the devil's workshop." While this assumption may be inconclusive, Mrs. Chauncey Trimmer of York, Pa., is convinced that idleness is a cause of "spiritual suicide."

Thirty years ago Mrs. Trimmer was named president of a women's circle at the Madison Avenue Church of the Brethren in York. At 82 she's still president and leads the group in sewing and quilting each Tuesday in her home. Profit from the sale of the quilts is given toward retiring the church building debt.

Last fall the quilting frames were reassembled in a downtown department store for an old-time quilting bee during Dutch Days sponsored by the city merchants.

The women worked on their quilts adjacent to the store's main entrance in view of most of the customers coming and going. As store patrons watched, the skillful hands of the senior ladies used needle, thimble, and thread to lay the stitches into straight lines on the quilt.

Engaging the women in conversation, some people observed, "My grandmother can do that," or "My mother could sew, but I can't." Younger women intrigued by the skill exhibited took names of the women in the circle — perhaps with the intent of learning quilt making themselves.

What has the sewing circle meant to Mrs. Trimmer over the years? "Gathering material and planning for the group each week has helped to keep me alert. Certainly it has kept me from getting lazy," she observed. On her life's philosophy and good health: "I never indulge in anything that is detrimental to my health, and if you want to live a long life, stay busy."

Quilting for Ida Trimmer is more than a remedy for keeping physically alert. In later years, as the body needs to keep active, so do the mind and spirit — to "confiscate loitering of the mind," she might advise a visitor. If the Dutch saying has any truth, it won't be validated in Ida Trimmer's quilting circle.

Mrs. Ida Trimmer, above, and her Tuesday quilting circle

PROGRAM PERSPECTIVES
. . . third in a series

Expressing servanthood with the Vietnamese

by H. Lamar Gibble

World Ministries Commission Consultant on Peace and International Affairs

WITHIN EARSHOT of artillery and flares being lobbed into the surrounding hills by a South Vietnam army unit (ARVN), I spent an evening with the Vietnam Christian Service Unit at Di Linh. There in the highlands, about 150 miles north of Saigon, four volunteers (one nurse, two agriculturists, and one community developer) devote their time in a significant, though often unglamorous, ministry to the needs of a dozen villages of Montagnards (mountain tribesmen) who have been "resettled" because the Saigon government could not guarantee them security in their former villages.

Significant things have happened in these Montagnard villages since the VNCS team began its work. A program to involve more Montagnards in the educational process has more than quadrupled the number of Montagnard students in the local high school, has built and staffed a literacy school in one of the villages, and is assisting in the building of better elementary school facilities. Five of the resettled villages around Di Linh now have a regular twice-a-week clinic because of the presence of a VNCS nurse. The two agriculturists are working with the tribesmen to upgrade farming techniques and production through the introduction of improved seeds, fertilizers, mechanical tillers, rice hullers and polishers, and assistance in irrigation problems. Although there are some traditional relief services related to the Di Linh operation, exposure to the project soon gives evidence of the fact that the focus is in the direction development and training of persons to help themselves.

Ted Studebaker, a volunteer from the West Milton Church of the Brethren in Ohio, is one of the members of the Di Linh team. Although Ted has two degrees in social work, his farm background has equipped him to serve admirably in agriculture as well as community development. His ability to speak Vietnamese and Montagnard and the warm and sensitive way in which he relates to the people have helped him win their respect and trust. Even though the area around Di Linh is considered "insecure" by many, these young people seem to have little fear about the potential danger and, indeed, seem to be more secure than the American and ARVN soldiers with their impressive firepower.

Similar experiences and stories could be duplicated many times if one were to tour the eight Saigon and twelve "up country" projects under Vietnam Christian Service direction. A similar story would be that of Dennis Metzger, a volunteer from the Eel River Church of the Brethren in Indiana, on project in Tam Ky.

VNCS, a cooperative service program sponsored by Church World Service, Mennonite Central Committee, and Lutheran World Relief, is designed to express in some concrete and helpful way the concern of North American Christians for the suffering of the Vietnamese people. The Church of the Brethren has been involved in this program of service and reconciliation since its inception and has provided funds and volunteers to staff the program.

Almost everywhere in South Vietnam one sees evidence of the foreign military presence and U.S. and ARVN military operations. Most of the people are caught between the power of the U.S. and ARVN troops on the one hand and the hit-and-run terror of the Viet Cong on the other. Innocent men, women, and children are being violated, humiliated, hurt, and destroyed in this unfortunate war. Because Americans are almost always associated with this military presence and operation and since the VNCS operation is a high-risk venture, some would say the VNCS program has too many hazards to overcome before it can hope to be effective. The argument suggests that funds would be better spent at home in efforts to end the war.

The Brethren, however, have not concluded that it is an either/or matter. So long as the war continues we shall speak and act to bring an end to it. And so long as there is a brother hungry and naked — violated by the evils related to any war — we will aim to respond as the scriptures enjoin us, not only as peacemakers but also as healing and helping servants. We remember that over 51,000 Americans have lost their lives in Vietnam but often forget that over three quarters of a million Vietnamese soldiers have died in the war so far and well over a million civilians since 1965. One out of five persons in South Vietnam is a refugee. These people and this staggering, wounded nation need the compassionate, sensitive, nonpaternalistic assistance of peaceloving Christians. Some of that needed assistance is being provided through Vietnam Christian Service. And through it Brethren are significantly involved.

Bible study one-to-one

Teaching one-to-one: Roger Castellano, Barbara Enberg use Bible concordance

The La Verne, Calif., congregation is engaged in a unique teaching program for sixth-grade church school students which places teachers and students in one-to-one relationships.

Begun last September, a teacher meets an hour each week with one pupil in Bible study sessions. The meetings, planned for a ten-month period, occur at the convenience of the teacher and student, and church school for sixth graders is not conducted on Sunday morning. Participating in the program are 18 students and teachers, including some youth who were not in the church school.

Pastor Leland Wilson, who conceived the idea, admits that the method isn't new to the secular world but is new to Christian education. More often, the one-to-one method has been used today by therapists and counselors for the disturbed child needing special attention.

The program evolved when Mr. Wilson was teaching a sixth-grade church membership class last spring, and a youth was making up several missed sessions after school in the pastor's office.

Mr. Wilson recalled that the boy had been a cut-up during the group sessions. "But when the two of us met in my office on the makeup sessions, it was an entirely different situation. He was alert and attentive. I was amazed at his attitude and response.

"He even asked me questions and shared his feelings about faith. I began thinking how much could be accomplished in a learning and sharing experience with only one student and a teacher," Mr. Wilson said.

Initially, there was some parental concern about the extent of influence a teacher would have on a student, and they questioned the method's effectiveness. After five months, the reactions have been very positive and the students have maintained high enthusiasm.

Commitment is another aspect of the program, with teachers and students meeting for the weekly sessions totaling 40 hours of study. Three La Verne College students are among the teachers. Availability of teachers will probably determine whether the program is continued after the initial ten-month term. The text used for the sessions is "The Living God and the Living Bible," plus supplementary books, the church library, and Bible concordances.

Mr. Wilson feels that the sixth-grade students can emerge from a year's experience in the program with more knowledge of the Christian faith than the average high school student. Too, a second objective is a mutual growth experience in faith developing from the teacher-student relationship. — Lenore Wallace

Building risk into a district's ministries

Last summer the Western Plains District contributed $500 to a farmworkers' group attempting to minister to migrant workers settling in the Fort Lupton, Colo., area.

In other instances, $120 was made available to a dozen black children for scholarships to Camp Colorado; a $600 grant helped establish a day care center for migrant farmworkers' preschool children in Nebraska; and $200 enabled three representatives from the district to attend a religious convocation in Washington, D.C., on ending the Indochina war.

Theme: These projects, and more like them since 1967, have been supported through a program of the Western Plains District called Venture Funds, intended to facilitate participation in creative programs growing out of a former Brotherhood emphasis on "God loves the world so. . . . "

The fund was created in 1967 when the Cherokee Hills church was sold for more than $12,000. Other monies have since been added. Congregations may apply for grants that "foster creative programs which show venturesome faith in God through projects directly oriented to help persons and change social structures rather than maintain existing buildings and programs."

Guidelines in requesting Venture Funds require the applicant to answer the question, "How does this venture show your Christianity to the world?" A specific project's budgeting, the involvement of a congregation's own personnel and finances, and a proposal on how goals for the program will be accomplished must be stated. A comprehensive report and evaluation of the project is required after completion. The district witness commission administers the funds.

Projects: Other ventures already taken by the district from the invested funds include a telethon to pastors urging a peace witness; a race relations workshop for 80 Brethren at the Wichita church; aid to delegates from minority groups to attend the Rocky Mountain Conference on Christian World Mission; and contributions to Project Equality and the Baugher Peace Memorial.

In setting up the Venture Funds, the district recognized that there would be some element of risk involved in the type of programs chosen for assistance. Beyond the venture for the groups funded, the unique program has been a venture in Christianity for Western Plains Brethren.

in brief

People you know

Samuel A. Harley, currently director of church relations for Bridgewater College, will become the executive secretary for the Florida, Georgia, and Puerto Rico District, beginning on a part-time basis in July. He will take the place of **Frank Williar,** to retire in June.

During a mission emphasis Sunday held recently at the West Goshen, Ind., church, **Anna Warstler,** former missionary to India and Elgin staff member, was recognized for her forty years of service. She now makes her home in Goshen.

Clyde W. Holsinger, head of the Manchester College department of music, will spend five months of study and travel in Europe following the completion of the European music study tour in which twenty-six Manchester College students engaged during the month of January.

Dale Young, director of continuing education at Malone College in Canton, Ohio, is serving as interim pastor of the Akron, Ohio, First church.

Juniata College has announced the appointment of **Thomas B. Robinson** as associate director of development for the college. He will continue in his capacity as administrative assistant to Juniata's president.

While giving an examination to a class at Manchester College where he was head of the department of chemistry and chairman of the division of sciences, **Harry R. Weimer** suffered a heart attack and died on Dec. 15, 1970. He had been a member of the Manchester College faculty since 1938. Previously Dr. Weimer taught at Bridgewater College and Ball State University.

On Oct. 28, 1970, **Gerald O'Donnell,** pastor of the Royersford, Pa., church, died. He had been pastor for thirteen years. The moderator of the congregation, **Alvin S. Alderfer,** was asked to serve as interim pastor.

Jacob S. Brandt, who was ordained to the ministry in 1922, died Oct. 23, 1970, at the age of 79. He was living at Annville, Pa.

From the General Board

In what must certainly be a first for members of the General Board, **Mary Anna White,** who was elected to the board last June, and her husband James announce the birth of a girl, Lisa Rae, on Dec. 12 in Greenville, Ohio.

Another board member, **Gladys Weaver,** College Park, Md., has received official notice that she will be receiving her Doctor of Education degree. She is doing the final work on her dissertation in preparation for its publication.

After fifty years

Four Kansas couples observed wedding anniversaries at year's end: *Charles and Anna Miller* of Garnett celebrated their seventy-third year of marriage; and two couples, *Mr. and Mrs. Keil Crist,* Westphalia, and *Mr. and Mrs. Evan Watkins,* Welda, marked their fifty-second. The *Ralph Loshbaughs* of Westphalia celebrated a fifty-first anniversary.

College expansion

Dr. Morley J. Mays, president of **Elizabethtown College,** has announced plans for a new social sciences building, including a center for business studies. The two-story structure, costing approximately $2 million, will include academic facilities for the departments of education, sociology, political science, and business. During the past ten years Elizabethtown's enrollment has doubled to 1,510 full-time students. Ten major building projects have been completed in that period.

Congregational collage

A Youth-Drop-In-Center has been activated adjacent to the Wenatchee Valley College campus in Wenatchee, Wash. A BVS couple, Ed and Sue Grady from Harrisburg, Pa., will direct work at the center, which is sponsored by the **Wenatchee Valley church,** the **Immanuel Baptist church,** and the **Sunnyslope church.** Volunteers from the three congregations will keep the center properly staffed.

The witness commission of the **Portland, Oregon, church** is establishing a peace information center in order to provide a place where young men seeking information and guidance about the draft may receive help. A library of booklets and pamphlets about Christian work for peace will be developed.

Along with an invitation to participate in a Christmas Eve candlelighting service, the **Chambersburg, Pa., church** sent a bit of straw with a suggestion that those attending should place it, at the beginning of the service, in the manger in the chancel.

The pastor of the **Lindsay Community church** in Lindsay, Calif., featured in a MESSENGER story on Jan. 1, offers some corrected information concerning the church. Average attendance last year reached ninety-seven. Bill Altermatt should have been identified as an elementary teacher.

Each year the **Monroeville, Pa., church** recognizes one of its laymen with a "Layman-of-the-Year" Award. At a congregational dinner the recognition was given this year to Warren Riddinger.

Coming event

"Hooked on Hope" is to be the theme for a **Youth Roundtable** scheduled for April 24 and 25 on the Bridgewater College campus. Leaders include Robert Bowman, pastor of the Barren Ridge church in Virginia, and Matthew Meyer from the Elgin staff. Events for the weekend include worship, recreation, music, drama, small group discussions on relevant topics, and a speech contest.

Deaths

Benson, Homer, Laurenceville, Ill., on Dec. 9, 1970, aged 63

Eikenberry, Delbert, Flora, Ind., on Dec. 2, 1970, aged 60

Kinzie, Daniel, Mexico, Ind., on Nov. 28, 1970, aged 97

McNelby, Elsie, Arcanum, Ohio, on Nov. 9, 1970, aged 73

Pryor, W. Jessup, Woodstock, Va., on Oct. 24, 1970, aged 63

Seal, Bell Hessie, Woodstock, Va., on Oct. 23, 1970, aged 78

Smith, Paulina, Greenville, Ohio, on Dec. 4, 1970, aged 89

Sollenberger, J. Y., South Bend, Ind., on Dec. 9, 1970, aged 93

Lila McCray:
Envoy on behalf of the needy

With her battered, blue suitcase serving as a "show and tell" kit, she keeps her people aware of the clothing needs of people around the world

Logging 20,365 air miles in eleven and a half months, Mrs. J. C. (Lila) McCray, a licensed minister in the Church of the Brethren, figuratively has the largest parish covered by a Church of the Brethren minister. In addition to the air miles she travels, Lila also averages about 5,000 miles a month by car as she spans a seventeen-state territory as the midwest clothing representative for Church World Service. Two of the four CWS clothing centers, the ones in Houston, Texas, and in Nappanee, Indiana, also are in her territory. During her brief periods in her office at national CROP in Elkhart, Indiana, she also handles the clothing appeal correspondence from key people in the fourteen states not served by CWS trucks.

She has appeared not only in many Church of the Brethren pulpits, but also in those of most of the other denominations affiliated with Church World Service. Lila has also been a guest speaker at local and state Church Women United meetings.

A typical week will find Lila sched-

by JEAN GILMORE

Service Center
Indiana

uled for a series of workshops throughout one of her assigned states that have been arranged by the state CROP director. CROP, the community hunger appeal of Church World Service, administers the CWS clothing appeal.

It is not unusual for her to have two workshops in two different towns each day, towns that range in size from Chicago to those that dot the prairie in more isolated areas of her territory. In each place, she acts as the liaison between donor and recipient. She keeps abreast of the clothing needs overseas and then conveys them to people here, urging that they help provide what is needed.

Lila also explains to her various audiences how Church World Service functions to lighten the load when catastrophes occur around the world by filling clothing and blanket requests from its nearest stockpiles. Immediately after the June earthquake in Peru, CWS sent 110,000 pounds of clothing and 8,000 blankets there to lessen the loss wrought by the disaster. Another example of immediate aid given to disaster victims was the thirty bales of men's, women's, and children's clothing and 600 blankets sent to the Dominican Republic as a stopgap for some of the 6,000 flood victims who were evacuated and housed in a sports field.

She notes, too, that Church World Service helps in other instances. Through its clothing program CWS encourages people to help themselves by distributing clothing in many areas as payment for their work in community development. And, Church World Service also issues clothing and blankets to child care institutions, orphanages, and mission hospitals for the destitute young. In addition, fabric parcels and sewing supplies are furnished to trainees in sewing classes so that they may learn to sew for themselves, for their families, and for their livelihoods.

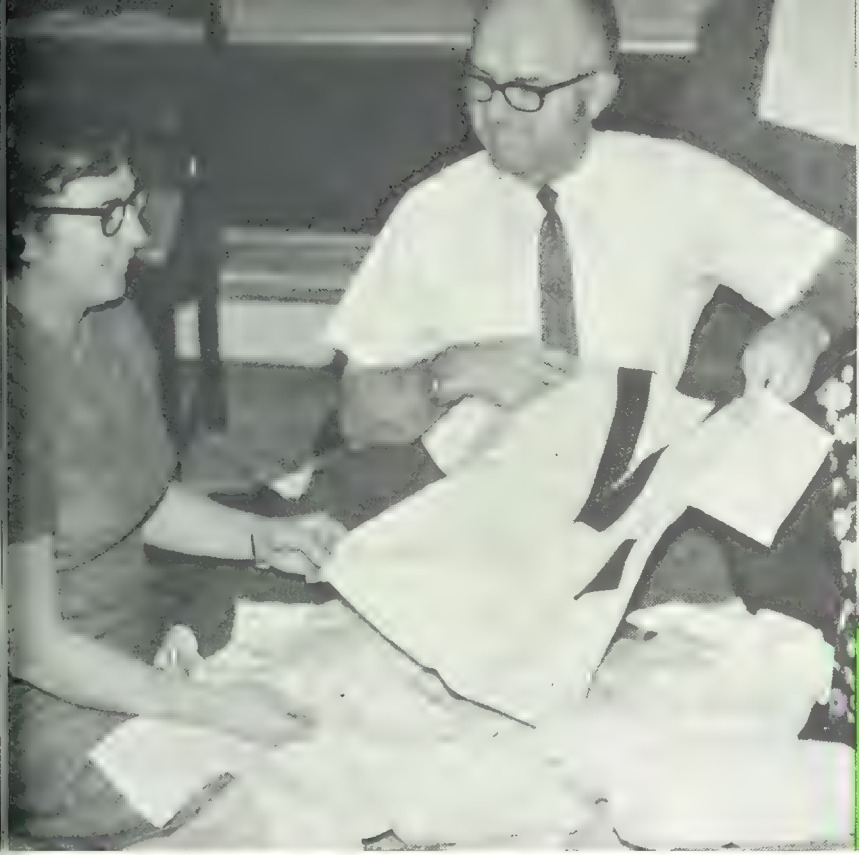
By the end of 1970 CWS had provided clothing, blankets, and sewing supplies to people in twenty-four different countries.

In addition to her effervescent personality, wherever she goes Lila has her trusty, battered, blue suitcase in tow. The suitcase has literally been around the world and has now been assigned a new role. It is Lila's "show and tell kit," and it contains samples of garments currently needed for the CWS clothing appeal program overseas, particularly layettes and children's styles worn in areas served by Church World Service.

Lila's background has helped greatly in preparing her for her present responsibilities which she assumed in April 1969. She and her husband, Jack, had spent the previous five years in service in India. The first year there they lived in Anklesvar, Gujarat, where they studied the Gujarati language, had their orientation, and worked in the surrounding villages.

During the next four years, in Bombay, Jack was treasurer of the Church of the Brethren in India and also was one of the co-managers of the Intermission Business Office, which served 100 different mission groups and institutions. Lila served as hostess and hostel manager for the Church of the Brethren while the McCrays were in Bombay. She served also on the CORAGS Commission (now known as CASA, the Christian Agency for Social Action of the National Christian Council of India) and as a member of this group had her first contact with the CWS overseas distribution of clothing and food.

Lila has seen firsthand naked little children with their stomachs distended



From l to r.: Lila keeps in touch with her clothing appeal workers; she checks clothing poundage figures with John Heisel, Nappanee CWS clothing center manager; she and husband Jack display some contents of "show and tell" kit; she scans the new CWS clothing guide with John Metzler, Jr., associate director of national CROP

from malnutrition. The picture of their distress lives with her today and compels her to challenge people here to relate to those in desperate need in developing countries. Food is essential. So is clothing. Without clothing there can be no school attendance, and without school attendance there can be no way out of the barbed-wire restraint of poverty.

The McCrays found their assignment in India, where they fell in love with the hospitable Indian people, very stirring. They were deeply grateful to the Indians for their wholehearted acceptance of them. Lila recalls a time when she arrived in a village feeling hot and dirty from traveling through the countryside and she asked a village woman if she might have a bucket of water. The woman nodded and disappeared. After a long time she came back with the requested bucket of water. Lila learned that the woman had walked two and a half miles to the nearest river to get the water. Lila thanked her profusely and then, determined to use it to the fullest extent, she wrapped her sari around three grouped palm trees and proceeded to pour the water over her head.

The McCrays met Indians from all walks of life and enjoyed many diverse types of Indian people. When Baxter and Anna Mow visited the McCrays, Lila had a luncheon to which she invited Vijaya Lakshmi Pandit, former president of the United Nations and sister of Jawaharlal Nehru. The Mows were guardians of Mme. Pandit's children while they attended college in the United States.

Although the McCrays enjoy the Midwest and now call it home, their hearts and thoughts are often not only in India but also in their native California where their family is. Lila's father, Arnie Wright, a retired Church of the Brethren minister, lives in Chico; their son, Larry, resides in Vacaville with his wife and two children; and their daughter, Karen, lives in La Verne, but teaches high school English and drama in Azusa. Larry is an inspector for the Pacific Gas and Electric Company in San Francisco.

Today Lila's life little resembles what it was in India, but she continues to bring zest to all she does and she has revitalized the CWS clothing appeal in the Midwest. In fact, she has disproved the adage, "A prophet is not without honor, save in his own country and in his own house." Her own church, the Elkhart City Church of the Brethren, enthusiastically supports both CROP and the CWS clothing appeal for which the women of the church completed 150 layettes in a recent six-month period.

When asked what concerns her most today, she replied that one of her major fears is that, with the heritage of the Church of the Brethren which produced such dedicated men as Dan West, John Metzler Sr., and M. R. Zigler—men who have devoted the full measure of their talents and energies to helping their less fortunate brothers overseas — the Church of the Brethren as a whole may now be resting on its laurels and in some cases is bogged down by personal interests, or disinterest in helping those who need help.

In urging all those who have not yet committed themselves to the task of eradicating poverty, hunger, and despair in the world, Lila often quotes a favorite passage of scripture, 1 John 3:17, 18: "If a man is rich and sees his brother in need, yet closes his heart against his brother, how can he claim that he has love for God in his heart? My children! Our love should not be just words and talk; it must be true love, which shows itself in action."

BLACK POWER: AN AMERICAN DILEMMA

In general, white people feel they have been divinely ordained to rule the world. The world's nonwhite people no longer believe this

by THOMAS WILSON

The race problem in America is fundamentally the white man's problem. Yet he is crippled by the myth of racial superiority and the reality of benevolent power. Therefore, the black man, with only his powerlessness, must bring about the change. Hence, the dilemma.

Residents of a community like East Garfield Park — the black ghetto — experience feelings of worthlessness, a lack of dignity and self-respect, and apathy. Like other ghettos, East Garfield Park sprawls, a gray mass of modest homes and brick apartment buildings on Chicago's west side. Children are everywhere. The streets, sidewalks, vacant lots, and alleys are cluttered with glass, paper, and debris. Play space in many school yards has been consumed by portable classrooms. But those are the places where children play because there are no playlots in the area, an insufficient number of recreation or social centers available, and, where there are large parks, the children are forbidden by parents to use them for fear of the danger that lurks there.

Statistically East Garfield Park reflects wide disparities from the rest of Chicago. Nine and one half percent of the community's male labor force is unemployed as compared to 5 2/10 percent for the city.

The median family income in the community is $4,688; in the city it is $6,378.

Much of the housing there is rental housing: 13 4/10 percent of housing units in East Garfield Park are owner-occupied as compared to more than 32 percent in the city.

In 1962 about 30 percent of the community residents were recipients of public assistance, compared to about 7 percent in the city.

Almost no residents participate in the governing affairs of the community. Major decisions affecting them are made outside the ghetto's boundaries by persons who do not live there. Most of the businesses are controlled from without. Decisions about urban renewal or freeway development are made more on the basis of meeting the needs of the nonresident property owners than on the basis of the residents' needs. Political agencies of the city tend to make decisions that defend the rest of the city from the black ghetto rather than ones which help the ghetto. Decisions about educational matters — district boundaries, new buildings — too often serve further to seal off the black ghetto from the rest of the city.

The greatest need of the ghetto resident is the power of self-determination. He wants to be able to have the structures that control him responsive to his needs. He wants to feel that he has a creative role in the process which determines how he must live.

Unfortunately, too many blacks have already succumbed to the historical weight of racism. Sounds of hopelessness and despair are prevalent in the ghetto. But the worst thing that could possibly happen is for black people to believe they are in fact inferior.

Scratch any ghetto surface and you find "White Power." The most important areas of life in America are controlled by white people. By control we mean that white people have formed and shaped these areas, they have written the rules that govern their function, and they generally receive their benefits of economic and political power.

Generally, when we examine a local banking or real estate firm, a local industrial factory, a local school district, a local arm of the political party, the meaning of white control or "White Power" becomes quite clear. What we see is the brutal force of White Power. What we sense is the frustration and anger of black powerlessness — the inability to make decisions affecting one's life.

"Lord, Child," a Mississippi woman said to me, "we colored people ain't nothing but a bundle of resentments and sufferings going somewhere to explode."[1] That explosion has been heard around the world. In his book *Why Black Power?* Joseph R. Barndt compares a riot to a nervous breakdown. Most of the violent upheaval in the black community has come at the end of long, frustrating periods when people in the community have experienced little success in moving the controlling organizations to any significant change. A riot is like the person who, when finding himself in a bag, sudddenly realizes that his only escape route has been closed and tied. He begins to flail with his arms and kick with his feet. His fears escalate until he is a mass of motion attempting to defend himself from annihilation. There is no logic to his action. His struggle is not for legal redress or for lofty goals but for *survival.*

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[1] Louis E. Lomax, The Negro Revolt (New York: Harper and Row, 1962), pp. 92-94.

Rioting takes on this kind of aspect. Everyone involved — police, citizens, city officials — each reverts to the primitive struggle for survival. Rioting in the sixties was symptomatic of the rebellion going on against the powerlessness of black people in America. In the past, riots were not planned. Recent deliberate acts by small groups of individuals have not triggered the widespread involvement that the Watts or Detroit riots attained, although these recent actions have been almost as devastating in terms of injury and death to persons.

RACISM

Black Power must be understood against the background of White Power and black powerlessness. White racism which has been singled out as a major cause of the powerlessness of black people, does not appear only in individuals. In fact, many people may not be racists at all. White racism's most powerful source is in the *organizations* by which society is controlled. This is institutional racism. This refers to the racist policies that are implemented by political, economic, and social agencies of community control. Some of these agencies are part of a system that has been developed by white people, controlled by white people, and designed for the benefit of white people.

The race problem in America is fundamentally the white man's problem. It is he who must begin the process of educating white people in race relations. One challenge to the white society is to educate its members, motivate them, and support them in various efforts to modify the system so that self-determination can become a reality in black ghettos.

The majority within any country tends to use its country's institutions to support and promote its own ends. While it is true that there are many more poor white than black, it is also true that poor whites have their whiteness going for them. They feel a sense of solidarity with the white majority. The black man feels varying degrees of alienation from the white majority because, knowing the rules of the game as it is now played, he knows he will never share the decision making power in this society without a struggle. Even the successful, black middle-class American knows this.

It is through the system of institutions in America that the black man is kept in his place and allowed only those advancements that do not threaten white control.

There is a tendency for people from the middle class, or for people who work hard for what they get, to feel that the poor are lazy and ambitionless. These people point to their own achievements as examples of what ambition and hard work can produce. Most of these people started life in a less affluent situation than the one in which they find themselves, but they still tend to be blind to the difficulties of breaking out of a slum culture. They fail to comprehend the full implications of life in the ghetto and the despair and limited motivation which are its usual products.

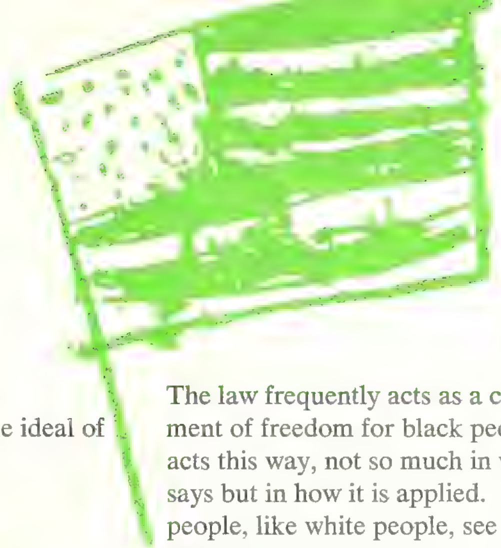
Since a disproportionate percentage of black people inhabit the slum area of the nation (and almost all black people are caught in one kind of ghetto or another), the problems which disturb only a minority of white people affect a majority of black people.

Add to this the fact that the institutions which wield the greatest influence and power in America are dominated and controlled by whites, and the crisis confronting black people as they struggle for power begins to take shape.

Any solution to the problem of racial violence must involve the ending of racism. As has been said earlier, racism is not merely the individual white person's response to a black person but, even more important, it is the response of white systems of control to black people. Bred right into the structures of society are stereotyped myths about black people; areas of work that are off limits to black people; and areas of political life that are closed to black people, yet where eighty decisions affecting them are made.

In general, white people feel they have been divinely ordained to rule the world. The world's nonwhite people no longer believe this.

The absorption of black people into the white culture has failed, because, unlike other ethnic groups, black people can never lose their most indentifying trait — color. There are those who feel that black people, who have no pride in who they are, can never overcome feelings of inferiority and



function as equals in a white-dominated society because the ideal of whiteness is not available.

BLACK POWER

Black Power is not simply something with which black people threaten white people. It is a reality of life with which our society must contend if the American dream of equality is to prevail. Black Power is basically a cry against the dehumanizing uses of White Power.

The black experience in America leaves black people little room for optimism. They interpret most civil rights actions by the white majority as simply new and more palatable ways of white control. There is no deep feeling that blacks and whites can come to a point of shared power in America. There is a feeling that the present economic and political systems, given the self-interest of those who control them, will not allow any equitable transfer of power.

Until recent years, the goal of American Negroes was full incorporation into the larger society. This goal was predicated and totally dependent upon the conscience and good graces of the dominant group. It focused upon discrimination by demanding a better bargaining position in terms of equality of law and opportunity. The level of competition between whites and blacks heightened proportionately to the developing Negro ethnocentrism, resulting in increased hostility on both sides, to the extent that integration as a viable goal for blacks has almost become a moot question.

THE LAW

A major issue revolving around Black Power is the role of law in both the giving and the limiting of freedom. The law frequently acts as a curtailment of freedom for black people. It acts this way, not so much in what it says but in how it is applied. Black people, like white people, see and understand the necessity for law. They see the necessity for its just enforcement. What is at issue is the way the law is often enforced. The police and the courts in suburban communities would probably never dare to treat young people and other citizens as some are treated in the ghetto.

Law has performed a very beneficial function in the area of civil rights. Much legal segregation has been struck down. While laws may not change hearts and minds, they may prevent the dehumanizing of people by other people.

DILEMMA

When Gunnar Myrdal wrote his classic book *An American Dilemma,* depicting the crucial problem for American race relations as the gap between segregation and the "American Creed," his assessment of the times and the mood was quite accurate. But the new stance and strategy, the movement toward pluralism, have radically altered race relations in America — to the extent that Kenneth Clark has said, "the new American dilemma is the dilemma of power."

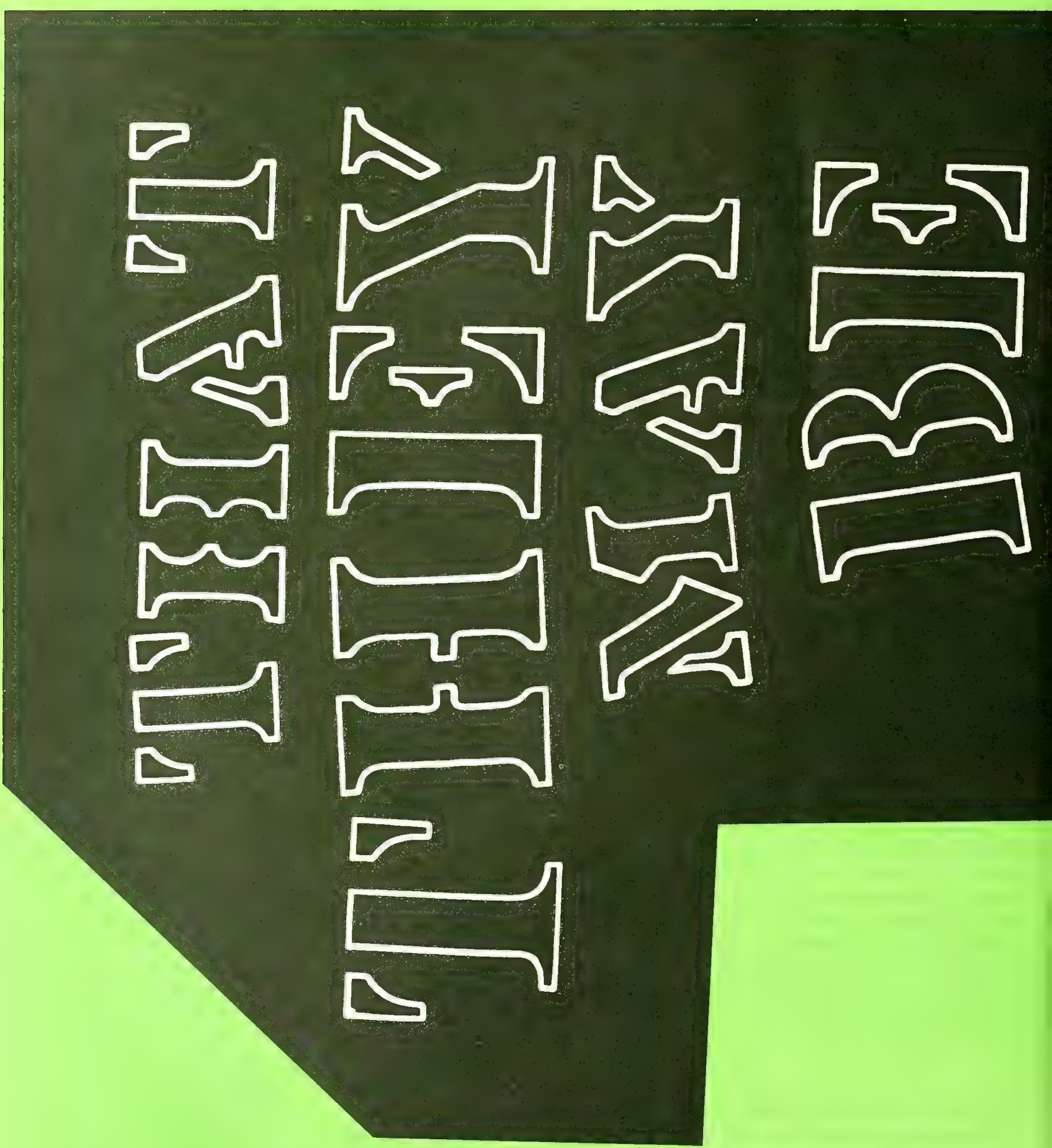
The late President John F. Kennedy in a commencement address at Yale University said: "The great enemy of the truth is very often not the lie — deliberate, contrived, and dishonest — but the myth — persistent, persuasive, and unrealistic. Too often we held fast to the clichés of our forebears. We subject all facts to a prefabricated set of interpretations. We enjoy the comfort of opinion without the discomfort of thought."

Given our historical, political, and socioeconomic background, the very concept of Black Power in White America poses the dilemma rather graphically. It is the blatant use of White Power and the refusal or inability of the white majority to recognize and accept the fact that the American "Negro" is dead; and, finally, to come to grips with the new manhood and solidarity of the black community as a bonafide entry in a pluralistic society.

If black men are to have a future — if, indeed, America is to have a future — it must outgrow the myth. It makes shambles out of the democratic ideals; it debases men (black and white), hiding from them their own worth and dignity and that of others.

In the words of the late Martin Luther King Jr.: "This is the challenge. If we will dare to meet it honestly, historians in future years will have to say there lived a great people — a black people — who bore their burdens of oppression in the heat of many days and who through tenacity and creative commitment, injected new meaning into the veins of American life."

Who can extricate us from the present dilemma? The irony of the situation is that with all their power, whites cannot. They cannot because the myth of racial superiority and the elaborate structures developed to perpetuate it is too real and benevolent to them. Black Americans in their weakness must accomplish (or at least initiate) what white Americans in their awful array of power cannot. Blacks must do this because the myth is too real and destructive to their personality and sense of integrity and worth. If black Americans fail in this task today, there stands the awful possibility that there may be no tomorrow.



THAT
THEY
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ONE

God is one: Universal and personal

Some of the conflict in t[illegible] results from two differen[illegible] beliefs about God. But are they contradictory? [illegible]

by JAMES POLING

There are two descriptions of God. For some persons God is a very personal being who brings courage and comfort to them and assures them of salvation. For others God is a universal spirit who works through historical movements, personal relationships, and nature. We usually do not find both understandings of God in the same person. In fact, two people with these different understandings of God are often antagonistic toward one another. A person who believes in the personal God has trouble understanding how another can identify God with the peace and freedom movements and other humanistic concerns. And a person who believes in a universal God has trouble understanding how a believer can have so little social concern. And so we have conflict in the church — and part of this conflict is based on these two different beliefs about God.

God is personal. The Bible is very clear on that. Take the example of Jesus. It is impossible to understand Jesus except in the very close and personal Father and Son relationship. Time and again, Jesus spent all night in prayer with his Father. In Luke 6:12, "In these days, he went out into the hills to pray; and all night he continued in prayer to God." This is just one time out of many. The strength of his life and ministry was his strong personal relationship with God through prayer.

His prayers at Gethsemane or for the church in John 17 demonstrate the importance of prayer for Jesus' life. And the rest of the Bible underlines the importance of prayer for every Christian who would follow Jesus. Jesus taught his disciples to pray in Luke 11. Paul told the brethren that they should be "constant in prayer" (Rom. 12:12; 6:8; Col. 4:2). And Peter and the writer of Hebrews emphasize the same thing. If we are to follow Jesus and his example, we will relate to God through prayer and meditation, because he is a personal God whom we must approach on a personal level if we are to receive his strength.

But we know that God is personal because that is the whole message of the New Testament. What is the gospel? The gospel — the Good News — is that God was in Jesus Christ and that he died for our sins. And because of his death, we are saved from eternal punishment. This gospel requires a personal response. "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom 10:9). God is not only a spirit who is far off. He is as close as our own guilt and sin. And through his forgiveness, we can again be whole persons who know what it means to be children of God.

But if we study the scriptures closely, we will discover that God is also universal. He is not only a personal God; he is also the God of all things. Surely the Bible says that God was the creator of all the universe and that he has power over all things. In fact, John 3:16 says that God sent his son because he "so loved the world." This is an interesting scripture because of its universal sweep. Why did God send his only son into the world? Not because he wanted to save just me or my friends. God sent his son because he loved the world.

Paul says that salvation is intended for all creation. It is not just the religious few who pray a lot and go to church who will receive salvation. "For the creation waits with eager longing for the revealing of the sons of God . . . because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God." According to this scripture, the entire creation will find salvation somehow under God's plan. This is a very difficult concept for us to understand, but there it is in Romans 8:19.

Many scriptures reveal the universal nature of God. And many of them refer to the Lordship of Jesus Christ over all things. God sent his son to live among men and suffer at their hands. But after his resurrection, he was raised to the right hand of God where he reigns over all things. Paul says it most clearly in Colossians 1:15:20:

"He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities — all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be preeminent. For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross."

According to this scripture and many others, Jesus Christ is the Lord of all creation and all history. "All things were created through him and for him . . . and in him all things hold together." I interpret this to mean that God had definite purpose when he created the universe, and that he works through everything to accomplish his purposes. He works through people, through the church, through nations, through pagan society, through nature — through everything. In Jesus Christ, everything holds together. Jesus' life on earth is a perfect illustration of this. Certainly he spent considerable time in prayer because he knew he received his power from his Father. But he also ate with sinners, healed the sick, confronted the powerful, and worked with all people and all things to reveal the will of his Father who sent him.

It seems that we have a solid biblical foundation for both concepts of God. Certainly God is personal; one would have to ignore half the Bible to deny this. But God is also universal and works through history as well as individuals, and one would have to ignore the other half the Bible to deny this. However, we have a problem of reconciling these two concepts.

God is personal. And it is in those who have a powerful faith in the personal God that we find the most courageous action. The Jehovah's Witnesses who believe in the personal God are able to accept prison terms because the government will not grant them ministerial exemption. There are almost as many Jehovah's Witnesses in jail over the draft law as for any other problem with the draft. It is their personal faith which makes this possible.

However, there is a problem which often goes along with such a personal faith. If God is only personal, there tends to be a lack of concern for others and a preoccupation with one's own salvation. This problem is illustrated in some of the intensely personal hymns about God. For example, the old favorite "In the Garden" is one of the most personal hymns we have. It reveals the very close relationships which some faithful can have with God. "I come to the garden alone, while the dew is still on the roses, and the voice I hear, falling on my ear, the Son of God discloses. And he walks with me, and he talks with me, and he tells me I am his own. And the joy we share as we tarry there none other has ever known." But in three complete stanzas of this hymn, there is not one mention of anyone else. There seems to be no concern for other people, for their suffering, their salvation, or their problems. How different this is from Jesus' prayer in John 17 which is an intercessory prayer for his disciples and the church!

The real strength of personal faith is that it is real and intense, giving one the courage to live his conviction. But the weakness of a faith which has only this personal dimension is that it often leaves out the ethical concern for other persons and the institutions of society.

God is universal. And it is in those who have a powerful belief in the universality of God's actions that we find the most social concern. Many young people tend to identify God with movements for social change. They are the ones who go to the ghettos to work with the poor to improve their conditions. They find meaningful the parable of the Good Samaritan, and try to live this way in their own lives. It is the young people who identify with the victims of U.S. bombing in Southeast Asia and protest this action of their own government.

However, there is also a problem

which often goes along with such a universal faith. The problem is that if God is only universal and not also personal, there tends to be a lack of patience and faith, too optimistic a trust in man's powers. Again, many young people go into the ghettos to work with the poor, but after several months they get discouraged and leave. In my two years in Chicago, I worked closely with young people who came through VISTA program — Volunteers in Service to America. These young people had much energy and were very idealistic, but their average stay in the black ghetto was about four months. After working hard for a short time, they burned out. Soon the residents were suspicious of any young white workers, because they knew they were not dependable. They would get people all excited about accomplishing something, and then they would leave the residents to take the rap with the landlord or the local merchant.

This problem of trusting too much in man's ability is illustrated in some hymns. For example, there is a hymn in *The Brethren Hymnal* which has tremendous faith in men. It says: "Who will build the world anew? Who will break tradition's chains? Who will smite the gods of gold? Who will chant the Spirit's gains? Who will hail the gospel's power? This his day and this his hour. Who will live to slay the false? Who will die to prove the true? Who will claim the earth for God? Who will build the world anew? In a world of night and sin, May we bring God's kingdom in." This hymn certainly has social concern. But it seems to imply that man can actually accomplish these social goals with a minimum of help from God. The real strength of a universal faith is that it leads one into an active concern for God's world. But the weakness of a faith without the personal dimension is that its courage cannot be maintained over long periods of time.

We have heard from both sides of this question. The Bible says that God is personal, and those who believe this evidence a courageous faith in their own lives, though often without much concern for God's world. The Bible also says that God is universal, and those who believe this evidence a strong concern for social problems, though often without the sustaining faith to work for God.

The ideal would be to combine these two kinds of faith. To have a personal faith with a social concern would be the best and the most biblical combination. Jesus had a strong personal faith in God which kept him going through difficult times. And yet he was able to maintain his interest and involvement with the poor, the dispossessed, and the sinners. Paul preached and taught for several decades under the most severe persecution, but his constant and growing personal faith in Jesus Christ was the center of his courage.

The early Brethren showed this kind of combination. They were fed up with the formality and shallowness of the state churches, and so they met in small prayer and Bible study groups to renew their faith. Their writings evidence a strong personal faith. But at the same time, the Brethren were known for their charity. Alexander Mack used up his personal fortune taking care of the poor. Christopher Sauer gave up his printing business and fortune rather than compromise his belief in nonresistance and sole allegiance to God. The Brethren in central Pennsylvania were slaughtered because they would not arm themselves against the Indians. These Brethren combined a strong personal faith with social concern.

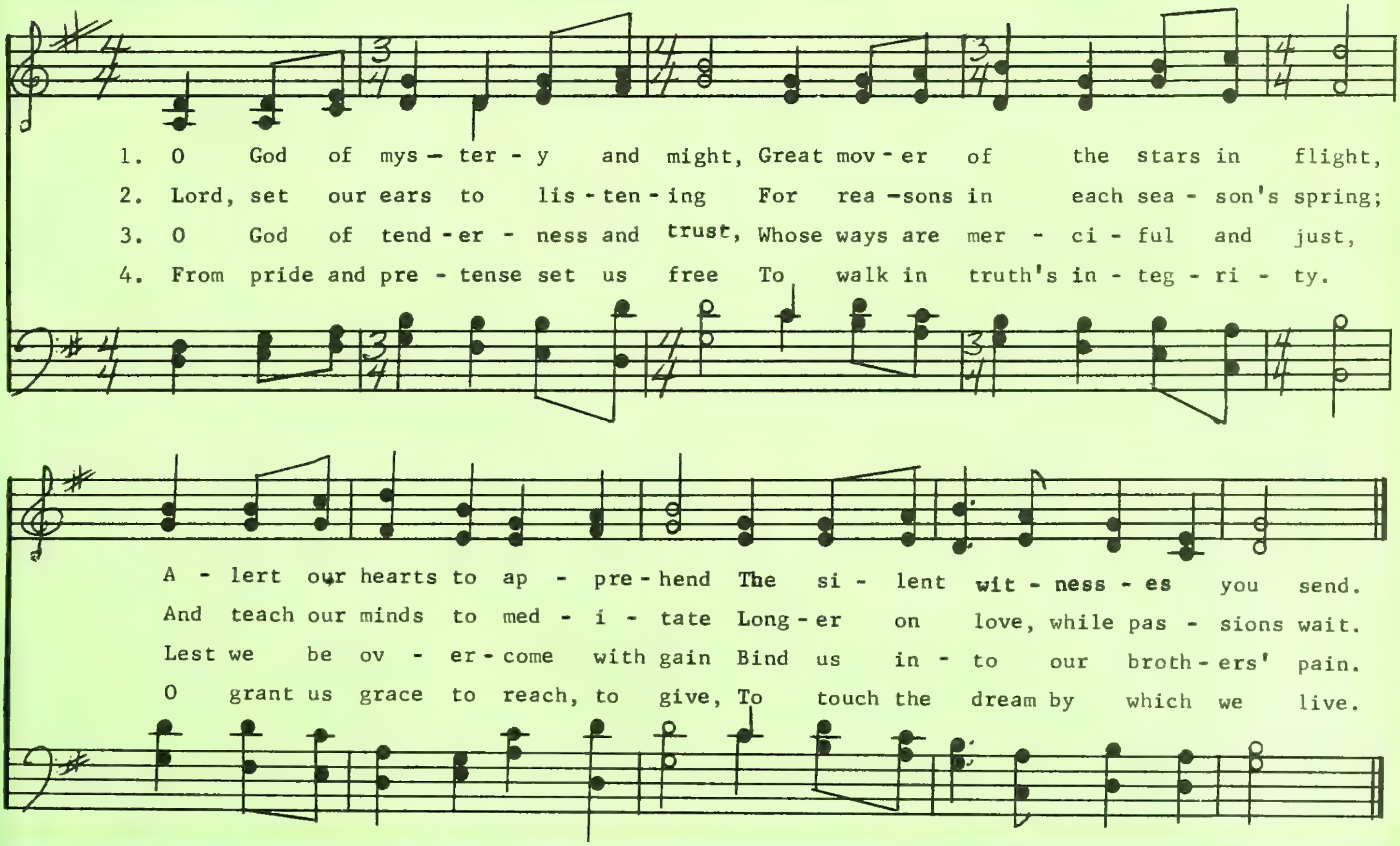
But in fact, this combination is the biblical understanding of God. We do not have to choose between the personal and the universal God. The same God who created the universe, who gives power to the nations, who works through historical movements and controls all of history, is the same God who humbled himself to come in the form of man to become the personal savior of each one of us.

Paul said it better than I can when he wrote to the Philippians: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Jesus Christ, who was in the form of God himself, the God universal, took the form of a servant, and humbled himself on the cross. What a tremendous event! The personal God and the universal God are merged; they are the same one. The God of creation, of all history, cares about every person. This is the gospel. And when we each believe it in our hearts, we will be able to live the courageous life of Paul, to be assured of our own salvation, and also to show God's love to others in the world — the lonely, the poor, the rejected— that they may know God's love as we do. Hallelujah!

O God of Mystery and Might

Text by Kenneth I. Morse
Tune by Wilbur E. Brumbaugh


1. O God of mys – ter - y and might, Great mov - er of the stars in flight,
2. Lord, set our ears to lis - ten - ing For rea –sons in each sea - son's spring;
3. O God of tend - er - ness and trust, Whose ways are mer - ci - ful and just,
4. From pride and pre - tense set us free To walk in truth's in - teg - ri - ty.
A - lert our hearts to ap - pre - hend The si - lent wit - ness - es you send.
And teach our minds to med - i - tate Long - er on love, while pas - sions wait.
Lest we be ov - er - come with gain Bind us in - to our broth - ers' pain.
O grant us grace to reach, to give, To touch the dream by which we live.

No "happy hour" in leisure land for me!

by GLENN H. ASQUITH

"Why do they keep sending me these things?" I complained to my wife irritably. The "thing" I had in my hand, and which I promptly tossed into the nearest wastebasket, was a brochure extolling the advantages of LEISURE LAND, A SECURE HIDEAWAY FOR THE GOLDEN YEARS. One-floor cottages were available ("to cater to the valiant but tired hearts"); there were shuffleboards and croquet grounds tastefully laid out; an infirmary was kept open twenty-four hours a day.

"Things" such as this had been in my mail for the last three months. Staring me in the face had been titles ominous and titles cute: Mental Health for the Aging, Physical Fitness Program for the Elderly, Will You Be Able to Pay for Soaring Hospital Costs? Sex at Seventy, Hang in There, Graying Tiger! To add insult to injury (and my pride was more than a little injured), the leaflets and ads were printed in large type.

After my outburst of indignation had subsided, my wife reminded me that, after all, I had reached sixty-five and was now counting the weeks until retirement. Naturally, I would be on the mailing lists of many well-meaning organizations and many sales-minded firms. This was good logic but not much comfort.

Others might be aging and elderly, others might gloat over their new category of Senior Citizens, others might gather in a cozy, sunny spot exerting themselves only in the strenuous pursuits of stamp collecting, bird watching, and photography. But not I!

"Hah," said my Other Self, or whoever or whatever it is that brings me up short when I am boasting, "what will you do then?" That is a question that requires an answer. If I come up with a decent answer, it may be of value to younger people who must put up with us retirees, and to churches that are searching for ways to be of help to the older members of their congregations.

First and foremost, I give my pledge

that I shall avoid being a garrulous, querulous, "show-off" nuisance. I have been bored by many older people who have taken advantage of their gray hairs (or, in my case, bald head) to hog every conversation. I have been troubled by many who constantly complain about their financial condition, their poor health, and the lack of attention shown them. I have been so annoyed by the elderly who insist on proving that they are as good as they ever were and who will (when witnesses are in sight) climb ladders, tool their cars in the heaviest traffic, and work bare-headed in the hottest sun that I dread more than anything being like these.

If I can contribute nothing else in my declining years, I shall try to offer the world a listening attitude and reticent speech unprefaced by reference to the "Good Old Days." I shall try to be so jealous of my aches and pains, my money problems, and my family concerns that they will be as inaccessible to the public as the few things I have in my safe deposit box.

I shall try to accept my limitations and keep out of the way of the active workers of the world and avoid risks that may cause inconvenience to the younger who have enough burdens of their own.

Then, when I go to church, I shall realize that I have joined a minority group. As is true of other minorities, I shall resent segregation. The only way I can hope to keep an eager, inquisitive, and open mind is to be exposed to children, youth, and younger adults. I shall expect my church to afford me this opportunity and not shunt me off into classes and groups and projects of and for my peers. And pampering and coddling will make me see a fire-engine red. I shall expect to be a part of the give-and-take and deep concerns of the congregation. Never say to me, "He's too old to be bothered with these things," but say, "Look, you old rascal, you've got more time than the rest of us — hop to it!"

I suggest that retirees be considered assets instead of liabilities. I shall never think of myself ever as a "has-been" but always as an "is." To illustrate to any who may not understand this, we might think of travelers from San Francisco to New York. I may have come as far on the trip as Buffalo while the younger travelers are still in Nevada or Utah, but I am still traveling. And if the younger wayfarers cared to stop in a phone booth and give me a call, I could furnish them with some good tips about the best roads and motels from where they are to where I am. Why would it not profit a church to make a senate of its mature members and give them the problems of the church and parish to discuss and research and come up with some suggestions for the meetings of the boards or other groups concerned?

Referring to the time I have on hand, it is true that I shall have more hours in a day available to my church and other organizations and causes, but it is also true that my total time in stock is far less than that of the average younger person. I shall be remembering this as I look around to select pieces of work to which I may offer myself on a voluntary basis. I shall put a high price on the time I have left — so high that I shall sell just as little of it as possible for money. My time is fairly priceless and is worthy of being bestowed on the sick and needy and downtrodden people and causes as a princely gift.

When I was young I came across an elderly man who set a low value on his time. He kept a small store in one room of his house and served a small group of customers. There were slack times when no one would come in for hours. I went to see him late one afternoon and found him in a happy mood. "Things must have gone well with you," I suggested. "Oh," he said, "two salesmen came in and helped *put the day away*." (Italics are mine!) His statement scared me — would I ever come to the point of wanting to get rid of my days? On the contrary, I find at retirement that I want just as many days as possible and I shall not welcome "time-killers." If my church, then, has a proposition to make, let it not be a golden age kind of thing with checkers and movies and tea. I have my own idea of what constitutes a Happy Hour.

At this point, my Other Self interrupts (rudely, as usual) the careful sequence of my observations to say, "Hah, you know what a Happy Hour should be? Well, open your big mouth and let us have a pearl of wisdom!" I feel that I want to say here that, all my life, this Other Self has forced me to "put up or shut up." Well, then, a Happy Hour? Why, an hour that marks some real achievement. An hour with a book that will give me new insight or new reserves of spirit to go back to the world an abler and better man. An hour with music that will do the same. An hour of visiting someone who is lonely. An hour in a hospital doing some menial task to aid in the healing of the patients. An hour in a church worship service listening for the word of God. An hour with the wife of my youth remembering the joys of the former years that assure me that "the best is yet to be." An hour with a tool or paintbrush doing something to make the world more efficient or brighter. Summed up: an hour that sees some progress for mankind because of the way I am utilizing the time.

I might get reckless enough to find some happy hours organizing my own kind. When I think of nearly twenty million men and women past the age of sixty-five with their votes, their influence, their spending power, I am intrigued to think what we might do politically and economically to sway this country and to right wrongs. Think of twenty million letters falling on the hapless head of an officeholder — say a president, vice-president, or senator! Or think of twenty million voices speaking as one voice on any issue! About the only attention we get now is a bid for our votes by a slight increase in Social Security benefits — do our legislators think that we are content to live by bread alone? We retirees might be the deciding factor in the solution of many problems.

The fact is that older people are what might be called expendable. They have given their day's work to the world, their children (if any) are on their own, they know that their life expectancy is chancy — so why not go all out on whatever they undertake? At least that is the attitude with which I am retiring. To use a political illustration, we are not looking forward to our next election and treading softly for fear of offending our constituents! Frankness and risk can be employed with sheer abandon. Instead of being shoved out on a human type of ice floe such as a "leisure land," we should be looked at as the likeliest bunch of guinea pigs in existence. Social, medical, and psychological experiments might go forward by leaps and bounds by trying them out on us.

Yes, I know, I am becoming the thing I promised you I would not be — a garrulous windbag. But I am not quite through yet.

Humor is the capstone of my retiring philosophy. Many times a day as my "golden years" (♯*x, etc.) flow by, I hope to remember an incident from a book I read in my childhood. An old man was speaking to a little boy. He said, "Sonny, if you could just sit up here on this fence and look at yourself, you'd burst out laughing!" Without pride or prejudice I pray to be able to look at myself, to look at my deteriorating exterior, to look at my set ways of doing things, to look at my smugness, to look at my mental ruts, and burst out laughing.

Now I know that experienced retirees, men and women who have become veterans in the role of Senior Citizens (some more ♯*x, etc.), will agree with my Other Self when he says, "Hah!" They will say that it is all very well for a fellow who is just unbuckling his armor to say what he will do when he puts on the slippers and has to shuffle through life — what does he know? Wait until arthritis hits him! Wait until his pension is spent before the next check is due! Wait until his wife gets sick of seeing his homely face around the house morning, noon, and night! Wait until people treat him as though he isn't there and talk all around him! Then what about his fine and noble bragging, huh?

Be that as it may, I think I am pointing myself in the right direction, and I shall work to keep on the road. And I have lively confidence that there will be many companions. Old people are not all bad! It may not prove to be a *brave* new world, this retirement of mine, but it will be new — and, if new, then exciting.

So maybe some day a child will stop and talk to me and go away saying to his mother, "He's a *nice* old man."

THE TEMPERATURE OF CHARITY

Eskimos abandon their aged kin
To a swift death upon the arctic plain,
A custom we are quick to brand a sin,
Though crops are meager in their harsh terrain.
Uncivilized, they reason it is wrong
To feed the weak and undermine the strong.

But we provide our elders with a bed
And see that they are adequately fed.
We push their wheelchairs to the lonely shade
And go our ways . . . the filial debt is paid.
Our ancients watch the sunset, which is slow,
And infinitely colder than the snow.

Edith Ogutsch

The dilemma of the pastoral ministry

IN QUEST OF A MINISTRY, by Julian Price Love. John Knox Press, 1969. 128 pages, $2.45

ANGUISHED MEN OF GOD, by Wesley Schrader. Harper and Row, 1970. 145 pages, $4.95

PRIVILEGE AND BURDEN (A Long Hard Look at the Pastoral Ministry), by Robert G. Middleton. Judson Press, 1969. 157 pages, $4.95

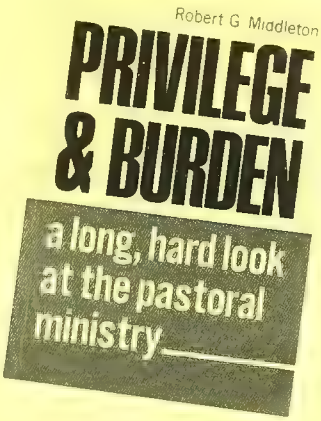
Many books are being written to interpret the crisis of the church, the problems of institutionalized religion, and the need for spiritual renewal. These three books attempt to set forth the dilemma of the pastoral ministry today from the somewhat differing perspectives of two effective pastors and a seminary professor.

In Quest of a Ministry is the reflection of Julian Price Love on the students he has known during his fifty years as a seminary professor. Dr. Love, himself a highly respected biblical theologian and teacher, recalls the variety of students he has known who make up the pastoral ministry today. Though anonymously described as real people, one cannot escape the feeling that the characters are somewhat contrived and represent types of students with whom he was associated during his long tenure in theological schools.

The sentimental approach to the relationship between a teacher and his students makes the modern seminary professor realize how much the theological school has changed in half a century and how much less paternalistic the teacher has become.

In *Anguished Men of God,* Wesley Schrader uses a device which he has found helpful in previous books — letters between friends. Through the pens of Sean O'Malley, a Roman Catholic priest, and Thomas Emerson Jones, a Presbyterian pastor, Dr. Schrader is able to penetrate the frustrations and joys, the heartaches and rewards of the parish ministry today.

Dr. Schrader, a pastor for more than twenty-five years, has created believable characters who are set in real situations. Every pastor and priest will quickly identify himself with many of the dilemmas which beset the correspondents' struggle for personal and professional identity. They will also know Dr. Allan McCall, the smooth, good organizational man who plays the ecclesiastical game perfectly and reaps the rewards of recognition. They will undoubtedly recognize a brilliant and prophetic rabbi who leaves the synagogue to enter secular employment only to discover that the pressure to compromise is not just an occupational hazard of the clergyman.



Dr. Schrader is positive and helpful in his outlook on the church and the parish ministry, and pastors who read his book will find in it a new measure of encouragement for their own commitment as men of God.

By far the most helpful book of the three to this reviewer is Robert G. Middleton's *Privilege and Burden,* subtitled "A Long Hard Look at the Pastoral Ministry." Dr. Middleton, former editor of *The Pulpit* and now minister of the Hyde Park Union Church of Chicago, writes clearly and perceptively about the special dynamics that work in the life of the church today and points hopefully to new concepts of ministry for both pastor and people. This is a book for pastors, but it should also be required reading for every member of every church board. Well grounded and articulate theologically, Dr. Middleton has written of profound ideas and concerns in a way which is clear and understandable to laymen as well as those trained for ministry.

The author begins with a helpful analysis of the seeds of disenchantment with the ministry today, concluding that "the minister is theologically confused, sociologically displaced, and vocationally perplexed. Any one of these alone would be enough. When all three are experienced at the same time, the situation is filled with the potentiality of vocational crisis as a host of ministers, young and old, newcomers and veterans, are now experiencing."

In taking a hard look at the church today, Dr. Middleton recognizes that there are critics whose voices must be heard — the anti-institutionalists, who emphasize the church as *Ecclesia,* the call out; those who see no hope for the parish type; and those who indict the church for its ethical irrelevance and timid conformity. He then proceeds to make a strong case for the church, recognizing the biblical rhythms of gathering and scattering, of nurture and mission, of worship and service. He strongly emphasizes the need for being the church in the midst of the world but calls us to remember at all times that we aren't the people with a unique mission.

The author discusses the tension within the pastor himself between engagement and withdrawal, concluding that "controversy occurs precisely because many ministers and some laymen have taken seriously the challenge embodied in the concept of the scattered church, dispersed into society as an agent of social change. This concept, inescapable as it is to be, comes with a high price tag attached. No longer is the church a community of peace and quiet. The church becomes the center of conflict." This is a book that should find its way into every church library and be widely read by those who take seriously church membership in these critical times. It will help every Christian better to understand his own calling and the joy and peril of his witness. It should also be required reading for every seminary student, as it will be at Bethany, and for every pastor. — Paul M. Robinson

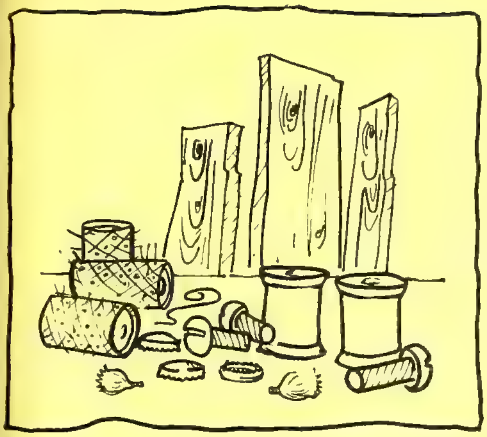
Take it FROM HERE!

Spools, bolts, bottlecaps, clay, plaster – to touch, mold, and make

"Experiences are the stuff from which concepts grow, and experiences are man's reaching out to see and hear, to smell and taste, to touch the environment of persons and things in which he finds himself, and becomes involved," writes Kathrene Tobey in *Learning and Teaching Through the Senses.*

Each person has his *own* center of experience from which he reaches out to take from his environment what *he* needs. Such experiences, varied and abundant, make for a wholeness that comes from full, active living, including a dream of something which is one's very own — something for which there are no kits, no plastic molds, or even rules of thumb.

In our society it takes courage to be creative because creativity means thinking and acting independently. It often means following an urge or a "glimpse" which seems impractical in terms of our everydayness. In a day of quick-drying, speed-reading, and instant perfection we rely on fast and sure things, end results which we can see readily and which we know will conform to present "standards of excellence." It is a long way from the slow, sure development that comes from living with materials and gradually associating form and idea. The woman who cleaned the wool, carded it, spun it into yarn, and knit from it a sweater felt her materials and envisioned in each step the forming of her own creation. A farmer, even today, cultivates a feel for his fields and animals and weather. He associates and learns by gradually putting together what he discovers about a given object or condition, tests this information as he goes along, sees parts within the whole, generalizes, and evaluates. He goes by the feel of things and conditions.



Bernard Leach, in *A Potter's Book,* reports that when a master Japanese potter was asked how a person could recognize good work, the answer was, "With his body." It must feel right to *him.* With his mind acting directly through his senses he gains an impression through his own personal experience of use and beauty combined.

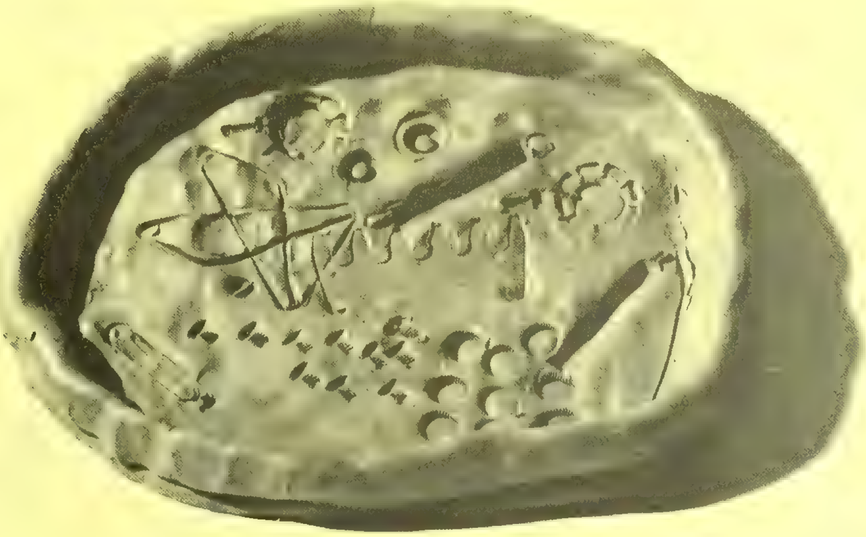
Keeping in mind the Japanese potter's advice, try the two activities which are suggested. They capture not only the feel of the outer planes of a surface but also the full three-dimensional form of relief. Look for materials through which you can experience the touching-feeling process of round and flat, smooth and rough, delicate and coarse, sharp and dull, concave and convex. Spools, bolts, hair curlers, bottle caps, rough pieces of wood, shells, seed pods, machine parts, and cardboard tubes are some of the materials you may find.

In one process the relief surface is pressed into a small slab of soft clay to make a three-dimensional imprint. The clay surface may be scraped flat again and again, so do a lot of experimenting. The trying-out stage needs to be sheer fun until out of the "I like that" experience there begins to develop an arrangement or composition which satisfies you.

It is usually rewarding for the materials to be varied and associated with other imprints by overlapping, reappearing, continuing, and varying the depth of the imprints.

Using the imprinted clay as a mold, one may pour plaster of Paris to make a cast. To do this, add a clay wall to the slab by rolling out a clay strip that will go around the slab and high enough to stand about an inch above its surface. A wire or paper clip set in the wet plaster will provide for hanging. After the plaster has set (about a half hour) remove the clay mold and wash the plaster cast.

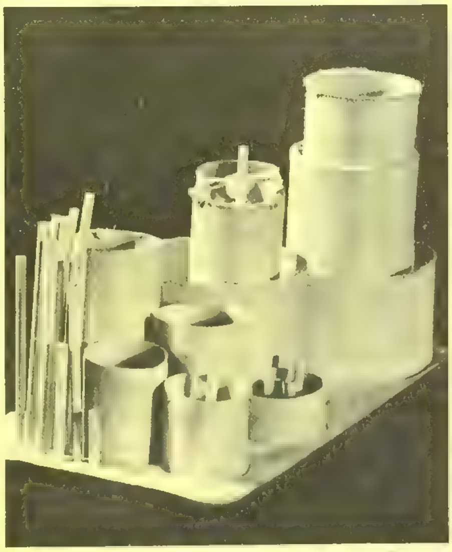
Since your imprint does not capture color, study these forms in their new state and relationship to see whether the effect might be enhanced by adding color. Using poster paints or water colors, with small brushes, try painting parts of your relief.



A second experiment uses the cylinder rolls of waxed paper, aluminum foil, and toilet tissue; drinking straws: various sizes of paper cups. The base of the relief is a plastic foam tray on which prepackaged meat is wrapped.

To plan the design cut paper the size of the meat tray. Cut the rolls into various lengths and place the cylinders in an arrangement which is pleasing to you. Try placing small tubes inside larger ones. Tall ones coming out of short ones. Interlocking some.

Pour plaster of Paris into the plastic meat tray to a thickness of ⅛″ to ¼″. Transfer the design on the paper, piece by piece, to the meat tray by pressing the tubes in the plaster. Allow the plaster to set up, then remove the tray from the base. Color may be added if desired (see above) and clay may be used instead of plaster of Paris. — GLEE YODER



mostly media

Jesus rock–and other new sounds fill the air

New songs about Jesus are filling the air. They are not carols. Rock. Hard rock. Super-rock music has discovered and rediscovered religion.

Lyrics dealing directly with Jesus or with clearly spiritual themes are "what's new" in pop music of record shop and radio. The rediscovery involves the background of the rock idiom itself.

The major attention-grabber is Decca's album, *Jesus Christ Superstar,* a long-playing disc described as a "rock opera" on the crucifixion and death of Christ. The question "Who is he?" mixes with the earthy vibrations.

Superstar, made by Britishers Andrew Lloyd Webber and Tim Rice, is only one among many albums or singles having similar appeal.

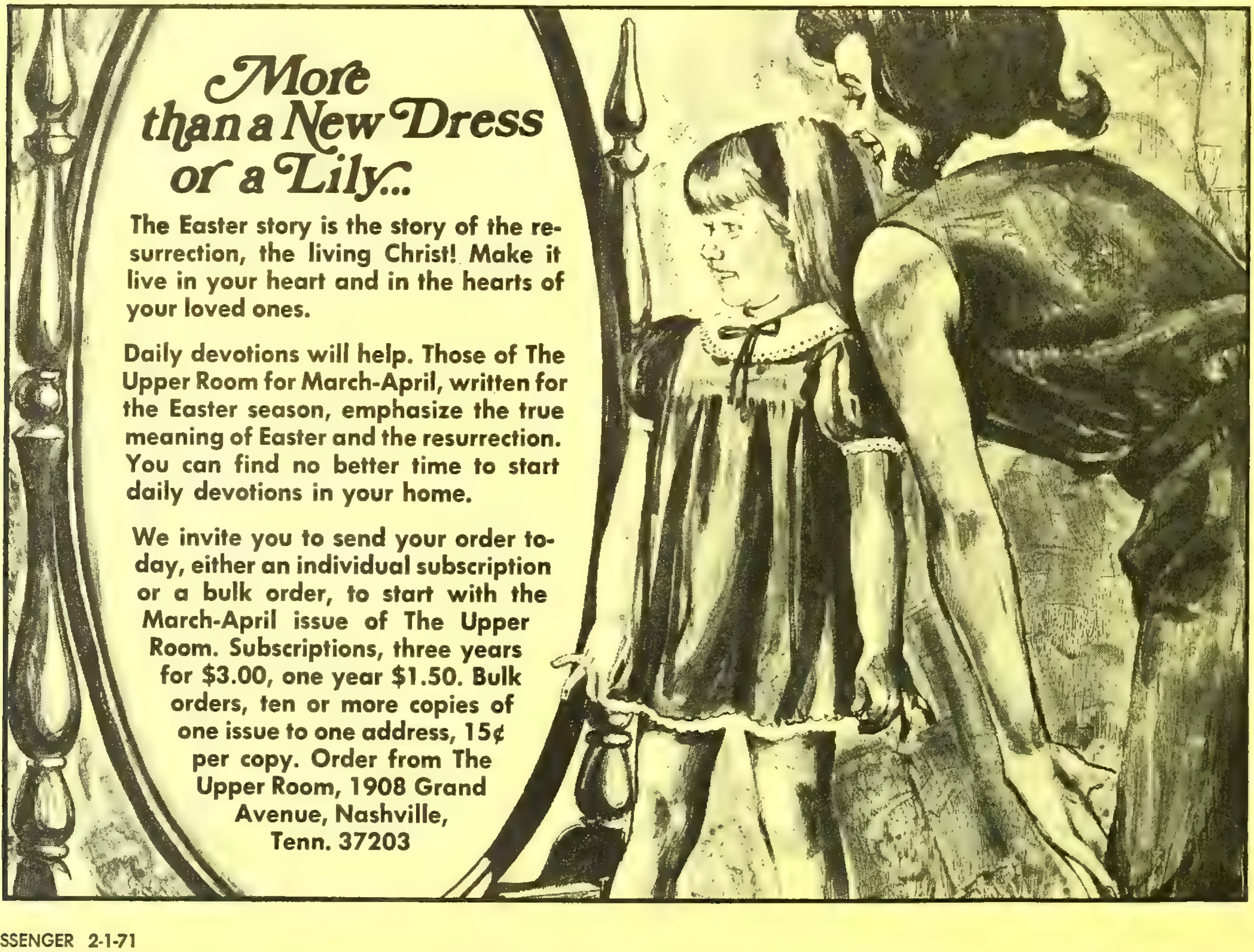
Teagarden and Van Winkle sing of "God, Love, and Rock 'n' Roll." The Sweet Revival asks, "Will the Real Jesus Please Stand Up?" Dorothy Morrison has released "Spirit in the Sky." The Byrds say, "Jesus Is Just All Right."

Collectively, Jesus rock is being interpreted as a reflection of a nontraditional religious quest among young people. A reviewer, commenting on *Superstar* in *Christianity Today* magazine, said: "Is Christ the Son of God, or is he merely a prophet-man, no greater than Buddha or Mohammed? This generation longs for the answers."

In the rock opera, Jesus is bedeviler to King Herod, enemy to the religious establishment, object of desire to Mary Magdalene, and "superstar" to Judas, who is treated sympathetically. Jesus himself is tired and weary as he faces death.

The conclusion, which leaves Jesus in the grave, hardly pleases laymen or clergymen who see an affirmation of God's love in the Passion and go on to confess an Easter faith. However, the youthful spiritual search is being taken seriously in most quarters.

While Jesus is the new focus in rock, a dimension often identified as religious is not entirely lacking in pre-Jesus rock popular music. For example, Simon and Garfunkel's "Bridge Over Troubled Water" is frequently cited as spiritual in content and mood. Incipient spiritual questions in the Beatles' "Sgt. Pepper's Lonely Hearts Club Band" are bolder in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"Let It Be," a title which might well have come from a hymn which repeats that phrase.

As several interpreters have suggested, the introduction of Jesus into lyrics may also be a deliberate move by rock stars away from the drug culture so often associated with their professional world.

A factor possibly feeding into Jesus rock is the greater musical flexibility which churches have sanctioned in recent years. No direct lines of cause and effect can confidently be drawn between church music and *Superstar*. Indirect links are likely.

Jazz masses, folk liturgies, and — sometimes — rock musicales in sanctuaries have given the public and the music world a new perspective on church music. Musical innovation in Catholicism may have been terminated for the present by a recent Vatican ruling against liturgical "experimentation," but precedents have already been set. In 1968, guitar masses were regular in about one third of American parishes.

Cathedrals, particularly Episcopal cathedrals, have opened their doors to jazzman Duke Ellington and his orchestra. In late November, New York's St. Patrick's Cathedral was host to Leopold Stokowski and the Metropolitan Opera Orchestra. The music was traditional, but it was the first time a concert had been held in the famed Catholic edifice.

"Lord of the Dance" and "Blowin' in the Wind" are no longer surprising songs in Protestant worship, although folk services in Protestantism are probably still more frequent among youth groups than in Sunday morning services.

Pro and con discussions about folk and rock music are far from over in the churches, yet even that discussion has probably influenced culture at large. Of course, the churches did not cause the modern concentration on folk and rock forms, regardless of their historical roots, but accepting or reaccepting them is a stamp of approval.

Significantly, the young — the more avid rock fans — are at the center of church music updating. "Teen-agers across the country are casting aside their choir robes and taking up musical instruments to fill the churches with sounds of today," began one statement from the American Music Conference.

Four years ago, former Beatle John Lennon quipped that his group was "more popular than Jesus" and touched off a worldwide controversy. Mr. Lennon said he was sorry he made the statement but that it was still true.

Jesus rock may have no connection with the Beatle remark. Again, it might. In their own way, youths and rock lyricists may be responding to Mr. Lennon. After all, the Beatles split up, and what leadership they will offer their following is unknown. Young people could prefer a hero whose disciples were not left in the lurch. — RNS

READERS WRITE / *continued*

few inspired writers; not theology, but Spirit-filled faith.

The possibility of temporary licenses to preach might be considered, but who needs a license to tell of the joy of salvation? Yes, to marry someone or act on official papers, to baptize or hold funeral services may call for a licensed or an ordained minister. But to be a worker for Christ in any community requires only the desire to serve Christ and a love for people. For myself a license to preach would not help. I like the freedom of being able to tell others that they can and should have the same joy in Christ that I have found and that he is the savior of all who will believe on his holy name.

Rebecca Swick

Surgoinsville, Tenn.

SERVE BECAUSE OF LOVE

We have been reading with much interest the response of different people to the actions of Annual Conference regarding the church's Statement on War. My husband was one of the eight men who turned in their registration cards and/or other draft materials to the General Board last March, and we were in favor of the church's revising its statement.

With growth and change comes pain, and a large part of this pain has been the feeling of separation that some of our members have experienced because of this revised stand. We feel that each and every person must decide for himself to what degree he will cooperate with the Selective Service System — whether it will be fully, noncombatant, alternative service, or not at all — and yet hope to remain in fellowship with those who disagree. In asking for the church's support, I feel that these men were not abdicating their responsibility, but that they were rather asking for recognition that their stand is consistent with the teachings of the Church of the Brethren and an act of love.

There seems to be a feeling from some people that if a young man isn't engaged in alternative service, he can't make a positive contribution. Of the eight who turned in their cards to the board in March, four are now in seminary, one is a lab assistant at a medical center, one is working to make GIs aware of their rights, and, although I don't know what the other two are doing now, they were students at that time. But, no matter what they are doing at this point, aren't they more capable than the government of deciding how they should best spend two years of their lives?

The possibility of being arrested is very real. One of the men has been indicted and released on bond. I do feel that a strong witness can be made in prison; I do not feel that a resister needs to go to prison to be effective. I know that I personally would find it difficult to accept my husband's going to prison for something we don't consider a crime. Canada and the underground are relevant options which give one a chance to live a life-style of love.

My husband and I can speak only for ourselves on why we made the decision to turn in his draft card after he had begun his alternative service. There seem to be three main points in our thinking: (1) Al-

Continued

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ternative service is very much a part of Selective Service. A CO is part of and working through a part of the military system. (2) The very idea of "service" being required seems impossible. Service comes from within because of love. It cannot be legislated. The government should be for people to use and not people for the government to use. And (3) The CO status is a very discriminatory privilege. A white, middle-class Brethren, Quaker, or Mennonite has a distinct advantage over a black, poor agnostic. Even with the recent Supreme Court decision, I believe that his situation will continue. A similar decision in 1964 (Seeger Decision) had little effect on the local draft boards.

For us to be able to live with ourselves, what the church had taught us, and what we profess to believe, we had to refuse to cooperate in any way with this dehumanizing system. We feel that this is an affirmation of life and are joyous with the possibilities life has. Let us work together to abolish the draft system and put an end once and for all to young men's having to explain and justify why they refuse to cooperate with the system that perpetuates killing. May we all serve because of love, not because of law.

Sandra Kussart Zinn
Chicago, Ill.

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Faith looks up

When I was a child growing up in Chicago, my sister and I decided to help our parents, Harper and Naomi Will, celebrate one of their wedding anniversaries by taking them out for dinner. As we walked through Garfield Park toward a Madison Street restaurant, the spirit of the occasion increased in gaiety until my father broke out into tumultuous song: "It's love, it's love, it's love that makes the world go 'round; it's love, it's love, it's love that makes the world go 'round. . . . "

Considering that my father is tone deaf, his singing and our gaiety may have appeared a little questionable to passers-by. But I have thought of that scene a number of times through the years, and that gay song contains the essence of my Christian faith.

God is love! Victor Hugo wrote, "The greatest happiness of life is the conviction that we are loved, loved for ourselves or, rather, loved in spite of ourselves." The "good news" that everyone talks about and the joy of the gospel of Christ are very simply that God loves us — loves us no matter what! There have been times in my life when I have felt and acted very unloveable, but there are people who continue to love me anyway — my husband, parents, children, friends. How much more can we count on the love of God! Human love does at times fail, but his is a love that will never let us go.

Jesus tried to help us understand how precious we are to God by telling several stories. He told about a shepherd who had lost a sheep, a woman who had lost a coin, and a father who had lost a son. The shepherd and the woman searched until the lost was found. The father watched and waited for the son. He ran to meet his son when the son was still far off. Then Jesus talked about the great joy that each had felt when the lost had been found.

When we accept the fact that God loves us, that we are important to him, the whole world looks different. Love cannot be contained; it must be shared. And so the joy of the Christian is to become the love of Christ in the world. Jesus did not give us a long set of rules and regulations by which we are to love. Rather, by his life he showed us how life should be; how it is when people love!

Without the acceptance and the sharing of the love of God, relationships between people become all mixed up and out of order. The world then runs in a pretty hazardous fashion. God needs each one of us joyously sharing our love wherever we happen to be in order to help the world go 'round as he intended it to go.

Wanda (Mrs. Glendon) Button lists her occupation as homemaker (the Buttons have five children, 7, 8, 9, 10, and 11), but she somehow finds time for several church and community responsibilities. A member of the Ivester church in Iowa, Wanda teaches junior highs and chairs the local Christian education commission. She serves also on her district board and camp committee. She is a graduate of Manchester College.

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AT YOUR LOCAL BOOKSTORE

abingdon

Is your name on someone's list?

As some day it may happen that a victim must be found,
I've got a little list — I've got a little list
Of society offenders who might well be underground,
And who never would be missed — who never would be missed.

If you know your Gilbert and Sullivan you will recall these words from *The Mikado,* in which Ko-Ko, the Lord High Executioner of Titipu, describes the persons he would like to dispose of. Just in case there is need for a victim, he is prepared already with a "little list."

In the context of comic opera this kind of blacklisting may seem like a lot of fun. But in the light of recent revelations of political spying by Army intelligence agents, it is no joke to discover that some self-appointed Big Brother is watching you, placing notes and photos in your dossier, adding your name on his "little list" until such time that "it may happen that a victim must be found."

This month may be a critically important time for Americans concerned about spying and blacklisting. Secretary of Defense Melvin Laird ordered a reorganization of Defense Department intelligence activity by February 1, apparently for the purpose of bringing military spying under civilian control. And Senator Sam J. Ervin Jr., a former judge of the North Carolina Supreme Court, will preside over hearings this month by the Senate Subcommittee on Constitutional Rights.

The senator has repeatedly warned that this country is in danger of becoming a police state. About a year ago it was revealed that the Army was engaged in spying on civilians, and as a result three computer banks containing investigative reports were destroyed. We are told later that the Army was no longer spying on civilian political activity, but recent disclosures by former intelligence agents indicate that as late as June 1970 agents were snooping on civilians, including members of congress, a senator-elect, and many other persons of prominence.

The danger, however, is not limited to the activities of the armed forces. Senator Ervin's subcommittee has discovered that the Civil Service Commission has around fifteen million names in its "security" file. The Justice Department has similar files relating to civil disturbances. Secret Service keeps tab on peace activists and many others. The Department of Transportation knows the names of the 2.6 million Americans whose driver's licenses have been suspended or revoked.

We must remember also that in addition to records maintained by government there are private agencies working through their private "eyes" to compile information that just might happen to come in handy when "a victim must be found." One organization specializes in files on clergymen. There have been evidences of blacklisting among many other vocations. Some groups specialize in getting the goods on left-wingers, others on right-wingers; still others concentrate on civil rights or peace activists.

Aside from the observation that spying means an invasion of privacy, some persons see little cause for concern. They say, "If you have nothing to hide, why worry?" Others point out that for a Christian to speak out or take a stand he must expect to be observed and even criticized. In one respect, to be investigated may offer a means of communicating to others what you stand for and what you live by. We read of jailers who have been converted and of public trials (Jesus) and hearings (Paul) which offered a platform for witnessing.

True enough. But it is also true that many innocent persons have suffered privately, their characters defamed and their influence limited, simply because they were not well enough known or they could not afford to make a public issue over the damage they suffered. And one should note further that modern, computerized methods of collecting and storing data have placed tremendous power in the hands of those who wish to police their neighbors. If the data are reliable, if they are used to rehabilitate persons, they could be helpful. But if information is only hearsay, if it is used out of context, and if it is manipulated to control and destroy persons, it would be regarded as evil.

Long years ago a psalmist cried out, "If thou, Lord, shouldest keep account of sins, who, O Lord, could hold up his head?" Who indeed? We are all sinners. We are all vulnerable. We do not, however, need to fear the eagle eyes of a just and merciful and loving God, because, as the psalmist goes on to say, "In thee is forgiveness." But it is quite another thing for some anonymous official or self-appointed guardian (who may be neither just nor wise nor forgiving) to provide the eyes that are watching and the mind that is judging. He may be looking for a scapegoat to draw attention away from his own sins.

If we do not want to be that kind of a victim, we should act soon to control the police-state power already entrusted to government. And if we must have personal data on record, let it be used only to help private individuals as they seek to live responsibly for God and their brothers and sisters. — K.M.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

in this messenger

The Church in 1970. *A summary of religious news covering the calendar year just completed offers a perspective on significant church-related developments.* by Religious News Service

Envoy on Behalf of the Needy. *As a missionary in India Lila McCray was in touch with the overseas distribution of clothing and food. Now she travels back and forth across seventeen states talking to church and community groups, arranging for clothing workshops and representing Church World Service.* **by Jean Gilmore**

Black Power: An American Dilemma. *Black Americans in their weakness must accomplish (or at least initiate) what white Americans in their awful array of power cannot.* **by Thomas Wilson**

God Is One: Universal and Personal. *There are solid biblical foundations for both concepts of God – as personal being and as a universal spirit. They merge in Jesus Christ and combine personal faith with social concern.* **by James Poling**

No "Happy Hour" in Leisure Land for Me! *On reaching the age of retirement one senior citizen notes the guidelines he hopes will make the experience exciting.* **by Glenn H. Asquith**

The Dilemma of the Pastoral Ministry. *Three recent books, two by pastors and one by a seminary professor, offer perspectives on the crisis in the pastoral ministry today.* **by Paul M. Robinson**

also

News of aid for fire victims (page 5); a **Peace Is Patriotic** campaign (page 4); "Expressing Servanthood With the Vietnamese," by Lamar Gibble (page 6); **a new poster** on an old theme, designed by Wilbur Brumbaugh (page 16); **a new hymn,** "O God of Mystery and Might" (page 21); "The Temperature of Charity," **poem** by Edith Ogutsch (page 24); **"Take It From Here,"** by Glee Yoder (page 26); **"Jesus Rock – and Other New Sounds Fill the Air"** (page 28); and **"Faith Looks Up,"** by Wanda Button (page 30).

coming soon

Soon after Robert E. Faus joined the staff of the United Campus Christian Ministry at Wichita State University, a plane crash took the lives of thirty-one persons from the university community including many on its football team. In a February 15 news feature, Bob, a Church of the Brethren minister, tells reporter Ron Keener how a campus ministry can meet the challenge of helping a university work through its grief to recovery . . . . Scheduled for the same issue is a story about William Stafford and his poetry and a serious look at overpopulation in "Too Many People?" by William Eberly.

VOL. 120 NO. 3

messenger

CHURCH OF THE BRETHREN FEBRUARY 15, 1971

Portraits of Asia

William Stafford: Poetry and Common Things

The Low Calling of Ministry

PHOTO CREDITS: Cover, 6, 7, 30, 31 Howard E. Rover; 2 David L. Doud; 5 courtesy of the University of Michigan; 9 photographs by Raymond Price; 10 "Scolding Mother," by Käthe Köllwitz, photograph from Three Lions; 11 "Unemployment," by Käthe Köllwitz, photograph from Three Lions; 13 "Woman Clasping the Hand of Death," lithograph by Käthe Köllwitz, courtesy of The Art Institute of Chicago; 14 Grant Heilman; 17 Library of Congress; 18 woodcut by Robert McGovern; 21 Religious News Service; 24 "Christ Fragment," by Taysom; 27 from *The Peace Box*, illustrated by Norman Laliberté; 28 Hart Studio, Plymouth, Ind.

messenger

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Readers Write

INCOMPATIBLE?

I have been reading Brother DeWitt Miller's reply to an earlier one by Charles Wampler. Brother Wampler did not think it was right for us to support conscientious objectors while they sit in prison. [But] . . . we have been doing so at least from World War I; it was through our ministers that those prisoners had to work to get better treatment. . . .

I wonder where Brother Miller ever got an idea that evangelism and changing the social order were incompatible. Evangelism is the method for changing the social order — and it does badly need changing. Evangelists complete with the education that Jesus Christ ordered will change the social order, because it consists of teaching everybody to do everything that Jesus commanded. . . .

HARLEY J. UTTER

Wichita, Kansas

AGRICULTURAL ECONOMICS

I am deeply concerned about the problem of agricultural economics. With more than a million families displaced from the farm in our country in the last ten years, we have a very real human problem.

Think of those farmers, many unskilled and untrained for jobs in the city, many of them past forty-five years of age and therefore largely unemployable. It is true that pressure for minimum wage laws may pick up some of the pieces, but it is also true that many of these persons are our Brethren, many at the point in their family responsibilities of highest need with children of college age. Many have "paper assets" that limit the amount of money their children can receive in scholarships. When agriculture receives such a small portion of our Gross National Product, there is something very much awry.

With most of the "underdeveloped" nations of our world on an agriculture-based economy, we not only oppress our own farmers but also oppress the other agricultural economies of our world.

It hurts me very much to be a part of this oppression, to know of its far-reaching effect, and still to be silent. However, I am a very poor writer and I do not know of anyone writing in terms that seem to be moving creatively toward a new order. The N.F.O. is the most hopeful thing I see, but it is a bit too little and too late. It will be the processors and not the producer who call the signals for increased food costs. Even if we do nothing, a rural-based church like ours ought to show some awareness and concern for our middle-sized farmers. We can only mourn the smal farmers, for they are gone. Most of the middle-sized farmers are gone and agribusiness is in trouble.

I am glad for the settlement at Delano I am glad, for it enables the worker to demand a fair wage. I am glad, for it wil enable the farmer-forced-to-be-farm labore to support his family and educate his children. I resent the many articles in the church and secular press that imply the settlement in Delano solves the economic blight of agriculture!

JOHN W. HUNTER

Modesto, Calif.

PATRIARCHAL ORGANIZATION

In perusing the new Church of the Brethren General Staff Directory, which is wel done, I was struck by what seems to be a patriarchal organization. True, there are sisters pictured among the staff, but they seem to be in rather subordinate positions Do they realize this? Are they content?

Some of my best local church executives have been women. It occurs to me that if this is true elsewhere, then the general staff might well improve its understanding of and communicaiton with, the local scene by elevating women to greater leadership

LEONARD B. CARLISLE

South Bend, Ind.

JUST AS REASONABLE

Christians bewailing the "murder" of unborn children through abortion would do well to note the words of Thailand's foreign minister, S. Rajaratnam, a Buddhist. He was quoted in *Bangkok World* as stating:

"Some people oppose birth control on the grounds of sanctity of life. Where is the sanctity when we show great concern for the nonexistent sufferings of those not yet born, while remaining indifferent to misery and pain of those already born into poverty and doomed to die in poverty?"

Death control has come about through improved medicines and health practices; birth control (including abortion) is just as reasonable.

GALEN BEERY

Vientiane, Laos

CHANNEL OF COMMUNICATION

I would like to commend MESSENGER and Mr. Ron Keener, director of news services, for the article "In Partnership on Poverty" (Dec. 17).

The Commission on Religion in Appalachia (CORA) welcomes coverage of Appalachian problems for a nation that has forgotten that this culturally unique region has been and still is in need of assistance. Appalachia and her people have been forgotten in a nation of prosperity.

Church cooperation through action programming is one of the most effective ways to alleviate the hopelessness and deprivation of the mountain man and his family. It is with this belief that CORA strives to reacquaint its seventeen member denominations with Appalachia.

However, there were several points in the article that do need clarification. The writer quests for a "model of who the poor are or what their needs are." Perhaps this has been the greatest of errors of many antipoverty programs. Striving to stereotype the poor is useless and futile. We at CORA believe that "the poor" must first be contacted and encountered on an individual-human basis. . . .

The annual CORA meeting held at Montreat, N.C., did have local community people in attendance. They participated in discussions with many high ranking judicatory people who had never talked with "the poor." This meeting was designed primarily to acquaint the judicatory officials of seventeen denominations and thirteen states with the CORA concept and not as an encounter weekend between "the poor" and church.

The statement, "CORA is the establishment speaking with and on behalf of the poor," I believe is somewhat misconstrued. CORA is a bridge or channel of communication between "the poor" and the establishment. It seeks to give "the poor" a clear channel to church, government, and private agencies so that their desired needs and plans can be met. It is not merely a mechanical amplifier of "the poor's" demands for justice and a better life.

If CORA, motivated by the gospel of Jesus Christ, is the medium, as I believe, perhaps Marshall McLuhan was right when he stated, "The medium is the message."

MAX E. GLENN
Executive Director
Knoxville, Tenn.

page one

The question stung a little, but it was neither impertinent nor offensive. On the contrary, there was ample reason for Robert Zigler, a Brethren USAID official in Saigon, to raise it. He had just learned that Howard Royer, director of communications for the General Board, was in Asia for a mere three weeks, two in India and one in Vietnam. So he asked, "When are you going to write your book?"

Howard took it not as a question but as a commentary, an incisive and appropriate one. For Asians have become subjected to a stream of sojourners from the West, congressmen, pro-war and antiwar advocates, social reformers, self-styled experts all, who after spending little more time than a few weeks, have turned out "authoritative" works.

However, limited though he was in time, Howard had been asked to do a journalistic job, and MESSENGER readers know that he is something of an old hand (not literally) at reporting on developments in which the Church of the Brethren is involved. For this issue he offers what he modestly calls four vignettes, or profiles, from the Asian scene. In our next issue we anticipate devoting most of our news pages to a more comprehensive report of the activities in late November which resulted in the launching of the new Church of North India. It will be illustrated by just a small selection of the many pictures, in color and in black and white, that Howard brought back from his all-too-short but intensive Asian journey.

Among other contributors to this issue is *William R. Eberly* of the Manchester College biology faculty, recently named chairman of the environmental committee of the Central States College Association. His appointment coincides with his long interest in ecology, which has stimulated research projects in water pollution control.

Robert Neff, associate professor of biblical studies at Bethany Theological Seminary, developed his meditation on God's call as part of an ordination service of a seminary student.

L. Byron Miller and *Howard A. Miller* hold pastorates in the Brotherhood, Byron at Akron, Ohio (Eastwood congregation), and Howard at Harrisonburg, Virginia.

A member of the stewardship enlistment team of the General Board, *Ronald D. Petry* came to the Elgin offices from pastoral responsibilities at Kokomo, Indiana.

THE EDITORS

A campus ministry amid tragedy

by Ronald E. Keener

THE HONOR was to fly on the Gold Plane. On a Friday morning last October it carried the eleven defensive starters and eleven offensive starters of the Wichita State University football team that would play Utah State the next day.

Instead, the plane crashed in a box canyon near the top of Loveland Pass in Colorado, killing 31 persons, including coaches, boosters, and most of the first string of the Wichita State Shockers team.

Through shock, disbelief, and eventual recovery, a school, city, and state attempted to regain its equilibrium. Responsibility for the accident is still being placed. In the days and weeks that followed, the united campus ministry, the expression of the church at the state university, significantly assisted the 12,500-student university in coping with the tragedy.

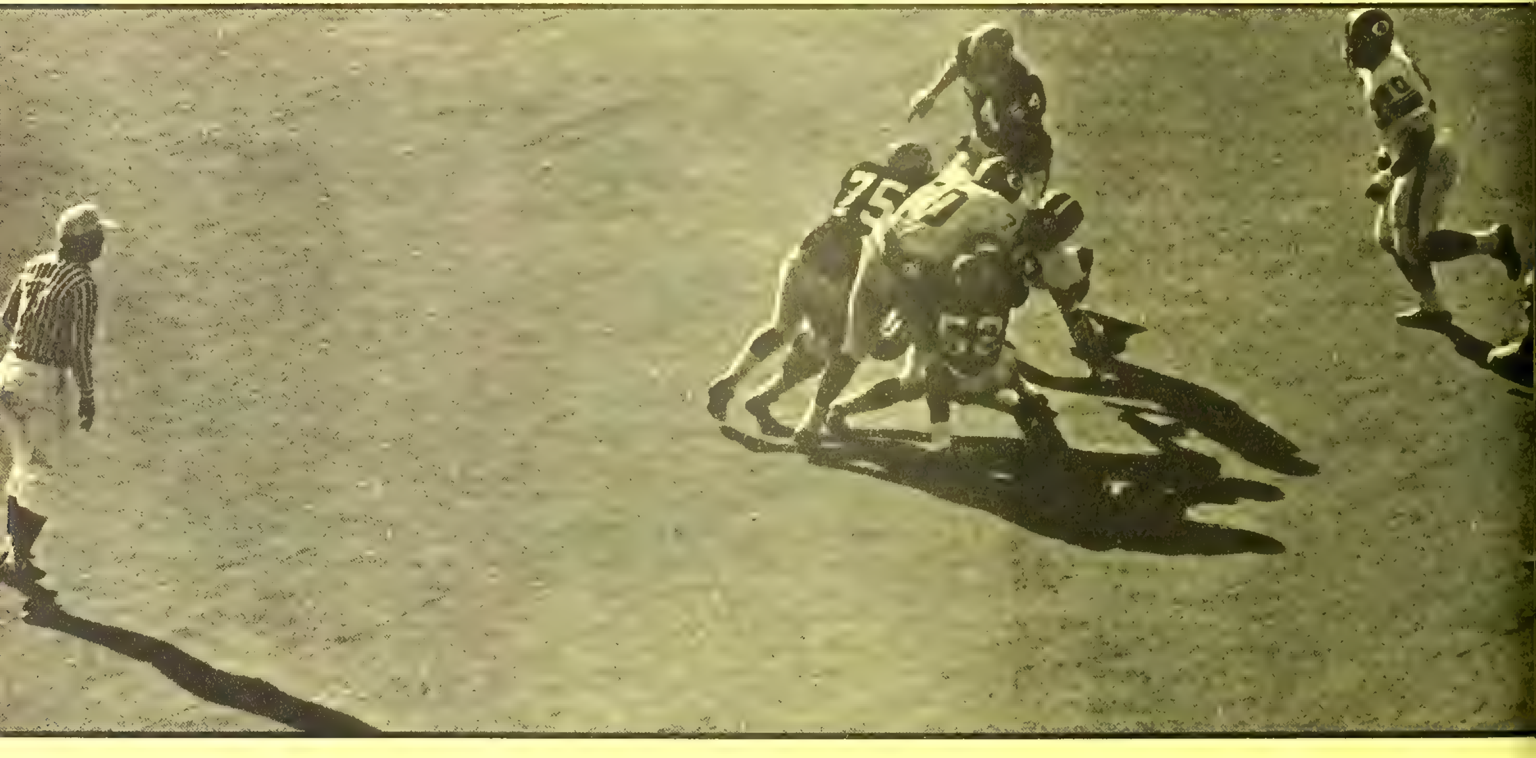
Church of the Brethren minister Robert E. Faus, who, only a month before the accident had come to WSU's United Campus Christian Ministry — the local designation for the nationwide campus chaplaincy movement, the United Ministries in Higher Education — from Juniata College, where he had been campus minister.

Offered services: Bob Faus and his colleague in the campus ministry, Episcopalian C. P. (Sam) Criss, believed that they were equipped to play a central role in how the university would respond to the tragedy and offered their services where they could be useful.

Father Criss participated locally in planning for a public expression of grief and worked with campus families affected by the crash. Bob decided to go to Denver where the survivors were taken to two hospitals.

In the three days he spent in Denver — with little more than nine hours' sleep — the question of "Why?" was a common one. Had the crash been the will of God, as some tried to reason? Bob responded:

"I'm hard put to come out at that point. It's hard for me to discern the will of God. You know, it was human decision to have a strong athletic program at Wichita State; it was a human decision to fly those guys to Logan, Utah; it was a human decision to fly up the valley lower than the plane probably should have been. These were human decisions. And when tragedy befalls us because of the decisions we have made, somehow it was God's will. I find this a very cruel



handling of God's will."

Friends and families of the survivors gathered at Denver and it became evident to Bob how few people knew how to relate to the injured players, most of the men having to deal with guilt feelings, some through nightmares, of surviving themselves but having to leave a buddy behind.

Needed to talk: Poignant stories were told of fellows seated with friends who screamed for help but couldn't be pried loose and died in the fire. Some visitors tried to comfort by saying, "You did all you could," while, Bob noted, what they didn't need was premature reassurance as much as they needed to talk the experience out of their systems. Toward this end Bob and others helped to minister to the players.

In some cases the hospital scenes pointed out the needs more of friends and family who came to the hospitals than of the fellows hospitalized, some of whom were not badly injured physically but who needed to work through the psychological trauma they were experiencing. "In a couple of instances, it was the players themselves who wound up helping the people who had come to comfort them," the campus chaplain observed, as in the case of a mother and girl friend who argued at a player's bedside which had had the most time in the room.

Such close experiences necessarily required ongoing relationships with individuals, while not preempting the pastoral role of their own clergymen. Bob represented the university at a funeral in Texas for one player and assisted in a memorial service in Wichita for the team trainer. His role was that of a pastoral response, that is, helping people work through what was going on. And that role included university persons in Denver, who in the press of official duties had little chance to express their own feelings of grief and frustration.

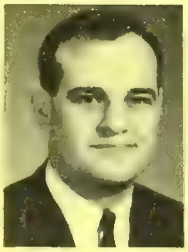
Bob reflected: "In the final analysis, you know, the best support you can give some of these people is the support that comes from knowing that you are concerned and willing to share the grief with them, rather than the person who comes up with the right words and the right solutions. Although that is a part of it too and in the memorial services and official functions, you are able to do that in a more formal way."

Preparation: His own preparation for the pastoral role in tragedy had been minimal. Some part-time service at Bethany Hospital while in seminary, experiences with death and accidents while in an Iowa pastorate, and an auto accident two years ago while at Juniata, in which two choir members were injured, one fatally, had given him a prior acquaintance in dealing with tragedy.

While Bob Faus remained in Denver, UCCM minister Sam Criss worked on campus. He felt his impact was significant, especially in the Council of Deans that met to determine the university's response. "I was able to help them see that the university community needed, as a community, to have public expression of grief and mourning, that we all needed that psychologically — a way to express how we felt and express it together."

Father Criss also worked with a stu-

Four modes of ministry



Mr. Faus

The Underwood Study of Campus Ministry suggests that the best kind of ministry is one which maintains a balance and an interrelation among what the study considers to be the four primary modes of ministry: governance, the prophetic, the pastoral, and the priestly roles. The study also suggests that while it is practically impossible for one man to fulfill all these roles, it is possible for this to be done by a team, and even more so by an ecumenical team. It was because we are a team that the university could invite us to share in all of these roles.

We were allowed to participate in the decision-making process the day following the crash. This is an expression of the governance role. We were called upon to help the community interpret the meaning of the events which had taken place. This is a part of the prophetic role. We were called upon to visit those in the hospital and those who had lost loved ones. This is the pastoral role. We were called upon to represent in a public way the grief and hope of the community of faith. This is the priestly role.

The key to the performance of all these modes in this case is the pastoral ministry. It is what made the others possible. — Robert E. Faus dent committee that planned hourly chapel meditations on Monday and a memorial service that night for the community, which included the governor, regents, and other officials. It is known that had it not been for Father Criss' participation, the service might have been a very secular observance. Student leaders were not desirous of making the program a deeply religious service. Sam Criss' input and the intervention of the university president eventually assured a spiritual tone to the service.

"Interestingly enough," Bob observed, "the lack of spiritual sophistication shows at a time like this. It's like a wedding or any kind of religious event; the storehouse or the reserve on which people can call in time of need is sometimes amazingly shallow."

Numbness, shock: The first wave that crossed the campus was one of shock after news media brought word of the crash. Numbed and without knowing quite what to do, people were surprised despite the fact that death, however unexpected, knowingly is a part of life.

The weekend of the crash "there was an atmosphere of maybe taking each other a little more seriously," Bob felt. "It's almost as if the crash had awakened within the people the need to recognize other people as human beings. And even in a large, impersonal campus, you seemed to notice people more and other people noticed each other."

That sense of unity was not long lived on campus, perhaps rightfully so. Yet Bob expressed a disquietude about being "back to business as usual a little too soon."

"My own observation is that we are so used to working in our own little worlds and our own little circle of friends that it's pretty hard for us to have any kind of sustained and concentrated concern for a large community of people or for people who are different from us." Perhaps community and identity are difficult to develop on a campus where some 90 percent of the students daily commute from home.

"In the long run, I was a little disappointed that people didn't try to make more of the deeper questions — what does tragedy mean, what does death mean — and discuss it in terms of rather deep, theological, spiritual questions." The movement from shock and grief to asking deep inner questions didn't happen very much. Yet he admits, because life does go on, there's another sense in which one must get back to the mainstream of life and work.

The campus pastor's views were generally validated by two women students who are members of the McPherson Church of the Brethren, 60 miles north.

Students affected: Gail Hayes and Venona Bomberger were touched by the accident through coeds in their dorm who had boyfriends and fiances on the plane and who painfully waited before the television that night for the list of survivors. Both women knew a few of the players, who ate in their dorm cafeteria. One of the players killed was from McPherson, though not Brethren.

College students seldom have an acquaintance with death, Gail observed. "When you're young, you're thinking of life, not death, but death is a part of life too."

When Venona read newspaper headlines, "University in Mourning," she was called to question what it means to be a grieving university student. "When you

Continued on page 26

Life's race. . . and the crown

Last Saturday in the midde of the afternoon I looked out my church study window at Cessna Stadium. I have three season tickets and the top ones bear the date of October 10, a magic date for me, one that always brings fond memories, it being my birthdate. With those tickets in hand I went to the stadium and one gate was open. Walking into the stands, I found them completely empty. It was a grand day for a football game — blue sky, brisk wind blowing, cool but not cold. The scheduled game should have been well under way while I was there. Yet all was quiet. On this Saturday afternoon no one was in the stands and no one was on the playing field, it seemed. . . . Then some words of scripture came to mind, from the writer of Hebrews (12:1-2).

"As for us, we have this large crowd of witnesses around us. Let us rid ourselves of everything that gets in the way, and the sin which holds on to us so tightly, and run with determination the race that lies before us. Let us keep our eyes fixed on Jesus, on whom our faith depends from beginning to end." In writing those words, the author is picturing the Christian person as a runner in some crowded stadium. Life is a race that is run. As the runner presses on, the crowd looks down; and the crowd who encourages the runner contains persons who have already finished the race and won the crown.

Last Saturday afternoon Johnny Duren and 30 others . . . were in the stadium cheering us on in the game of life. All of us were down on the playing field giving our best to move the ball toward the goal line. Cessna Stadium was not empty last Saturday afternoon; it was filled with those who have finished the race, crossed into the end zone, have won the game of life, and we are surrounded by this crowd of witnesses who are up on the stands cheering us on. Because of those no longer with us we shall give the game of life our very best! — Richard E. Taylor Jr., *at the October 13, 1970, Shocker Club luncheon*

New approach used to week of meetings

Eager to vary the format of the "week of meetings" familiar to many congregations each fall, one church experimented with encountering specific needs of parishioners through the skills of a guest leader.

For eight days retired educator A. G. Breidenstine of Lancaster, Pa., related to the community and the Church of the Brethren at Chambersburg, Pa. Emphases were built around church heritage, biblical interpretation, the church school's future, mission work, child development, youth, family life, teaching, senior citizens, and community witness.

Many situations: On each of the days contacts with the congregation and community were planned to reach a variety of situations. In two sessions for parents and teachers of preschoolers and elementary children, Dr. Breidenstine developed an interchange on the development of the young child and the family influences on the young schooler. Youth considered their world of job, draft, college, and marriage with Dr. Breidenstine, the immediate past moderator of Annual Conference.

He spoke to the church's senior citizens on the problems of keeping active and alert in later years, urging them to keep up-to-date on the world around them. Nigerian mission work was shared in another experience of the week.

In the community, Dr. Breidenstine addressed Chambersburg's ministerium, discussed religion in the Soviet Union on a morning radio devotions program, conveyed current trends in church-related higher education to the Kiwanis and Rotary clubs, and shared in a chapel service at a local home for the aged.

With leadership: He counseled as well with the church's board and commission members and the teachers of the congregation's new weekday kindergarten program for four-year-olds.

The meetings were well accepted by the 555-member congregation, noted Pastor Harvey S. Kline, providing interests that touched every group in the church. Comments indicated that help was received in one teacher's approach to the church school lesson, in a mother's more positive discipline of her preschool child, in a parent's better understanding of his relationship to his teen-ager.

While some parishioners did not see the week as a replacement for evangelistic services, more were content that the change in pace did much toward renewing congregational life and outreach.

Brethren sees draft ended by fall 1972

Participating in the White House Conference on Youth, set for April at Estes Park, Colo., is Norman P. Thomas, a member of the Olympia, Wash., church.

Mr. Thomas, himself a draft resister, is serving on one of ten task forces, the Draft, National Services, and Alternatives. He was nominated for the assignment because of his particular viewpoint on the draft.

His committee of eight youth and four adults is itself a cross-section of views: a black university student, a Mexican-American youth in ROTC, a Montana woman, a draftee in the army, a navy lieutenant, a former draftee now discharged and a blue collar worker, a Princeton University senior; and, among the adults, a Wisconsin congressman, National Teacher Corps director, an undersecretary of defense, and a researcher for the Gates Commission, a presidential group that has recommended an end to the military draft.

The task force's recommendation to the conference will be a move to an all-volunteer army, said Mr. Thomas, and possibly the initiation of a "service learning program" which would give high school youth academic credit.

Mr. Thomas, 19, says that "Selective Service is in trouble," and doesn't see its extension after June 30 as easily accomplished. He expects a one-year extension but with a number of reforms, and predicts that the president will use the year to end the draft before 1972 elections, fulfilling a pledge made in 1968.

On campus at the University of Michigan, site of 1971 National Youth Conference, are the planners: Dr. Paul Gerhart, university conference office; Clyde Weaver; Galen Hershey; Jim Gaier (top); Dena Pence; Ben Simmons; Steve Reid; Melanie May; and Tom Tawney. The youth assembly, Aug. 2-6, will center on "Courage to Be . . . Brethren?"

PORTRAITS OF

Photos, text by Howard E. Royer

When Bhikhabhai, the elected head of an Indian village of 1,900 inhabitants spoke of disaster, he knew firsthand the problem his people face. It no longer is whether to move the entire community of Borbhata to higher ground; it is when and how to accomplish such a feat.

Twice since 1968 his village not far inland from the Arabian Sea has been inundated by the River Narbada. The first flood was destructive, but not nearly so as the flood of this past September. Throughout much of the village the 1970 crest came to a height of 15 feet, creating a turbulent force that took the lives of nine persons, more than 40 work animals, and a hundred water buffalo. Moreover, it swept away the orchards of guava and mangoes and bananas which had long been the pride of the village, and left behind a deposit of up to five feet of sand and silt over the fields. Now the threat to the agrarian villagers is twofold: recurring floods and diminishing soil productivity.

Chief Bhikhabhai himself is caught in the economic squeeze. Since September his orchard is bare. After 1968 he borrowed the money of the government to build a modern, two-story home across from his present earth-floor dwelling. Just before he was to move into it, the high waters last fall completely wrecked the structure, leaving only crumbling walls. During the course of the flood, his family, while marooned upstairs in the highest house in the village, went without food for three days. The physical strain upon his little grandson still is visible.

At two points the village head, a Hindu, was laudatory in his feeling toward outside helpers. The first was to the district officials who came as the flood mounted and persuaded some 400 villagers in the lower section to leave their homes. The other was to the Rural Service Center at Anklesvar for coming in afterward and cleaning and starting the engines and motors stalled by the water.

How much the government of India will help the villagers in reclaiming their land or relocating their homes is something Bhikhabhai waits anxiously to learn. He knows that nearly all the families, like himself, owe money borrowed after the 1968 flood, loans which now with the new crop and animal losses they cannot pay back. Government officials talking up the relocation of the 300 homes to a site closer to Anklesvar, four or five miles away, but of course far more than talk is required.

Bhikhabhai, sitting in his old home and glancing occasionally toward his deserted and useless new home across the way, is no defeatist. "We are discouraged but not totally beaten," he said. "We will do all we can to come out victorious."

Many of the villagers want to move, he went on, in part because what once was a beautiful setting on the banks of the Narbada now has become a place of horror. Still, attached as they are to the place where their forefathers dwelt for centuries, leaving will be a heartbreaking step.

"But we have to be practical," the chief said as much to himself as to me as we strolled through the village. "The embankments no longer will hold the water as they once did. Frequent flooding appears certain. To move will mean walking several miles daily to our fields, but

Village chief Bhikhabhai, at right with grandson, at far right with ravaged home never lived in

ASIA

for the safety of our families, our animals, our belongings, this we are willing to do."

How well it would be if before the monsoons of 1971 strike, Borbhata stood on higher ground. That likely is a greater political maneuver than Chief Bhikhabhai can bring off, but the chances are good that he will surely try.

Kathryn Kiracofe: Her joy is in bringing functional literacy to the unschooled. But in this her work is behind the scenes

IF APPEARANCE in itself means anything, the one Brethren missionary in India who I thought might reveal traces of the old guard was Kathryn Kiracofe. After all, 33 years in mission work ought to entitle one to be styled to some degree in the ways of the past.

The evidence was there, superficially at least. Her straight, combed-back hair. The mission compound residence. The hutch of young rabbits in the corner of the dining room, there to provide our next day's lunch as well as canned protein for Kathryn and future guests. And the easy abandon with which she ambled the Jeep through ruts and over dust-ladened roads.

It was in such transport that we wended our way late one evening out to the village of Vataria to observe literacy classes. With us were two associates of Kathryn's, a man and his daughter, the man formally untrained but with an innate ability to teach. The two were supervisors in the literacy program which Kathryn conducts.

We came upon Vataria without warning, for no streetlights or neon signs pointed the way. I was intrigued to arrive in the midst of a community of several hundred persons, yet to see none of them, for the darkness was total. From that vantage point on the plains the stars seemed closer to earth and many times larger and brighter than I had ever seen before.

But if life in the village was dormant upon our arrival, broken only by an occasional strain from a transistor radio, the scene abruptly changed. In virtually no time a class of a half dozen women was convened on the portico of one of the homes, the new readers fingering their words by lantern light. From there we trekked down the street to another home to see a class of mostly younger girls tackle some reading drills.

The occasion called for more than mere study, however, and soon the village ensemble, drums, tambourine, and all, moved onto the classroom site. Tea and garlands for the guests and clapping and singing by the whole assembly — Muslim, Hindu, Adivasi, Christian — rounded out the night.

Revealing in all this was the role of Kathryn Kiracofe. She remained strictly in the background. In the first session it was a young woman of the village who instructed the class, a witty and outgoing Christian girl. In the second instance a high school student, an engaging and competent lad, also a Christian, was in charge. The show was strictly theirs, the teachers' and the pupils', not the visiting supervisors'.

This is the work Kathryn is devoted to these days — developing teachers who having only limited education themselves bring functional literacy especially to women and girls. Through her efforts what we observed in this one village is transpiring in 30 villages of Gujarat State, reaching persons who labor in the fields by day and who work at home and study by night, persons who never have had any schooling at all.

The program to date has turned out 77 new literates — hardly, in Miss Kiracofe's view, an impressive number. Yet, she reflected, it is an impressive achievement for the individuals and their families, considering what it can mean in terms of home management, health care, nutrition, and family budgeting.

Few of the enrollees in the program are Christian, though the work is not without Christian overtones and, on occasion, overt Christian impact. But aware that what Kathryn Kiracofe came to India for initially was "to do evangelism," I asked just how she regarded her present assignment.

With a vigor and an enthusiasm that belie her years, she responded, "I feel

Continued on page 30

in brief

People you know

Former India missionary, author, and churchman **I. W. Moomaw** received the Centennial Award for distinguished service from The Ohio State University, which in December was celebrating its 100th anniversary. The retired Agricultural Missions, Inc., executive lives at Sebring, Fla.

A memorial service for **Aubrey R. Coffman** was held at the La Verne, Calif., church Jan. 3. Dr. Coffman, a former member of the faculties of Mount Morris and La Verne colleges, died Dec. 30 at the age of 78. A graduate of Bridgewater College, he did postgraduate study at Bethany, Princeton, and Dallas theological seminaries. He held pastorates at Coventry, Pa., Hartville, Ohio, Martinsburg, Pa., Girard, Ill., and Fort Worth, Texas. At La Verne College, prior to his retirement, he served as professor of religion and Greek.

* * * * *

In Middle Pennsylvania and Florida, congregations have welcomed new pastors. **Joseph G. Moyer** began his work as pastor for the Albright church near Roaring Spring. . . . **Harlan J. Brooks** went to the Miami, Fla., Community Church of the Brethren last month, and the First church in Miami greeted **Donald E. Wentz** as new pastor.

Licensed to the ministry in recent months are these Western Pennsylvania men: **Leon Hironimus,** Scalp Level — now serving the Hyndman congregation part time — **Roger Knepper** and **Wilfred Nickolson,** Maple Spring; and **Fred Hendrickson,** Hyndman.

* * * * *

Five Middle Pennsylvania denominations have secured the services of a cooperative parish development consultant, **William Snyder,** Somerset, Pa. The Lutheran pastor will assist churches, among them the Church of the Brethren, in developing viable parish units in those areas where, because of the size of the congregation or other factors, the life and ministry of the church are in jeopardy.

Resigning as the associate executive secretary of the Atlantic Northeast District is **Virginia Fisher.** She had served for a number of years as director of Christian education for the Tri-District program, including Eastern and Southern Pennsylvania, and now, with her husband Nevin, anticipates retirement at Sebring, Fla.

* * * * *

In the Mid-Atlantic District, **Donald Rowe** will become executive secretary beginning April 1. Don leaves the General Staff at Elgin after a tenure of more than thirteen years. Since reorganization of the staff in 1969 Don has worked with the World Ministries Commission as director of recruitment and professional growth.

Inadvertently we neglected to note the death of **George Romine,** resident of Eugene, Oregon, who died at a Topeka, Kansas, hospital on May 11, 1970. He was 60. A longtime church school teacher, his name appears on the dedication page of *Brethren and Pacifism,* by Dale W. Brown.

Dan West: Mystical, practical

The first layman elected moderator of the Church of the Brethren and founder and honorary chairman of Heifer Project, Inc., Dan West died Jan. 7, 1971, at Goshen, Ind., after suffering for more than two years from a rare throat disease. He was 77. A memorial service was conducted at North Manchester, Ind., on Jan. 10.

A farmer, but also for twenty-eight years a member of the staff of the General Board, Mr. West was a pioneer in peace training, youth work, and camping. He was both mystical and practical, the late Kermit Eby once said. MESSENGER editor Kenneth Morse reflects on the career of Dan West in an editorial on page 32 of this issue.

After fifty years

Our congratulations go to couples marking fiftieth wedding anniversaries: *Mr. and Mrs. Amos Corbett* and *Mr. and Mrs. Robert Ripple,* all of Johnstown, Pa.; *Mr. and Mrs. Harry G. Zerphey,* Mount Joy, Pa.; the *Claude F. Whitmers,* Broadway, Va.; *Mr. and Mrs. Andrew Chandler,* Stuarts Draft, Va.; and *Mr. and Mrs. Joe Lowber,* Boise, Idaho.

Other couples celebrating anniversaries include the *Nevin S. Bardells,* Millerstown, Pa., fifty-eight; *Mr. and Mrs. William Sullivan,* Virden, Ill., fifty-nine; the *Chalmer Gardners,* Johnstown, Pa., sixty; *Mr. and Mrs. Jesse Corle,* Johnstown, Pa., sixty-one; the *Price Heckmans,* Polo, Ill., sixty-two; and *Mr. and Mrs. Samuel Beeghly,* Rocky Mount, Va., sixty-three.

Congregational collage

Northern Indiana congregations and pastors cooperated in the placing of **peace ads** ("We have a hope and that hope is for peace") in the Plymouth *Pilot* and the *Farm and Home News.* A district task force up-dated the ad before its appearance.

The **Waterside, Pa., congregation** of Brethren dedicated new church furniture Dec. 27, 1970, with a special service under the leadership of Middle District executive Joe Mason.

The **West Milton, Ohio, congregation** discarded the traditional children's Christmas program this past season in favor of a special Advent celebration which engaged the entire congregation. Persons gathered in ten different groups to decorate the church building, to create collages to replace the traditional Advent candles, and to make a banner for use in the Christmas Eve service.

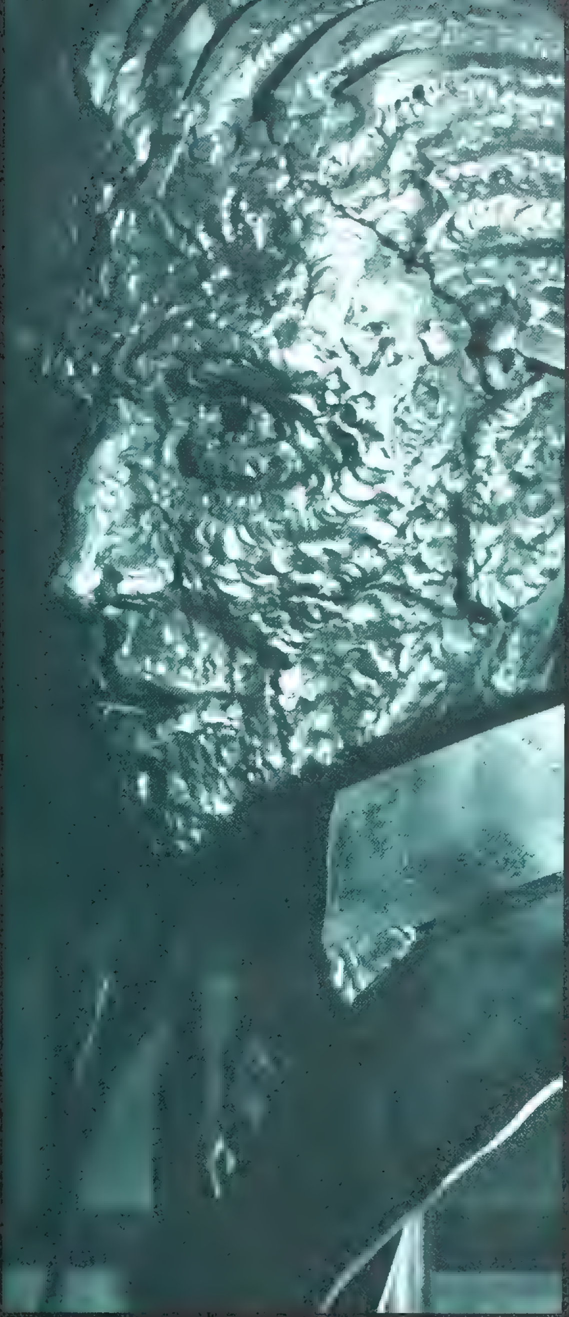
On the road

To host a **twenty-one-day tour** of Egypt, Israel, and Russia are the Harry K. Zellers, beginning July 12. Persons interested in this exposure to contrasting cultures may write for additional information to Harry K. Zeller, 4142 Padova, Claremont, Calif. 91711.

Taking a tour party to **Rome and the Near East** July 12-27 will be Mr. and Mrs. Edward K. Ziegler, pastor at Bakersfield, Calif. Persons wishing more information may write Pastor Ziegler at 327 A Street, Bakersfield, Calif. 93304, or may telephone 805-322-2302.

At random

The story of the National Council for Prevention of War, told by the late Frederick J. Libby, Quaker peace leader, is available for $5 from the Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960.



Judas Iscariot: A new interpretation

Caroline Hufford of Arlington, Virginia, is a petite, vivacious mother of five boys who welds bicycles, tractors, and wrought iron in return for space and equipment to design interesting sculpture like "Judas Iscariot" shown here. The sculpture is twenty-six inches tall, of melted steel and steel rods built upon an expanded metal-base. The artist conceives of Judas as Everyman in appearance; that any person could be Judas. Thanks to Mary Ann Hylton of Frederick, Maryland, for making it possible for us to share the work of this artist in Messenger.

Too many people?

by WILLIAM R. EBERLY

The idea that there are too many people in the world, or that there could ever be too many people, is a really "far out" idea to most people. Most of us have always had enough to eat, room to live and space to do what we wanted, sufficient income to provide the luxuries — education, travel, vacation — that make life more meaningful. We have never run into "too many people," except jokingly at Christmastime when we deplore the vast throngs clogging the stores and marketplaces. But we know we can escape the crowds when we finish our shopping and return to the comfortable space of our homes. We have likely never personally experienced the population explosion.

The population explosion is not discussed anywhere in the Bible, for the problem did not exist then. The entire world population at the time of Christ was between 200 and 300 million, not much more than the present population of the United States. For centuries, world population grew very slowly, almost a stable condition.

But by 1850 the population had expanded to a billion persons! It took the human race its entire history of existence on earth until 1850 to grow to a billion persons. But it took only eighty years to produce the second billion, for the human population of the world was a little over 2 billion by 1930. It passed the 3 billion mark in 1962, so it took only 32 years to add the third billion. Today the number of persons in the world is about 3.7 billions, and is expected to hit 4 billions by 1975. This means that it will take only 13 years to produce the fourth billion, while the fifth billion is expected in only 7 years, by 1982.

The rate of population expansion — two percent a year — is like compound interest in the bank. If we start out the year with 1,000 persons, by December 31, after we had balanced out the births and deaths, we would have 1,020. This does not seem so great an increase. But eventually those 20 extra persons will become reproductive. Like our dollars at compound interest, they will begin earning interest themselves. At a rate of 2.0 percent annual increase, a population will double itself in 35 years! So at the present rate the world population could reach 7 billions by the year 2000.

If you don't think the population explosion is already a problem, let's use a little arithmetic (we don't even have to use the new math for this one) to make a few predictions for the future. If the present rate of growth continues, in 100 years we will have over 17 billion persons; in 200 years, nearly 97 billions. In 600 years there will be only 1 square foot of land surface for each person then alive on the earth. In 1700 years, according to one researcher, the weight of humans will equal the weight of the earth. Obviously, something will have to give long before we reach that point.

The rate of growth among the nations of the world is quite variable. Though the average growth rate is 2.0 percent, a great many nations have growth rates above that level. Most of these high growth rate nations are in Africa, Latin America, and Asia. Kuwait, for example, has a growth rate of 8.3 percent, which means its population of 700,000 will double in 9 years. India, with well over 550 millions, is growing at 2.6 percent, which is doubling her numbers in 27 years.

The growth rate for the United States is 1.0 percent, producing a doubling time of 70 years. One consequence of a high growth rate is the production of a large number or proportion of children and youth. In the U.S. 30 percent of our population is under 15 years of age. This means 60 million children to feed, house, clothe, and educate. Besides these, there is another 18 and a half million youth between 15 and 19 years of age, the high school age, the age searching for part-time jobs after school or first jobs after graduation. To put it another way, about half the population of our country is under 25 years of age.

What has caused this rapid population increase in the past few centuries? Birth rates usually drop slowly as the economic level of a nation rises. A completely uncontrolled birth rate is about 40 to 50 births per 1,000 population. Industrialized nations of the Western world, over a period of several centuries, have reduced their birth rates to 20 or less. Practically

every nation in Africa, Asia, and Latin America has a birth rate that greatly exceeds this figure. In fact, in 1970 no less than 65 nations had birth rates exceeding 40 per 1,000 population.

The most important factor that has caused the great increase in people is the effect of modern medicine in reducing the death rate. Sulfa drugs in the thirties and penicillin in the forties, followed by other miracle drugs of many kinds, drastically reduced the death rate everywhere such aid was available. The application of DDT and other pesticides controlled disease-carrying insects so quickly that death from malaria in tropical countries was reduced almost overnight. For example, in Ceylon the 1945 death rate of 22 per thousand population was cut nine years later to 10 per thousand chiefly through the use of DDT in spray applications.

Cultural factors affect population growth. Rural families once wanted many children for a large work force for the family. Some nations have encouraged large families to produce soldiers for the armies. Often economists and businessmen point out the "necessity" of a growing population as a basis for a growing economy or an expanding market.

In our Western world, especially, there are social and moral factors related to the production of more and more babies. We live in a society which is sexually supercharged, in which persons are incited to sexual activity both before and after marriage. It should come as a surprise to no one that it is sexual intercourse that produces babies. But this seems an unexpected consequence for many persons, especially for the unmarried. In 1968 there were 340,000 illegitimate births in the United States, mostly to girls under 20 years of age. This is nearly one out of every ten births. The rate of illegitimacy has more than tripled since the end of World War II. Thousands of other teen-agers, finding themselves pregnant with an unwanted child, marry to avoid the stigma of illegitimacy for their child. Estimates suggest that as many as half of the younger girls who marry are pregnant at the time of their marriage.

Even among married couples, recent studies have shown that one out of five births is unwanted. Of course, many unwanted (that is, unplanned) children are received into the family with warmth and love. But often an unwanted baby grows into an unwanted child. Perhaps the child was unwanted because of financial reasons. Nothing makes a poor family poorer than more children. Senator Tydings said in testimony before a Senate Committee in 1967, "It is now widely recognized that no single factor more certainly dooms low-income families to continual and deepening poverty than unwanted children which they cannot afford. And the unwanted child is himself trapped in the vicious circle of poverty and dependency because his parents lack adequate resources to ensure a satisfactory upbringing."

The unwanted child suffers tremendous psychological damage, even where there are sufficient resources. To know he is unwanted is to be dejected, unloved, cast out. In the musical play *West Side Story* one of the gang kids sings, "My parents treat me rough. They didn't want to have me, but somehow I was had."

Unwanted children, whether in rich or poor homes, are likely to grow into delinquents or criminals. They also add a significant segment to our rapidly growing population. In the United States at least 3 out of 10 births is illegitimate, unwanted, or unplanned. This represented more than a million births in 1968. Should we be able to eliminate this number of births, it is hard to see that this would do anything but benefit society in a great many ways.

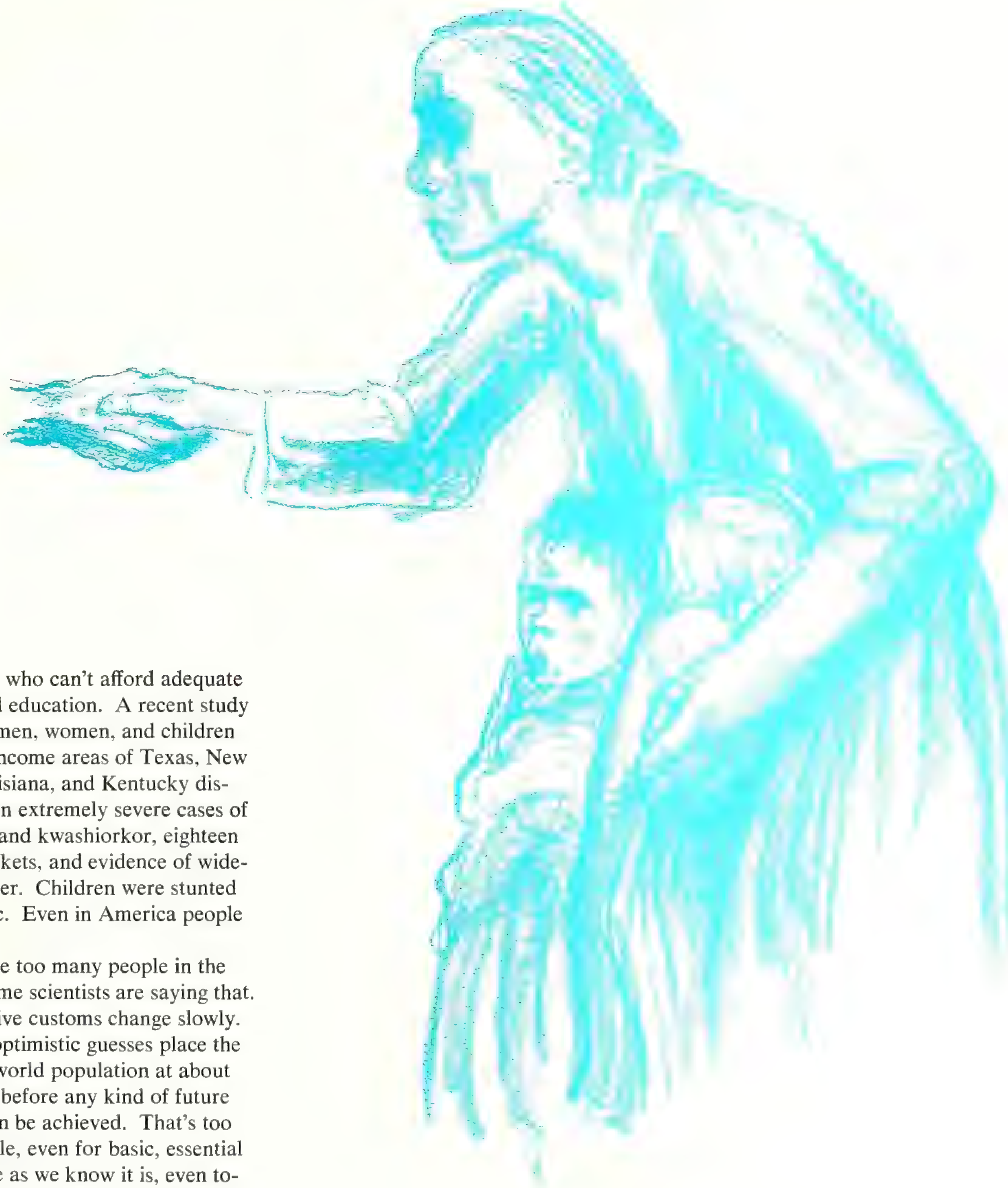
Another problem of overpopulation is food shortage. At least half or more of the people in the world today do not get enough to eat. Only about a third of the population is living on anything close to an adequate diet in terms of not only calories but nutritional content. Protein deficiency is the most serious problem in the world affecting countless millions. A shortage of protein during pregnancy can damage the brains of unborn children, producing irreparable mental deficiencies. It can produce mental retardation in young children. Kwashiorkor disease is a protein starvation disease common to as many as 50 percent of the children in some tropical countries. Another protein deficiency disease is marasmus, which hits very young children who are weaned early and who have no adequate diet to substitute for mother's milk. Other deficiency diseases common throughout the underdeveloped world include beriberi, anemia, osteomalacia (softening of the bones), scurvy, and pellagra.

Dr. Georg Borgstrom, prominent food scientist at Michigan State University, has pointed out that if all the food produced in the world were to be distributed equally to all persons, everybody would be hungry. The ability of the earth to produce more food has been the subject of a great deal of wishful thinking. It takes a long time to increase significantly the productive capacity of the land. Most of the usable agricultural land is already being farmed. There is no unlimited source of food in the sea. There is no real "synthetic" food; all such items presently being produced really use organic materials produced by agriculture and convert it to some other form (for example, meatless meat from soybean meal).

A committee appointed by the National Academy of Science recently estimated that if all the technology that could be applied to the problem of food production were used, if we had enough money to use that technology, both on land and on the sea, the world might be able to produce enough food to satisfactorily feed up to 10 billion people. This is two generations away!

But other factors besides food enter the picture, such as space allotments per person, energy and fuel consumption, resource requirements for our industrialized economy, recreation and other personality requirements of the whole person. Indeed, this committee of prominent scientists concludes that the world now has too many people to be supported in the kind of a life that man requires. Even now there are too many people on the earth to allow each and every one to achieve a rich and full life.

Even in America there are too many people. Even in America there are people who are hungry, who can't find jobs, who can't afford decent living



conditions, who can't afford adequate clothes and education. A recent study of 12,000 men, women, and children from low-income areas of Texas, New York, Louisiana, and Kentucky disclosed seven extremely severe cases of marasmus and kwashiorkor, eighteen cases of rickets, and evidence of widespread goiter. Children were stunted and anemic. Even in America people can starve.

Are there too many people in the world? Some scientists are saying that. Reproductive customs change slowly. The most optimistic guesses place the minimum world population at about 15 billions before any kind of future stability can be achieved. That's too many people, even for basic, essential foods. Life as we know it is, even today, life for only a small percentage of people of the world. If we let the world's population continue to climb, life will become increasingly a struggle for survival, with the survival of the fittest more and more clearly emerging as the rule of the game.

Who are the fittest? The ones with the money? Those with power? Those who love God? Those whom God loves? Who shall live and who shall die? Ten thousand people starve to death every day. Why? Who are they? Are they the surplus people of the world?

The population explosion is the most serious problem faced by the world today, more serious than communism, more serious than inflation or a depression, more serious than anything else. Will we be able to stop the population explosion in time? Is there time?

William Stafford: Poetry and Common Things

World, I am your slow guest,
one of the common things
    that move in the sun and have
    close, reliable friends
    in the earth, in the air, in the rock.

The "slow guest" is William Stafford, poet, teacher, father, and addicted reader who is now serving as Poetry Consultant to the Library of Congress and whose poetry might be described best by one of his own images: a "slow explosion." He lets things happen in his poems that are easy for all of us to respond to: people with names like Ella, Ellen, and Bess live and die in worlds of buffalo grass and big skies — images that grow from the people and events that Stafford witnessed in the small Kansas towns he lived in as a boy.

But Stafford is quick to point out that there is a difference between the people and events in the real world and the images of these people and events that inhabit his poems. He said, "As a writer I have a feeling that anything I start out to write is sort of given at that moment, and I just sort of enter it. If I get the impulse to write a totally hopeless poem, my sense of direction is to make it more and more hopeless. It's not an attempt to program the poem to an already decided end, but to follow the impulses that come to me in the process of writing the poem. For me creative writing is the kind of writing that lets anything begin to happen and then maximizes whatever it is."

In the poem "Vacation Trip" the image of a brooding mother grows into the last line (a feeling we have all felt the impact of at one time or another):

The loudest sound in our car
was Mother being glum:

    Little chiding valves
    a surge of detergent oil
    all that deep chaos
    the relentless accurate fire
    the drive shaft wild to arrive

And tugging along behind in its great big balloon,
that looming piece of her mind:

"I wish I hadn't come."

Stafford has the unarmed looks of the telegraph operator in those old Saturday morning Westerns — a face you wouldn't remember, but one that was always there, close to the messages of the town. When he talks about one of his poems you have the feeling that he's sharing some little secret or incident that he witnessed. And often, as in poems like "At the Un-national Monument on the Canadian Border" and "A Letter," he is actually celebrating what didn't take place. "A Letter" is a report from the poet to the governor of the "nothing" that is happening in a small town at dusk.

He commented on how the poem came about: "I was driving well into the evening when I came into a little community along the Snake River. Just as I got there the street lights came on, and I stopped at one of these little cubicles to make a telephone call. I looked down the street and it was such a quiet town; nobody was moving, there were no emergencies, nothing was happening. And in the poem I'm reporting something that nobody else is reporting because nothing's happening. It occurred to me when I was writing all this down later that a whole lot of things the governor was supposed to be doing were happening anyway without him or anyone else even being aware of them."

The poem, which was appropriately published in a magazine called *World Order,* ends with the "reporter" calling for no action from either the town or the governor:

> So, this time, please keep on being the way
> you are, and think of that town. A locust tree
> put its fronds, by the way, quietly into the
> streetlight; repeated breaths of river wind
> came up-canyon. Let that — the nothing, the no one,
> the calm night — often recur to you.
> Sincerely,
> A Friend

If a poet can celebrate "the nothing, the no one" that takes place in a small town, it seems natural that the characters who inhabit his poems would be nonheroes — people like Stafford's own father, "who didn't die, he just disappeared." A man whom Stafford described as neither "assertive nor nonassertive; he was just curious. He was not a father who shaped character; he's just a part of a world that sends out little signals to me."

While we were talking about this image of his father in his poems, Stafford suddenly remembered one of the signals that he had not thought of in years. It is a story that quite possibly will become an image in a future poem. He began, "When my father was a boy, his parents told him that someone had invented the telephone, an instrument that allowed people to talk long distance to each other. When he heard this my father climbed up on top of the roof and started shouting out over the plains. There he was, standing in the Midwest, trying long distance."

It is this long-distance quality more than anything else that I respond to in Stafford's poetry. His poems seem to be an enabler, a kind of a crystal set where the poet is wearing headphones and receiving signals from the world out there. And sometimes storms interfere, at other times there is more than one pattern to intercept. But always he is following what comes to him.

Stafford puts it much better: "When I write, I feel myself at sea, not expressing any program or being responsible for any idea but rather just following the opportunities that show up." And so in a poem like "Reaching Out to Turn on a Light," the poet follows some associations until they lead him and the reader to a strong awareness of the loss of a person:

> Every lamp that approves its foot
> shyly reminds of how Ellen stood.
>
> Every bowl, every shadow that leans forth,
> hunts vaguely for the pattern by her door.
>
> One summer, I remember, a giant beautiful cloud
> stood beyond the hill where Ellen lived.
>
> It has been years, and we hardly looked back;
> now, except for times like this, we hardly ever look.
>
> There may be losses too great to understand
> that rove after you and — faint and terrible —
> rip unknown through your hand.

Poet and critic Louis Simpson once wrote, "For a book of poems to sell in America today, it must speak to our city-bred anxieties." I asked Stafford if he had any discomfort about his own poems in this respect or if he felt poets have a responsibility to find new ways of communicating beyond our present language tools. He looked at me as though by merely asking that question we were worlds apart — then he replied, "We do not have an obligation (and as for myself), I feel that we do not even have the possibility of getting outside whatever feelings we have.

"To feel obliged toward discomfort because of my limitations is something I can conceive of, but it's not anything I can take seriously. The way I happen to be is something I accept. I happen to be a Model T, that's what! And I can run a certain way. I can be uncomfortable all my Model T life because I'm not a Cadillac, but I don't feel any obligation to become a Cadillac."

Nor is Stafford a champion of his own poetry. He doesn't feel that poetry, or at least his own poetry, ought to be better read than it is. "That should be up to each individual person — what they want to read, or if they want to read at all."

Perhaps the most surprising stance (for a poet) is Stafford's views on the limitations of language. He said, "For many people the formulations of language seem much more important than they seem to me. Language is treacherous and ambiguous, and I'm continually surprised at how many people seem to have a pathetic belief in the validity of how things are said. It doesn't make that much difference to me what a person says. I don't believe that the language drapes that closely over actuality."

In the poem "Evening News" the speaker turns from the television set after having listened to reporters and journalists (people who work hard at making their reports of world events precise) and he looks into his own backyard for those signs of things that make up our real world.

> In our thick house, every evening
> I turn from that world,
> and room by room I walk, to
> enjoy space. At the sink I start
> a faucet; water from far is
> immediate on my hand. I open our
> door, to check where we live.
> In the yard I pray birds,
> wind, unscheduled grass,
> that they please help to make
> everything go deep again.

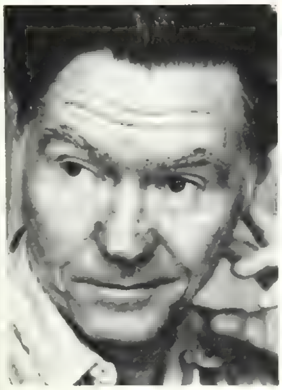
It would be dangerous to suggest that "Evening News" has any direct relationship with his own personal views on language. But after having read the poem, I couldn't help but be a little "curious" (as Stafford would say) about the similarities. Stafford himself is not particularly enthusiastic about such observations.

"Critics write as if a creative writer is someone who mobilizes words," he said, "but I believe that when a creative writer is really functioning, he is a victim of the language and not in control of it." Then he related an incident that gives some insight into his hesitancy to "judge literature" and also reveals the differences he sees between critics and writers:

"Recently I was at a school where the other two writers who were involved teaching summer sessions kept saying things like, 'When a student gives me a poem or a story with something wrong, I correct it.' I realized when I heard that that I wasn't on their wavelength at all. I don't think it's possible for an outsider to enter this big seething moving process and correct it. That's some kind of local key idea that for me would take field theory. Any local change changes everything. But they're making it sound as if it just needed something like an engine. Critics tend to correct — writers just go dizzy all over again and again and again. . . . "

There is a small balcony adjoining the Poetry Office that literally hovers over the east steps of the Capitol building and provides a spectacular view of the Mall (construction projects and all) all the way down to the Washington Monument. The balcony and its view were the first things William Stafford shared with me on my visit. As we stood there talking and looking at the city below, I had the feeling he was sharing this dimension of the world much as a monk would share a jewel — sensing some worth in what he found in value systems other than his own, not wanting to throw it away because he was curious about it, but realizing that this was not his own geography.

Perhaps all this was fantasy on my part, but even in those first few seconds of being with this man, I sensed a quality that runs counter to big cities and jigsaw puzzles of the Grand Canyon, of sights and maps that take too much in at one glance. I had the feeling of being with a man and poet who could turn in the greatest of common events, say a poem about a dust storm in Kansas, and say, "So long." ≋



William Stafford is familiar to many Brethren as an Annual Conference speaker at Eugene, Oregon, in 1967; as a former teacher at Manchester College; and as the author of *Down in My Heart,* a collection of short stories written from his experiences in Brethren Civilian Public Service during World War II. His CPS work included service at the Elgin offices as educational secretary for the Brethren Service Commission. Born at Hutchinson, Kansas, in 1914, he received his A.B. and M.A. degrees from the University of Kansas and his Ph.D. from the State University of Iowa.

Stafford lives in Lake Oswego, Oregon, with his wife, the former Dorothy Hope Franz, and their four children, two of whom are now in college and graduate school. He came to Washington, D.C., to be poetry consultant to the Library of Congress for the current year from his post on the English faculty at Lewis and Clark College.

The poems quoted on the accompanying pages are from his most recent book, *Allegiances,* and are used with permission from the publisher, Harper and Row.

The low calling of ministry

by ROBERT NEFF

Isaiah begins his discussion of ministry with a question: "To whom has the arm of the Lord been revealed?" We might phrase the question, "Whom has the Lord chosen?" I suppose if a committee for securing a minister for the local congregation were to answer this question, they might say, "The man who speaks with the tongues of angels and offends no one; the man who has achieved the educational level of a Ph.D., yet can teach the doctrine of the trinity to a primary class; the man who can speak with authority in council meetings so that the whole membership will vote with one accord."

A young seminarian might answer the same question with an altogether different set of qualifications. He might say, "The man who has marched on Washington, the man who has been arrested for the cause of justice, the man who has authored the most radical proposals for Annual Conference and has defended them on the Conference floor, the man who has turned in his draft card, the man who has had to leave church after church because of the power of his convictions."

For the seminary professor in Bible, the answer to the question "Whom has God chosen?" is the man who knows Hebrew and Greek, the man who studies from sunup to midnight, the man who publishes at least one scholarly journal a month, the man who keeps up his languages long after his school years are over.

No matter where we stand in relation to these answers, we assume that a man's strength will entitle him to minister. The minister is either diplomatic and eloquent, courageous in his denunciations of the establishment, or an accomplished scholar. However, the prophet has warned us to consider our answer to his question carefully. He introduces this question with yet another question: "Who would have believed it?" In other words, don't trust your first intuition. He then goes on to define the role of the servant. The figure described in Isaiah 53:2ff. runs counter to all our expectations. God astonishes us with his candidate. The power of God is revealed in weakness. God's call is a low call.

God's call is therefore often misunderstood. When Jeremiah received his call, he saw it in terms of strength. Call to ministry meant special safeguards, a platform erected above life to seal him off from adversity. When his public pronouncements brought abuse and mockery, Jeremiah responded, "O Lord, Thou hast deceived me, and I was deceived." Jeremiah discovered that God's choice is a low calling. He shared the desperate times of his people. His call brought him closer to them. Jeremiah thought that God would give him a platform above the raging sea, but instead God pulled it down in order that Jeremiah might swim in the swirling seas below. Jeremiah's ministry carried the mark of a low call described in Isaiah 53.

When we look closely at the Servant Song, we are struck by the constant interchange of "he" and "we." The servant associates with the sick and downtrodden, he embodies the life of the captive people. Like Jeremiah, he does not rise above his times but shares in them. Because he does not seek position or take his place among kings as he deserves, the people assume him smitten, cursed by God. Here the prophet plays on the words *to touch*. The prophet has been touched by God. The people are right in their assumption but wrong in their interpretation. They see the low calling as a curse, but the prophet is saying that it is the purpose of God. God does not call weak men but calls strong men to be weak in order that the power of God might be shown.

The best illustration of such a minister is Paul. Paul says in 2 Corinthians 12 that the strength of a minister is rooted in his weakness. We might say that this is good news because we all ought to be strong. But that isn't what Paul had in mind. With the prophet Isaiah, Paul says his weakness is that he has been touched by God. On the way to Damascus, Paul had a vision of the glory of God. We are not sure how it happened, but Paul did hear of things too great to be told. Paul saw a vision of the end in which God's purposes were realized. He was lifted up to the mountaintop, and when he came down, he was a changed man. What he had been mattered little anymore. The education at Jerusalem, the important position he held in Judaism, his Roman citizenship — all this mattered little. He had received a different yardstick for measuring human achievement. He had seen the end, and the glory of God made the glory of men seem small, indeed.

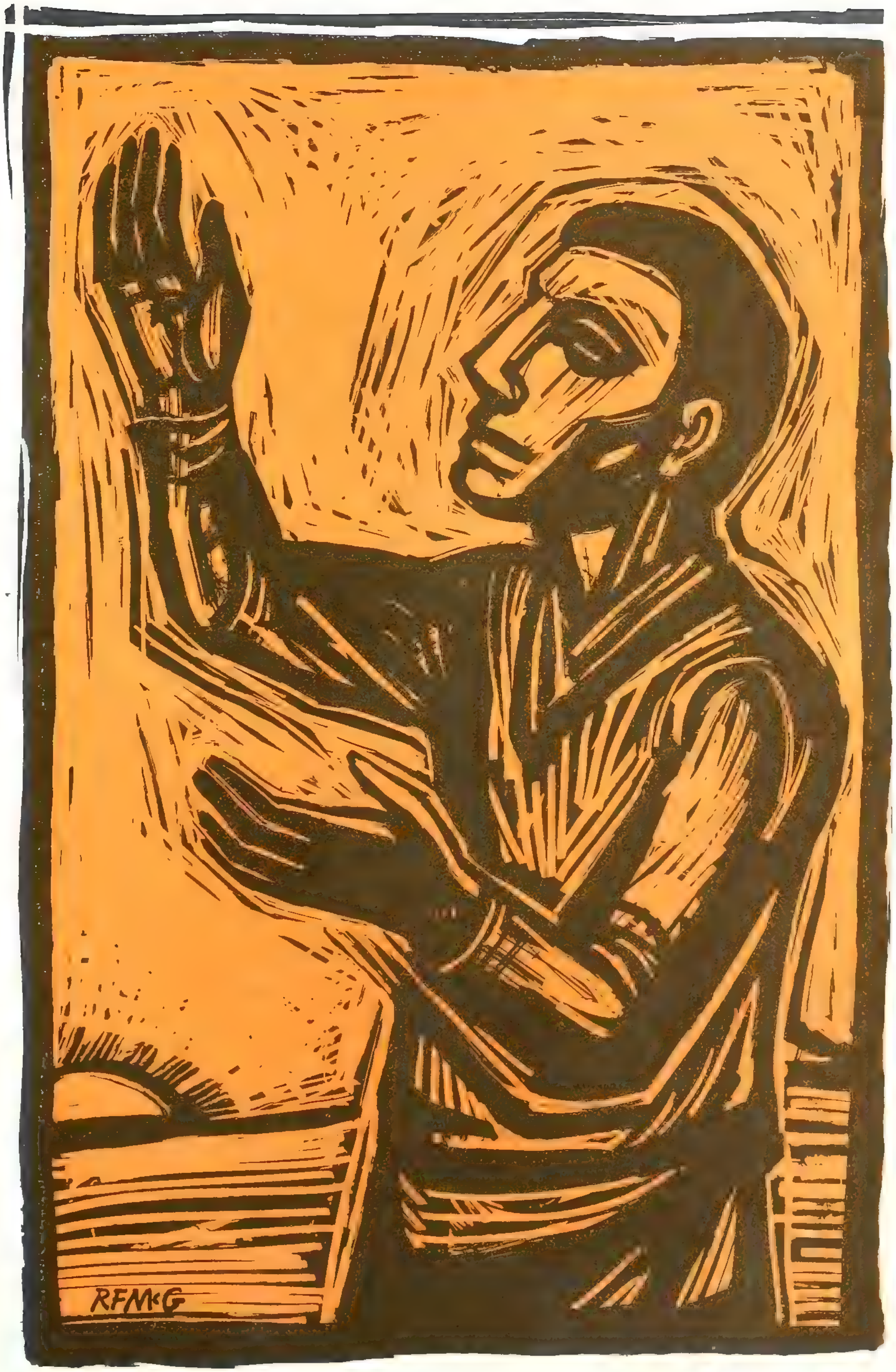
In the eyes of man, the vision of God is a weakness. It takes away joy in the achievement of man. Seeing God is something like taking a diet pill; it takes all the joy out of what the heavy eater likes best in life. Seeing God makes our petty efforts seem like little towers of Babel dotting the earth.

But seeing God can get one into trouble, too. People don't like a man who has different goals, different expectations, who marches to the tune of a different drum. Paul paid for his vision, his being touched by God, with arguments, beatings, stonings, imprisonment, and even death. But these were not the marks of a minister; they only pointed to the mark that a man had been touched by God and had a vision of the low calling.

Troubles, then, were actually a blessing. They demonstrated the presence of the end time. You see, some Christians believed that the kingdom had come. They naively supposed they were living in the kingdom. Paul knew better. He knew better because he was always in trouble. The kingdom had not come, for the vision pulled him one way while the world wanted him to go another. Paul was in trouble because he had not arrived. It seemed like a weakness, but it was not, for the low calling of God was actually his strength.

It is not that Paul really liked the low calling of God. He sometimes prayed he could be rid of his weakness. But God's reply was clear: "My power is stronger in your weakness than in your strength." Paul had come to accept it that way. However, this also made him more conscious of the weaker brother. While the strong boys at Corinth were notorious for their lack of compassion since they had risen above the concern for the weaker brother, Paul was always anxious about the weak ones. He fretted about the church. When they expressed weakness he, too, became weak with them. He knew what it meant not to have arrived. And when some fell by the way, he was there, because he, too, had encountered many obstacles on the way to the kingdom.

The low calling of God can be summarized in three words — vision, humility, and compassion: vision which knows that the end is in God's hands; humility — not that we become a doormat for our fellows (Paul was hardly that) — but that we know ourselves to be under the hand of God; compassion so that we share life with the weaker brother.



APOLOGY TO EMMA SUE

by EVELYN FRANTZ

She was an eager fourth-grader, reveling in the luxury of a new red, white, and blue songbook. I had chosen a smooth, flowing tune and words that children away at school could understand. But all the time we were singing I was having a running monologue with myself: Remember, they've changed the word; an excellent idea; I must write the company and commend them; very progressive of them. Now, remember, the word is changed.

But a lifetime of WASPness betrayed me. To my horror, I heard myself belting out, "Oh, darkies, how my heart grows weary. . . . " Desperately I hoped no one had noticed. But I was not to be let off so easily. Her large dark eyes round with bewilderment, Emma Sue stammered, "But, Teacher, it says '*Brothers!*' "

If the floor had swallowed me at that moment, I would have been profoundly grateful. But floors are not known for such cooperation. In an instant I decided against trying to explain the life and times of Stephen Foster or how strong habit is. I just said simply, "You're right, Emma Sue, it does." Then I used that old dodge that parents and teachers have employed since time began: I changed the subject. "And now, let's sing number thirty-nine." I still cringe at this memory, and I've never been able to decide what I should have said.

Through that experience I've decided that any well-meaning person who thinks he is sincerely asking, "But what can I do?" about the racial situation can at least start at this very point: cleaning out of his own vocabulary and thought patterns the derogatory racial terms which we take for granted. This is not as easy as it sounds. A colleague of mine was horrified to hear himself using the phrase "Nigger in the woodpile" to his black junior college class. He had enough presence of mind to turn it instantly into a psychology lesson by pointing out the force of habit; but he would rather have bitten off his tongue than to have said it.

These terms and phrases are so much a part of our speech patterns that we don't even hear ourselves using them. I had a friend who would have stoutly maintained that she wasn't prejudiced. At her insistence her children's counting rhyme had always said, "Catch a fella by the toe." But she had a phrase, "Work like a Nigger," that grated on me after my sensitizing experience with Emma Sue. One time when she used it, I fixed her with a stern eye and said coldly, "Do you mean he had to work very hard?" For me to reprimand her was unheard of, but she accepted it in stunned silence. She had just never thought of what she was saying.

Another term thoughtlessly used is to address an adult black man as "Boy." On the surface "Boy" doesn't seem to have racial connotations, but it brings back memories of hundreds of years of condescension and derision. This was the explanation I received from a black friend when I was telling her about a man who continually uses the term "colored," though he's been told many times that it is objectionable. His excuse is that blacks speak of each other in this way.

My friend admitted that this is confusing to whites but explained that whereas a minority group may acceptably use such terms with each other, too many bad memories and resentments are aroused when others employ the same words.

Many whites have been shocked to have blacks point out to them the number of negative words in our vocabulary with the prefix "black": "black mark," "black Tuesday," "black list," "black market." My dictionary lists sixteen black-prefixed words with a negative connotation, whereas "white" is too often used to mean purity, honesty, square-dealing — as when another friend wrote me that a certain action "was surely 'white' of him." Her quotation marks indicated that she used the word knowingly, but she was still caught in a common phrase. (I also looked up "white" and found ten white-prefixed words with a negative meaning: "white feather," "white-livered," "whitewash.")

Nor is our religious vocabulary free of this slander. "Black" and "white" have long been used to indicate the sinful or pure condition of the human heart. Thank goodness most of the newer hymnals have eliminated the hymn about being washed whiter than snow. (Have you ever, incidentally, seen anything less pure than the grimy, soot-covered snow of a city street in late winter?)

I'll admit I can't think of a synonym for the verb "blackmail," just as there doesn't seem to be a substitute for "Jew him down" in describing a bargaining process. But our vocabulary is constantly being expanded with technical terms and slang; why can't we think up some new words that are free of racial connotations? At any rate, I contend that there is no excuse for a person knowingly to use a derogatory term unless he wishes to advertise his in-sensitivity and prejudice.

I am hopeful that some progress is being made. Recently my own fourth-grader asked me what "Nigger" and "Dago" meant. Today's children aren't taught the Stephen Foster — and worse — songs that we sang matter-of-factly when we were children. In one midwestern state a church camp wrote its camp song to a tune which had formerly contained racially-slurring lyrics. Hopefully, it's been twenty-five years since those campers have sung the original words to that tune.

I once told Emma Sue's story to a women's group where the speaker was a black woman noted in the community for her social service work. She acted as if she didn't believe my regret and humiliation over the incident. Perhaps she thought I was parading my liberalism, or maybe it had never occurred to her that such slips can be unconscious and result in sincere embarrassment.

And so, Emma Sue, wherever you are, this is my explanation and apology. I have no way of knowing what has happened to you in twenty years. Probably you are struggling, like millions of the rest of us, to grow in humanity, to be understanding and forgiving of one another as persons. Perhaps you have been hurt so often that you are now angry and bitter. If so, I'm sure you have good reason.

But since we are both human beings first, and the color of our skins is one of the least important things about us, may I offer this warning? Be careful how you let "whitey" and other racial epithets become a part of you. Some day you may meet a white person you respect, and it's embarrassing to hear the familiar insult slip out. I know. It happened to me. ≋

In the name of God, the compassionate,
the merciful!
The Lord be praised, Lord of the worlds,
The compassionate, the merciful,
Supreme on the day of judgment.
We worship only you, and to you
we cry for help.
Show us the straight path
Of those whom you favor,
Of those who do not anger you,
And of those who do not go astray.
Amen.

This photo of a religious procession in Singapore and the matching prayer are found in the new *UNICEF Book of Children's Prayers,* compiled and photographed by William I. Kaufman. The book is one of a set, the others covering children's legends, poems, and songs.

The Change So Needed

Changes must come. Action is essential. But to give off the sparks of divine life, you have to live close to the flames

"Times have changed! Things are different now!"

These are the outworn and almost sole reasons given by the more liberal thinkers of the church for effecting changes in it. Asked what they mean by these quotes, they are "hard put" to articulate it.

Change is essential! Only through the pain, discomfort, and discipline of change will we grow to maturity as Christians. Otherwise, a slow death is working in us. But to change only to be changing, or because something is old, or lest we lose prestige with fellow pastors or workers is hardly a valid or solid base for changes.

We will change and so will the church! The real issue is not will we, but how, why, where, and will it be for the better? These changes will come via our relationship to God and what he is doing in our hearts, to "work and will of his good pleasure." Walking trustingly and obediently in his will, we make the necessary adjustments to time and circumstance, as his Spirit dictates. What else can we mean if we say, "Jesus is Lord"?

But this is the rub! Is he Lord of the church? your church? your life? Or are we bound by sectarianism, like the church at Corinth? How we press and push for effectiveness and growth in the church — even for status and prestige! We exhaust ourselves to leanness, trying to be effective and up-to-date. And when the changes aren't forthcoming as we envisioned, we either feel guilty and self-condemnatory, hostile and hasty with others (particularly if they disagree with us), or disheartened and ready to give up.

The upshot of it is that our churches become encrusted with tradition and are weighted down with the burden of nominal church membership — too joyless, too powerless. People are hungry for bread, but we give them a stone. They need meat, but we're "still on the bottle" of milk. If the difference between the crying needs of people and the smallness of our ability to help them doesn't drive us to our knees for some kind of radical overhauling, what will?

What is the continuing event that ought to happen in us? Let Jesus answer that one: "Unless one is born from above, he cannot enter the kingdom" (John 3:3) — either here or hereafter. Some of us, clergy and laity alike, have received Christ in only a fractional form. We may have gotten into the church on a pretty flimsy conviction or experience of Jesus Christ. So the church has nice people in it, respectable, harmless, but often mediocre, joyless, even dull — not the type of daring people who will likely be upsetting enough as to "turn the world upside down" as did the early Christians. And we go on, feebly trying to nurture these respectable people along, before they've been born.

But I can hear the restless activist saying, "Let's get on with the pressing problems out there in society." Exactly! I'm with you! But before we get involved in helping Christ extend his redemption, let's rest in it ourselves for awhile. Only when we are found by the "Answer," Jesus Christ, will we have an answer for the world. Then the power will be his, not our own. And we can trust him with the results, be they favorable or unfavorable. We will be like the woman who, when compelled to do her own cooking, said, "I rather dreaded it until I discovered how much the fire does."

The Bible calls this "inner change of heart," a newness. "If anyone is in Christ, he is a new creation" (2 Corinthians 5:17).

1. He has a new master

We are born out of self-centeredness into God-centeredness. The ego is strong, stubborn, wants its own way. Jesus could easily have succumbed to it and become a popular, wonder-working king. This was still his battle in Gethsemane. But he would do the will of God at whatever cost. Each of us has his own Gethsemane. But when grace of divine life is born in us, we move out of the center and God moves in. With Paul we say, "It is no longer I that liveth, but Christ that liveth in me." And any changes that come result from this relationship.

2. He has a new motivation

We are born out of an earthly way of thinking to the God-way. The temptation is to be caught up with the accepted opinions, concepts, and general run of thinking.

Peter was sure he could faithfully follow Jesus. But on one occasion Jesus said to him, "You're a hindrance to me. You think as men think, not as God thinks."

All the disciples were not in the God-way of thinking when they were arguing for precedence, honor, and rank in his kingdom. Does that say anything to us? The only thing that matters is getting God's will done. We'd better worry about that, instead of the few changes that disturb us so.

3. He has a new sense of achievement

We are born out of defeat into victory. There's an inrush of divine, supportive power that aids us in two directions: It's a restraining power to overcome wrong and an enabling power to do the positive good. To say, "I can't help my bad temper, loose tongue, or the social pressure to take a drink, or drugs, or allow certain liberties," is to deny the power of God to hold and keep. A boy kept getting into trouble with the law, was apprehended, and the Christian judge asked him, "My boy, where are your inner braces?"

The inner power also gives strength to do good. We could all be more imaginative, creative, and useful in the Lord's work. If we provide the willingness, God will supply the power. "A plow left in the field to rest rusts." And so do inactive people. "But we can do all things through Christ who strengthens us" (Philippians 4:13).

4. He has a new affection

We are born out of this world attachment to spiritual values that outlast this world. Our problem as Christians is to establish life's priorities. We live in this world. This we can't escape. But in a real sense, our citizenship is in the unseen, spirit world — the kingdom of God. Can we keep these two worlds in proper balance? How familiar dare we be with houses, lands, cars, savings, furnishings? Only as much as they are used to serve our first priority — the kingdom of God.

The rich young ruler's "possessions possessed him." Whenever *goods* is spelled with one O, it is god, and that is idolatry. Jesus said to an inquiring lawyer, "Love God with all your being." John wrote: "Love not the world; neither the things in it" (1 John 2:15). Paul wrote: "Set your affection on things above" (Colossians 3:2).

Where is our affection? It's where our heart is, our interest, our investment, our dedication!

I heard H. F. Richards once say in a sermon: "No one has been fully won to Christ until Christ has won his affection."

5. He has a new disposition

We are born out of our neurotic self into the real person. We're familiar with the biblical list of sins of the flesh: adultery, immorality, passion, evil desire, covetousness. But the sins of the spirit are equally subtle and hard to remedy. But we are to put these away: anger, wrath, malice, envy, slander, jealousy. In their place, we are to put on kindness, compassion, meekness, patience, forbearance, a forgiving spirit, love (Colossians 3:12-14). These qualities are our real nature. The only way to live them is for Christ to bring his righteousness with him when he indwells us. He enlarges our capacity to manifest these qualities. We ought to be growing more sweet in our dispositions as we grow in the Lord.

The change in this treatise is not something we "dream up." It's God's work within by our invitation. It's not the end, no more than the birth of a child, or the marriage service of two people, but the beginning of a lifelong process of growth in Christlikeness. Being near Christ is constantly to have disclosed those areas of our lives that need change. Is this divine miracle working in your life? in mine? Until something happens to us and in us from God, not much will happen through us. But when it does, then we will be able to give off the sparks of divine life because we are living close to the flame ourselves.

But with all change, let us remember that some things do not change: the nature of God, the reliability and sureness of his Word, the moral law of the harvest, our need of God, the worth of a person. — L. BYRON MILLER

Prayer is communication

Prayer, as a pilgrimage into the known and unknown world and will of God, is telling God what life is for you at this "now" moment — from your perspective. It is real talk with God about ourselves, situation, fears, hopes, needs; about our desperate need to love and grow in loving.

Prayer tells of our acute need to give ourselves freely, purely, redemptively, and creatively to others; our need to overcome the tendencies to hate, to discriminate against others; our need to cease evading moral responsibility by taking refuge in the masses.

Prayer defines our need to overcome silence regarding the ruthless, inhumane, and immoral killing of persons loved by God and made in his image.

In prayer we tell God where our struggle is, what our aspirations are. We communicate our concern for others — the sick, dying, broken, lonely, guilty, and sin-bound — through prayer. We tell God what is on our hearts, the anguished concerns of the soul. We speak directly, truly, clearly to God, putting our life's fears, failures, hopes, aspirations, and concerns in understandable language.

But this communication is not a one-way street. We speak and then listen to hear what God would say to us. How poverty-ridden our prayers and praying in communication — in speaking to God about the burning issues of life and in listening for his correcting, transforming, strengthening word!

The time of prayer is all times, every stressful moment of life. So one communicates to and with God in illness or health; while walking, standing, sitting, kneeling, lying down; in the field, office, classroom, factory, store, on mountain tops, in valleys; while driving, at kitchen tables, and under the open sky of God's great temple. The elevation of the mind to God to express what is most deeply in our hearts is always possible and relevant anywhere. It is God who prompts us to communicate ourselves truly to him. May our meditations on the biblical and nonbiblical prayers enable us openly and freely to communicate life as it is and desires to be to the Living God. — GLEN WEIMER

Contemporary prayers

Our hearts, O God, are swept by a storm of distractions; turn as we will toward thee, we think a thousand flickering thoughts that hide the glory of thy holiness; lend us thy Holy Spirit, that strengthened by thy might we may gather ourselves compactly in singleness of will to worship thee, to seek thee seriously, and to lift up our life for thy judgment and mercy. Make our own need plain to us that we may not weary thee and deceive ourselves by fretting about the shortcomings of others. . . .

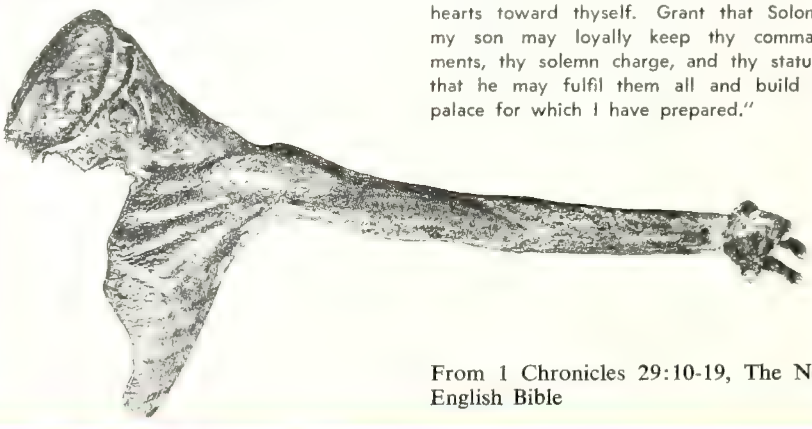
From *Prayers for Daily Use*, by Samuel Miller. Copyright 1957 by Samuel H. Miller. Used by permission of Harper and Row.

Take all hate from my heart, O God, and teach me how to take it from the hearts of others. Open my eyes and show me what things in our society make it easy for hate to flourish and hard for us to conquer it. Then help me to try to change these things. And so open my eyes and my ears that I may this coming day do some work of peace for Thee.

From *Instrument of Thy Peace*, by Alan Paton. Used by permission of Seabury Press.

A biblical prayer

King David also was full of joy, and he blessed the Lord in the presence of all the assembly and said, "Blessed art thou, Lord God of our father Israel, from of old and for ever. Thine, O Lord, is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is thine; thine, O Lord, is the sovereignty, and thou art exalted over all as head. Wealth and honour come from thee; thou rulest over all; might and power are of thy disposing; thine it is to give power and strength to all. And now, we give thee thanks, our God, and praise thy glorious name.



"But what am I, and what is my people, that we should be able to give willingly like this? For everything comes from thee, and it is only of thy gifts that we give to thee. We are aliens before thee and settlers, as were all our fathers; our days on earth are like a shadow, we have no hiding place. O Lord our God, from thee comes all this wealth that we have laid up to build a house in honour of thy holy name, and everything is thine. I know, O my God, that thou dost test the heart and that plain honesty pleases thee; with an honest heart I have given all these gifts willingly, and have rejoiced now to see thy people here present give willingly to thee. O Lord God of Abraham, Isaac and Israel our fathers, maintain this purpose for ever in thy people's thought and direct their hearts toward thyself. Grant that Solomon my son may loyally keep thy commandments, thy solemn charge, and thy statutes, that he may fulfil them all and build the palace for which I have prepared."

From 1 Chronicles 29:10-19, The New English Bible

People Who Really Care

Is stewardship part of a bygone day? Is it out of place in this hip generation? Is it among those disciplines man has outgrown or thinks he has?

Some would say there are reasons for affirmative answers to all those questions. For example, in a day when money is plentiful and luxuries are ordinary, the budgets of many local churches and denominations are in trouble.

New approaches in stewardship education and enlistment are hard to come by. The Every-Member Enlistment itself remains confined to a relatively few churches and often is carried on in a sort of "ho-hum" fashion: "It's that time of year again; let's hurry up (sigh!) and get the job done." Among some church people there is a readiness — perhaps an eagerness — to put stewardship in storage while they search for something more exciting.

Others, however, are finding new life as they discover what it means to live as a steward. Consider the impact of a recent meeting in Atlanta when a group of local youth met with seventy-five denominational stewardship executives to probe the theme "Stewardship: Contemporary Concepts for the Committed."

"So what do kids know about stewardship?" is a question that must have crossed a good many minds. And among the young people, there *were* plenty of blank spaces, misconceptions, and misunderstandings about what the church has in terms of money and what it does with it.

But the youth added zest and vitality to the scene as they questioned, pushed, and argued. And when it was over, they seemed genuinely amazed that the church, with all its shortcomings, is concerned about persons. Their testimony was that they felt they had been *heard* as they shared with representatives of virtually all the major Protestant denominations.

Unfortunately, the hearing of youth does not seem to be the order of the day, and in this we are like many previous generations. There are many local congregations in which youth are put down and their contributions overlooked, if not openly rejected. All too often, we have operated the church as if it belonged to adults and have effectively communicated that judgment to the young people, whose lack of interest in the church "we just can't understand."

We have done a poor job of teaching Christian stewardship, perhaps because we have done such a poor job of practicing it. Too few of our families have made meaningful commitments to the church, and too few of our churches have taken seriously the responsibility to practice the stewardship of *their* resources — both human and material — that discipleship demands.

The consequence? We have bred a generation of youth who are skeptical about the church. They have seen fine buildings and they have seen the possessiveness of those who worship in them. (During the week in Atlanta a group of "bikers" sought overnight lodging in a local church building but were denied it. Numerous young persons were said to be spending the night on the streets regularly, without shelter, with the churches unwilling to open their facilities. That, said the youth in our groups, is phony Christianity. Question: Isn't there something in the New Testament about a young couple who couldn't find a place to stay?)

In the discussions that took place in that Atlanta hotel, it came clear that stewardship has to do with *life*. Some of the young persons who met with us have little or no money, but they have committed *themselves* to helping their neighbor — whoever he is, whatever he looks like, wherever they find him. And in that, they are practicing the kind of stewardship that we in the church have long advocated. Far from being outmoded, stewardship is the way of life for every person who is willing to accept his true identity and seeks to live responsibly.

While money cannot be written off as unnecessary in our culture, it does not have the same meaning for many young people that it has for the over-thirty crowd. The recurring question in Atlanta was "Why don't you use your money to help people?" And the answer is that we do (though on too small a scale, to be sure), but they seem unaware of it.

There is some work to do at home and in the local church. The resistance exhibited by some church members toward regular, proportionate giving of money is not lost on our children. Nor are the I'm-okay-you're-*not*-okay attitudes toward blacks, hippies, and others who are "not like us" but *are* among the "least of these my brethren" to whom Jesus referred (Matthew 25:31-46). Youth are on to the hypocrisy that exists among us and are turned off by it. They cannot figure out a church that denies its nature by using most of what it gets for itself.

Persons are what matter. That was the point of agreement between stewardship leaders and young people — square and hippie alike. How did the youth feel about the experience? "Beautiful, just beautiful! We are going to go back and tell our friends that we found some people in the church who really care!" And the rest of us? "That's what the church is all about — people *living* the love embodied in Jesus Christ; people giving themselves!" That is stewardship. And it is good news! — RONALD D. PETRY go about your daily duties, it's almost as if it's in the background. In a way it has to be. You can't dwell on tragedy and let everything pass you by."

The accident had its own application for the coeds. Both music majors, it might have occurred as easily to them on an orchestra tour.

While the campus minister plays a pastoral role, it is one that must complement, not compete with, that of the local pastor who has students and faculty within his congregation — if only when they're away from home.

One such pastor is Richard E. Taylor, of the University United Methodist Church which literally is within the shadow of the huge Cessna football stadium across the street. Several of the victims, players and staff alike, were worshipers in his congregation. He was to have married one player and his fiancee in December.

He talks warmly of Johnny Duren who was an Oklahoma City sophomore and made the starting lineup for the first time, thereby riding in the Gold Plane. Johnny was "a tremendous Christian," had talked of entering the ministry, and was a member of the Fellowship of Christian Athletes that meets at Mr. Taylor's church.

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Life like football: In a congregational memorial service for the victims Mr. Taylor obtained new insights into a sermon he had preached a year before on "Life Is Like a Football Game." He explained further:

"How do you honor the dead players, by going ahead as if nothing had happened? You go ahead knowing that something tragic has happened, but knowing that when you have time on the clock, you don't quit because someone's off the field. [The remainder of the team, freshmen and sophomores and second stringers, elected to complete the scheduled season.]

"As long as there's time on the clock, you just don't quit but you acknowledge that the game will end. That's just plain Christian theology kept in the proper balance."

Dick Taylor has been a local pastor for 20 years. He's a member of the UCCM board and affirms the work of the campus ministry. He thinks too that we sometimes are heathens ourselves in the way we treat death. "Our problem may be that we are unable to cope with grief and death just simply because we don't really believe what we are preaching."

Responsible, responsive: In Wichita State's tragic hour, the United Campus Christian Ministry carried an important burden in helping the university work through its grief to recovery. Because Bob Faus and Sam Criss were responsible, recognized agents representing the entire university, they had a unique opportunity less readily given denominational chaplains on campus.

Sam Criss was himself the Episcopalian chaplain until last January when he joined the UCCM staff and the funds that went to the "Episcopal Church at Wichita State" were shifted to UCCM support. The Episcopal fellowship house on campus is up for sale. On other campuses generally, denominational fellowships, and the narrow interests they represent, are waning.

By its very nature, the university is ecumenical, outside any meaning the word has for church life generally. Wichita pastor Raymon E. Eller, a representative to the UCCM board, believes that "the moment a campus ministry becomes denominational, you will serve only a very small segment on the campus. To me the united chaplaincy is the only ministry that can be effective in the university setting." He sees the UCCM role as one of an enabling influence in the religious life of the student, not to promote denominational theology.

Western Plains Brethren are among several denominations supporting the state's United Ministry in Higher Education, which assists the program at seven Kansas schools, including Wichita State.

In addition, the Parish Ministries Commission of the General Board has made available $4,950 this year to the UMHE program elsewhere: $1,000 for general administration of the national UMHE, and to state UMHE groups, $2,000 in Ohio, $1,000 for Purdue University, and $200 each to the Pennsylvania and California chapters. An additional $450 is allocated to local campus ministries. Brethren representatives to the national committee are J. Bentley Peters and Donald L. Lowdermilk.

As tragic as the accident was, it enabled Bob Faus to shortcut his first semester assignment of becoming known by the university community. He has obtained an entree to and rapport with the university structure that might have otherwise taken several years to establish. And all reports commend his work there.

If as a people we are ill-prepared, psychologically and theologically, to meet tragedy with maturity, as Bob Faus contends, he suggests our understanding of life and triumph, even our humanness, may likewise be immature and limited.

Having spoken well to the tragedy in life at Wichita State in the past five months, the campus ministry there may need to address itself to life's triumphfulness for which the Gold Plane also flew that Friday morning last October.

Some books must be experienced

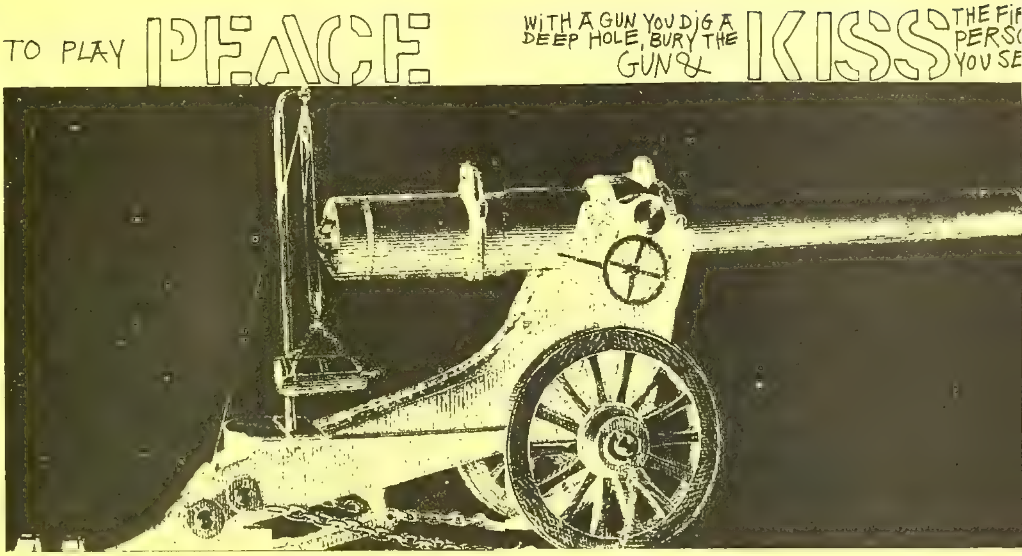
ONE CIRCUS, THREE RINGS, FOREVER AND EVER, HOORAY! by Joseph Pintauro. Harper and Row, 1969. Unpaged, $3.95.

TO BELIEVE IN MAN, by Joseph Pintauro and Corita Kent. Harper and Row, 1970. Unpaged, $3.95

THE PEACE BOX, by Joseph Pintauro and Norman Laliberte. Harper and Row, 1970. Unpaged, $3.95

PLEASE TOUCH, by Edwin M. McMahon and Peter A. Campbell. Sheed and Ward, 1969. 46 pages, $2.95

IN PRAISE OF PLAY, by Robert E. Neale. Harper and Row, 1969. 187 pages, $5.95


TO PLAY
PEACE
WITH A GUN YOU DIG A DEEP HOLE, BURY THE GUN &
KISS
THE FI
PERS
YOU SE

THREE DELIGHTFUL "non-books"; a sensuous, poetic picture book; and an essay praising play: enough to blow your mind — well, at least enough to excite you about some of the possibilities for play. But even if you are a worker, read on!

The little books by Joseph Pintauro, illustrated by Norman Laliberté and Corita Kent, are story-poster books. A common theme holds them together, but splashed across pages are the sights and colors of dazzling posters. If you like your reading in neat lines of even letters, you may have trouble with these little books that begin with a jumbo red I AM and end with a full-page picture of a heart-shaped cookie cutter. Sandwiched in between these is a parade of letters both large and small, bright colors, and abstract shapes. "All together now: glory be to the fat lady, the strong man, the fire-eating sultan, as it was in the beginning, is now, and ever shall be — one circus, three rings, forever and ever, hooray!" That sums up as well as words can the theme of the book by the same name.

The Peace Box has much to say about — you guessed it — peace, with a look at our responsibility to others ("To play peace with a gun you dig a deep hole, bury the gun, and kiss the first person you see") and the need for peace within ourselves ("Peace, make it first with yourself"). *The Peace Box,* a fun book to look at and read, gets the point across with humorous, poetic insight: "Peace will never happen until we can laugh at the stitches in our maps where we think we really split the planet into parts."

To Believe in Man journeys from the seemingly hopeless plight of mankind ("Sometimes it seems there's not even a wind for an answer to be blowin' in") to the breathtaking discovery that "maybe we are less than our dreams would make us but that less is more than some gods would dream of" to a challenge ("Don't know yourself out over Adam and Eve and smooth or hairy monkeys, enter into your own evolution, if you think you're man enough"). *To Believe in Man* has less eye appeal than the other two books and probably won't be appreciated as much by younger children. But adults will find it well worth their time to play through the sometimes difficult reading of the longhand that looks as if it was written by an aunt of mine. Get the message? You will.

Words are inadequate to describe these books; they must be experienced. The same is true for the book *Please Touch.* Through the use of large photographs on almost every page along with biblical quotations and free verse, the authors have provided us with parables dramatizing the warmth of personhood. *Please Touch* pictures a mother, taking a moment out of her work, helping her young son with his reading. Above the picture is the announcement that "spirit comes alive when we are made alive by love." On the next page the words "And spirit ebbs away with love's decline" are made vivid by the picture of a little child sitting in the doorway of a shabby shoe shop. *Please Touch* calls for inner awareness: "God-with-us is inner-liberation, a happening in moments of feeling something is just right. But also for community awareness." We touch this God most deeply in our self-discovery as persons within a loving community. The miracle happens though "nothing is changed — the curve of the human shoulder is the same. The shoreline still stretches before us. And yet, the kingdom of God is at hand — *please touch.*"

In Praise of Play communicates in a logical, systematic way what the other four books communicate in a more sensual and experiential way. This book confronts us with a rather startling pronouncement: "The goal for the church is to encourage play on all levels. The task of the average person is to continue his play and allow the spirit of full play to enter into all levels of his life."

Play at church? Not a bad idea. In fact, a very good idea if you stand with Neale, who claims that the essence of religion is true play. But before you tear up your prayer books, hear how

BOOK REVIEW / *continued*

Neale defines play and work. The human being has two fundamental needs: discharge of energy and design of experience. Work is the result whenever these two needs are in conflict, while *play* is the result of harmony between these two needs. So, you see, work may sometimes be play and play is often work.

In the first three chapters of the book, Neale explores the psychology of play, pointing out some of the inadequacies of theories set forth by Freud, Erickson, Brown, Spencer, Patrick, and Groos. Neale concludes that "conflict, mastery, pleasure, rest, and restoration are unrelated to play, and that sheer action does not distinguish between play and work."

In contrast to the previous theories, Neale offers a theory that sees play primarily as "adventure." He acknowledges that the ideal manifestations of play in human behavior are rarely seen. "Play occurs rarely and briefly. The conflicted self is only occasionally and most momentarily replaced by the harmonious self. . . . Conflict and harmony are not fixed states and the relationship between them should be represented as a continuum. Man lives between the two extremes with a degree of both."

As Neale moves on to a discussion of play and religion, he offers a new hierarchy to distinguish between sacred, profane, and magic: "The new hierarchy is that of sacred — religion — magic — profane. This conclusion is fourfold: (1) The sacred is the realm of new discharge and new design; (2) religion is the appropriately playful response to the sacred; (3) magic is the inappropriate work response to the sacred; and (4) the profane is the world of work."

In discussing magic, Neale asserts that "modern secular man has responded to religion as a crutch for combatting fear for it has been such on the whole, namely magic. A truly religious response to the sacred has remained the rare achievement of few individuals."

After reading *In Praise of Play,* I was immediately confronted with a dilemma: Shall I now work at a book review? How can I play a book review? I suppose the

Faith looks up

"Into each life some rain must fall, some days must be dark and dreary." These familiar words of the poet Henry Wadsworth Longfellow, from his poem "The Rainy Day," call our attention to moments in life when tragedy occurs.

Human reaction to the event of death is expressed in a variety of ways and attitudes. Death is an event which everyone expects. However, people are inclined to disregard the eventuality of their own deaths. The event of death is more readily accepted as a fact when it occurs after one has lived to the age of seventy. The termination of life at less than the normal span raises questions in the mind of the survivor — Why death?

My wife and I experienced the event of death in our family several years ago when our youngest son, Leland, died of cancer at age fifteen. His fatal disease was discovered nine months prior to his death. The doctor tried as best he could to share the news in the least disturbing way that our son was a victim of a malignant tumor.

The thought of losing our son in death was almost more than I could bear. One evening while waiting in the visitor's lounge near the intensive care unit where our son had been taken following surgery, I picked up a magazine and began reading. The article which caught my attention was about the life of Dietrich Bonhoeffer, the German theologian, who was executed at Hitler's orders. A statement in the article spoke to my need. The statement was an evaluation of Bonhoeffer's life as expressed in these words: "The measure of a life is its donation instead of its duration." Immediately I thought of Leland, who was only fifteen years old and a terminal patient. My faith looked up. From that moment forward I faced the future with confidence that God could use Leland's life which he had previously committed to him.

It was the desire of both my wife and me to do something that would help to extend the influence of Leland's life, so we suggested at the time of his death that contributions be given to a memorial scholarship fund at Manchester College. The fund has grown steadily, and we anticipate that it will soon qualify for listing in the college catalog.

My faith looks up as I contemplate the blessings bestowed upon the lives of young people who become the recipients of Leland's memorial scholarship fund.

WILBUR J. STUMP is a design engineer for the motor truck division of International Harvester. A member of the Beacon Heights church in Fort Wayne, he was elected to represent Northern Indiana on the next Annual Conference Standing Committee. He helped organize the Draft Information Center at Fort Wayne, where he gives most of his "free" time as a draft counselor.

answer is found through a combination of work and play. The book stimulated me to run off on all sorts of tangents as I related my own experiences to the theory. For example, I thought about worship: Worship is adventure when it "happens" not according to design but runs through the door of design to a new world of wonder and discovery never seen or experienced before by anyone. How dare we say that this will happen always during the Sunday morning "sacred hour"?

At some places, reading *In Praise of Play* is like running through a complex maze and requires a good deal of concentration to keep up with all the new words and new definitions of familiar words. A redeeming factor is Neale's frequent summaries and conclusions which help keep the reader on board. I see this as one of the strong points of the book. *In Praise of Play* is not for the casual reader, but it is an exciting, contemporary statement of some of the too-often warmed-over clichés heard in sermons and read in books. It offers exciting possibilities for the Christian who is able to be open to the possibilities of religion as play, seeing the living of his faith as a delightful adventure rather than an obedient drudgery. For such a person this book will be extremely helpful in verbalizing his thoughts and an aid in communicating with other persons. Praise be to play! —Howard A. Miller

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YOUTH FORUM BOOKS

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These timely books are concerned with Christian principles in the daily lives of today's young adults. The authors, all with wide experience in counseling, meaningfully confront the most pertinent problems of young people. These books serve as a significant contribution to high school and college-age persons as well as to counselors.

Youth Asks, Why Bother About God?	$1.95	Prayer — Who Needs It?	$1.95
Youth Considers "Do-It-Yourself" Religion	$1.50	Science and Faith: Twin Mysteries	$1.95
Is This Trip Necessary?	$1.95	Youth Asks, Does God Still Speak?	$1.50
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Youth Asks, Is God a Game?	$1.50	Youth Considers Personal Moods	$1.95
Youth Considers Marriage	$1.50	Youth Considers Sex	$1.50

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PORTRAITS OF ASIA

Continued from page 7

what I am doing now is more what I came to India for than anything else I have ever done."

She had one lament, however, which was that she was living in the mission compound. Only in recent weeks had she moved there, at the insistence of others who felt her health required the change.

Otherwise, she would have continued residing out in one of the villages among the people who are the object of her labor and her love.

And with that my prior conceptions of a veteran missionary turned out to be misconceptions, almost a total miss.

BETWEEN US the hostess and I had but a single bond, a mutual friend in the person of Mary Sue Helstern. It was more than three years ago that the people of Nha Trang had seen Mary Sue take emergency leave from her post as a Vietnam Christian Service nurse and return home to her critically ill father. It was only a month since I last had seen Mary Sue and her husband Bruce Rosenberger and son Luke Eric in their Louisville, Ohio, home. When I had snapped pictures of the young family, Mary Sue had asked that if I got to Nha Trang, I share prints with her Vietnamese friends, especially Bà Ba, the cleaning lady at the Evangelical Hospital.

My itinerary as I had arranged it had not included going there. But in Saigon I learned that one of the volunteers I wanted to see was recuperating at Nha Trang and that this was to be my first up-country stop. Soon after arrival at the hospital complex word quickly spread that I had brought along pictures of Mary Sue. In due time the invitation for an evening visit to the home of the cleaning lady was forthcoming.

The eyes of Bà Ba glowed expectantly as she ushered the current VNCS unit leader and me through the house into the front room. As he translated the exchange of formalities, my eyes scanned the bare table and whitewashed walls before us, the two-year-old calendar behind us, and the towering Western painting of Christ looking down upon us from the end wall. At a glance the room was more like a chapel than a home.

The hostess, in introducing her children, told how one daughter always had called Mary Sue by another name, for Mary in Vietnamese was difficult to say. She recounted further how the volunteer from America sometimes had wept over the suffering of the patients. Upon examining the first of the prints of the Rosenbergers. Bà Ba grinned and said, "In this country Mary Sue looked thin and sad; now she looks fat and happy." She went on to add that while all the Christian workers who had come from abroad had been a blessing to Evangelical Hospital, she felt Mary Sue had filled a particularly special role.

"He looks like a Vietnamese baby," Ba Ba responded. "And that's because Mary Sue had a Vietnamese heart"

The ultimate tribute came, though, as the elated woman studied a second picture, a snapshop of Mary Sue with her son. "He looks like a Vietnamese baby," she declared. "And that's because Mary Sue had a Vietnamese heart."

The words were expressive, but even more was the countenance of the little woman. She motioned her family to bring in the fare prepared in our honor, tapioca and tea.

As we partook, the living room setting became even more like a chapel. We shared in the bread and the cup. The unity of Christian love was revealed.

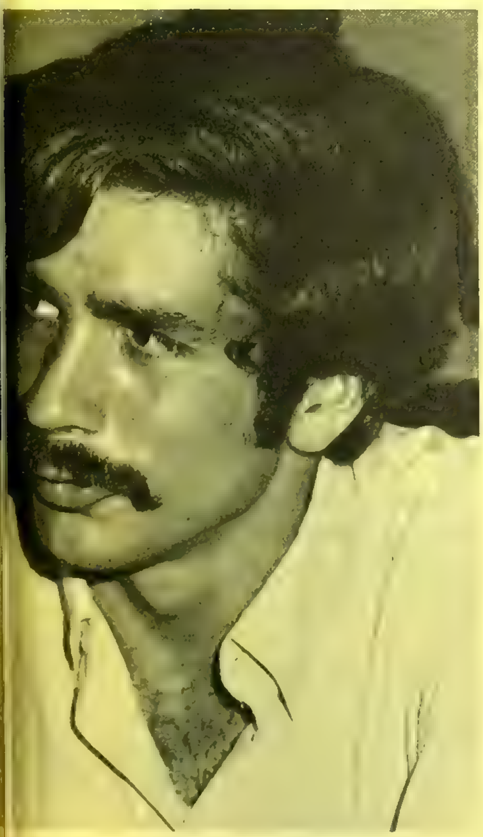
As I departed it was clear that Bà Ba and I had more than a mutual friend. That was only the beginning of what we held in common.

IN SAIGON one isn't likely to meet many Americans bound for Hanoi. I am quite certain if the Foreign Office had realized that that was the destination of Doug Hostetter, he would have been refused entry to South Vietnam or, once there, clearance to leave. The visa applications of four other collegians en route to Hanoi — campus newspaper editors and student body presidents from the United States — were denied outright.

The full contingent of a dozen or so campus leaders gathering in North Vietnam hoped to talk with students there about the prerequisites for peace, even to spell out the terms of a peace treaty. Their official sponsor was the National

Student Association, but what they were undertaking was seen as only the first in a series of attempts by various groups to pursue peace at a people-to-people level.

To Doug, currently a graduate student in New York City, a member of the peace section of the Mennonite Central Committee, and from 1966-69 a Vietnam Christian Service worker at Tam Ky, the diplomacy on a new scale was also a means of obtaining commitments from individuals and groups to work for peace through bolder lines of action. From the input of students in South and North Vietnam and in the United States, a statement of specific steps was to be worked over and given wide circulation. Direct protest action is to follow on college campuses if an NSA-determined "peace deadline" of May 1 is not met. The date marks the first anniversary of the Cambodian invasion, but it is also seen by the student group as the time American military withdrawal from Vietnam is to be accomplished.



Hostetter: "Our taxes have bought the bombs that have killed the people"

To sense more clearly the rationale behind Doug's return to Vietnam and the more radical witness he was seeking, I found it helpful to hear him talk not only in terms of the NSA, but also in the context of his own church. "For 400 years we Mennonites have had a theology of complete peace and noncooperation in war," he said. "But the fact is we have been at war with the Vietnamese. We have paid our taxes which have bought the bombs that have killed the people. We have cooperated with Selective Service even when we have not gone into the military. We have said if there is conflict between Christ and the government, we choose Christ. But in the last 50 years we have never felt we had to make a decision against the government.

"The peace treaty idea is a means by which persons who feel the Vietnam conflict must cease can say forthrightly, 'We are at peace,' and proceed to live out that statement with all its implications."

In spite of the prophetic ring of his words, I confess my initial interest in Doug's mission was one of sympathy but hardly support. I felt much as Bill Herod, a current Vietnam Christian Service worker in Saigon and former VNCS teammate of Doug's at Tam Ky. Out of loyalty Bill voluntarily contributed to Doug's travel expense, but he did not miss the occasion to write after the "for" on the check he made out: "Dumb trip."

But shortly thereafter, learning of some other American forays into alien territory — the commando raid at Sontay, the bombing of passes above the DMZ by 250 Navy and Air Force planes, the mounting aerial involvement in Cambodia and the Congressional funds voted for it, and, above all, the hints these assaults brought of still greater military intensification and escalation to come — in this light the Hostetter/NSA venture took on an aura of plausibility.

After all, who does know the route to peace in Indochina?

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "Making Your Will." A copy is yours for the asking.

Please send me, without cost, "Making Your Will."
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Daring and down-to-earth dreams

Across the page is an advertisement for a recent Brethren publication in which Dale W. Brown examines many of the meanings of peacemaking. One of the persons to whom his book is dedicated is Dan West, whose name for many years has been closely identified with peace education within and beyond the Church of the Brethren.

Dan West died a few weeks ago, on January 7, at Goshen, Indiana, where he had made his home in recent years. Active beyond the usual time of retirement, Dan continued to serve as speaker, resource leader, and counselor, giving generously of his time to the church he had already served as a general staff member from 1930-1959. In 1965 he became the first lay moderator of Annual Conference. This editor recalls Dan's participation in hundreds of meetings, large and small, with persons of all ages, most recently when as a leader of a Mission Twelve group Dan was just beginning to contend with the rare throat disease which eventually took away his speech and hastened his death.

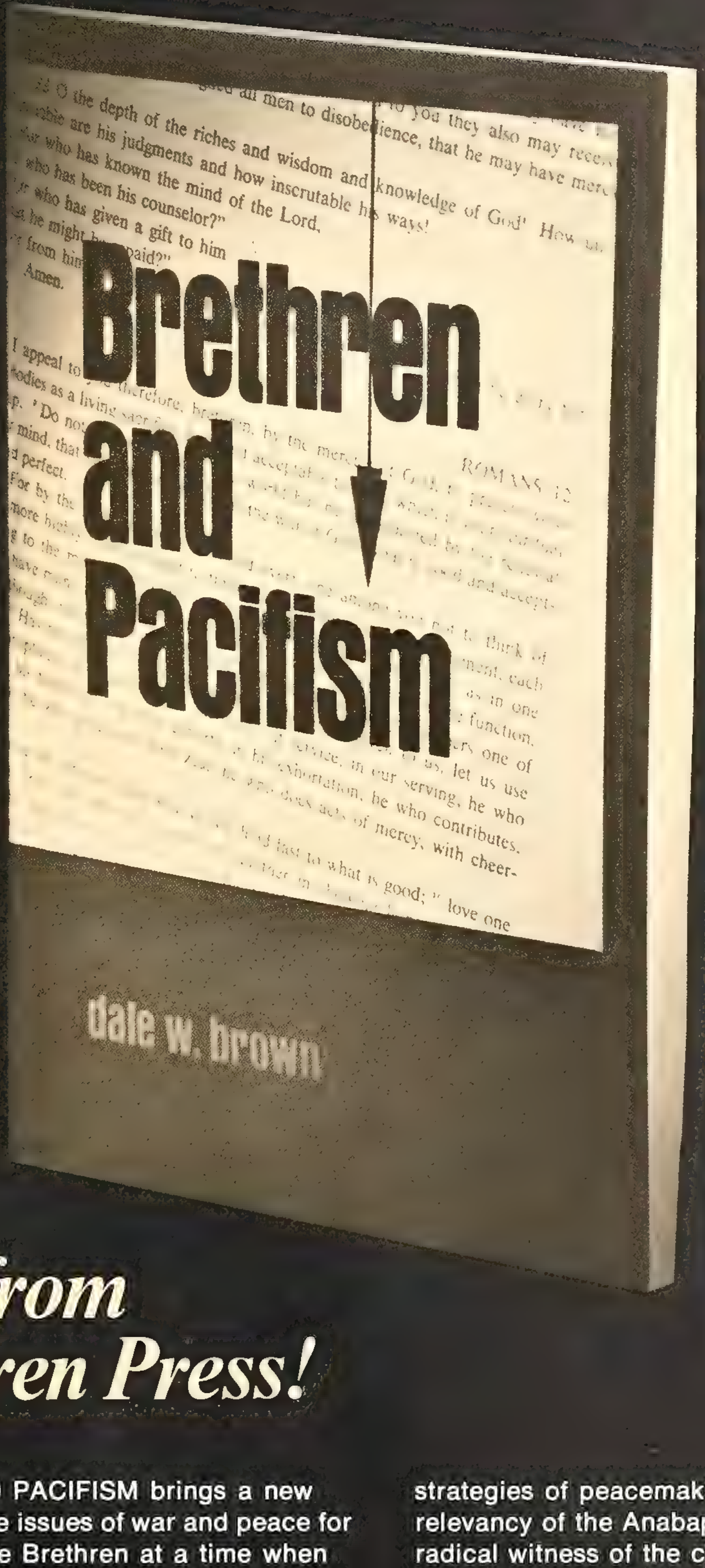
In due time MESSENGER will carry a more adequate review of Dan West's contribution not only to the Church of the Brethren but also — and the word in this case doesn't seem like an exaggeration — to humanity. It may be sufficient here to note that Dan was a dreamer who lived to see several of his most daring dreams develop into real programs of action. It is only fair to observe that some of us who knew Dan well were inclined to dismiss some of his dreams as being unworkable or impractical. And, indeed, some were. But he had a way of persisting, quietly but firmly, in pushing for the changes he believed in. And some of his ideas — volunteer service, simplicity of life-style, affinity for the land, nonviolence, the sharing of life's necessities with those in need — found expression in programs that are about as down-to-earth, literally, as anything can be. And they worked. Look at the worldwide ministry of Heifers for Relief. Look at almost a quarter century of volunteer service. Look at the way in which an increasing number of persons are preparing to commit themselves to the way of peace.

Many of us in the Church of the Brethren who are middle-aged or older can recall a particular time when a personal conversation with Dan — as a youth leader, as a camp counselor, as a prophetic speaker, as a world traveler, as moderator, or perhaps just as a visitor in our homes — helped to change our lives. Dan brought us face-to-face with our potential to be more than ourselves and challenged us to give a greater place to that kingdom of love and peace he believed God wanted for all his children. — K.M.

When I consider

They center in but circle yet —
a sea of stars, less distant, friendlier.
Only in awe can I respect their nearness.
For when my mind considers measuring the heavens,
miles vanish into years and yield to ages.
Would any dare so recklessly to spend
a lifetime estimating this immensity
only to find it swallowed up in vaster spaces?
Or would he learn it is no more
than one brief breath exhaled
light years ago and long forgotten?

Yet for my heart's horizon I accept no boundaries.
A tear contains a thousand galaxies.
And I — the least, lone, last invited guest —
may walk in wonder up and down the Milky Way. — K.M.



New from Brethren Press!

BRETHREN AND PACIFISM brings a new perspective to the issues of war and peace for the Church of the Brethren at a time when many are reexamining what it means to be faithful to Christ in a time of revolution and rapid change. The book describes various pacifist stances, considers key ethical and philosophical issues, relates biblical themes to the contemporary situation, suggests strategies of peacemaking, and indicates the relevancy of the Anabaptist tradition to a radical witness of the church today.

The writer, Dale W. Brown, is professor of Christian theology at Bethany Theological Seminary's Oak Brook, Illinois, campus. The former pastor is a graduate of Bethany (B.D.) and Northwestern University (Ph.D.).

CHURCH OF THE BRETHREN GENERAL OFFICES, 1451 Dundee Ave., Elgin, Ill. 60120. $2.00

. . . in this messenger

A Campus Ministry Amid Tragedy. *Robert Faus and his colleague in the Wichita State campus ministry, Sam Criss, responded in several ways to the needs of students, parents, and faculty when members of the university's football team were killed in a plane crash.* **by Ronald Keener**

Portraits of Asia. *An Indian village official. A missionary. A Vietnamese woman. A Vietnam Christian Service volunteer. Each contributes a unique and personal perspective in a collection of vignettes from India and Vietnam.* **by Howard E. Royer**

10 **Too Many People?** *The entire world population at the time of Christ was comparable to that of the present United States. In only thirteen years it will be five billion, a figure that may point to the most serious problem we face today.* **by William R. Eberly**

William Stafford: Poetry and Common Things. *An interview with the poetry consultant to the Library of Congress reveals why he calls himself the world's "slow guest." Several poems are included.* **by Terry Pettit**

The Low Calling of Ministry. *The low calling of God, summarized in three words — vision, humility, and compassion — is often misunderstood.* **by Robert Neff**

also

A **new sculpture** entitled "Judas Iscariot," by Caroline Hufford (page 9); **Apology to Emma Sue,** by Evelyn Frantz (page 20); a child's **prayer** (page 21); **The Change So Needed,** by L. Byron Miller (page 22); **Prayer Is Communication,** by Glen Weimer (page 24); **People Who Care,** by Ronald D. Petry (page 25); "Some Books Must Be Experienced," a **review article** by Howard A. Miller (page 27); and **Faith Looks Up,** by Wilbur J. Stump (page 28)

coming soon

An event of major significance for persons related to Brethren churches in India was the inauguration recently, after many years of joint planning, of the Church of North India. Howard Royer offers news coverage, both in words and pictures, of the new development. . . . Elsewhere in Asia, in the war-stricken country of South Vietnam, a Christian ministry has continued in which Brethren volunteers are involved. Letters from one of them to his parents in Indiana offer insight into activities not nearly as well publicized as the war in Southeast Asia. . . . The prospect of becoming a widow is one that faces every wife. How to look at widowhood without self-pity but realistically and hopefully is discussed by Katie Funk Wiebe.

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messenger

CHURCH OF THE BRETHREN MARCH 1, 1971

Lent: Renewal for the Whole Person

India: A United Church

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Readers Write

RISKING FOR WHAT WE WERE TAUGHT

I'm a BVSer in Indianapolis originally sent to serve at the East Side Christian Center for two years under the Alternative Service program. Last March 12 I returned my draft cards to the Selective Service System with a letter explaining the religious and moral reasons behind my decision. I remained at East Side Christian Center as a BVSer, not affiliated with Selective Service. As of Nov. 16, 1970 (after being at East Side Christian Center for 16½ months), I changed projects to my present work in peace education and counseling.

On Dec. 2, 1970, I received a letter from the Indiana state headquarters of the Selective Service System. In this letter I was notified that my actions "constitute a violation of the law, and may result in prosecution in a federal court." I was given until Dec. 16, 1970, to advise the headquarters of my "efforts in securing approved work."

As a Christian and a member of the Church of the Brethren I cannot in good conscience return to the civilian work program under Selective Service. I feel that my present work is a necessary service and consistent with my Christian background and beliefs.

I'm writing you to ask for support in my stand for what I believe to be the only Christian alternative open to me. It is time that Brethren be made aware of cases such as mine in which Brethren youth are standing up for what they believe to be Christ's way. It is time they realize that we are risking our lives for what we were taught in church school (love your neighbor as yourself).

MARK PETERS

Indianapolis, Ind.

CONDEMNS?

If "The Bible Blesses the Poor" (Dec. 3), it certainly condemns the rich unmercifully. (Webster: well supplied with land, goods, or money.)

H. R. LEFEVER

Spring Grove, Pa.

TWO QUESTIONS

Could any of your readers answer two questions for me?

Matthew 2:15 states that Joseph and Mary went to Egypt and stayed there until Herod died, to make come true what the Lord had said through the prophet, "I called my son out of Egypt." To which prophet does this refer, and where in the Old Testament can this be found?

Also Matthew, Mark, and Luke speak of "The Awful Horror" of which the prophet Daniel spoke, "standing in the holy place." What part of the book of Daniel refers to this?

MIRIAM GRAY

Route 2, Box 180
Lewisburg, Ohio 45338

DIFFERENT ANSWERS

As a mother, church school teacher, and registered nurse, I've been "on the fence" concerning abortion. . . . I have listened to psychiatrists, sociologists, pediatricians ecologists, ministers, educators, and laymen concerning the problems in connection with abortion. Also, I have experienced the birth of both planned and unplanned children.

It seems to me there is no simple yes or no, right or wrong, but a select, different-situation-type problem. . . . I believe God has different answers for individuals in their own situations. . . .

Possibly the laws need to be more liberal Perhaps each person considering abortion should have counseling to help them decide if God wants them to have an abortion in their particular situation.

I feel that ministers and laymen should encourage others to find God's answer in time of distress. I also feel that Christians should not judge anyone who truly feels abortion is God's answer to their problem

JACQUELYN HOOVER

Newburg, Pa.

A COLONIAL PROBLEM

Thirty-eight miners were killed in a mine explosion at Hyden recently. As I considered the meaning of that disaster to those victims, their families, this area, and the nation, I recalled a MESSENGER article on a Commission on Religion in Appalachia meeting and wondered what the tragedy and its wider implications meant to the church

What most strongly impresses me is that whatever the church decides to do about the "Appalachian problem" is ultimately inconsequential to what its members do individually as consumers, stockholders, and owners of the corporations which own and control this area.

In a real sense, Appalachia is a colony

of that larger technical, industrial society called the United States. Thirty-one people and corporations own four fifths of Eastern Kentucky coal (the area's one-product industry); seven firms produce one third of the coal of Central Appalachia. . . . Last year Harlan County produced $30 million in coal but could pay only ten percent of its county school bill. The Tennessee Valley Authority made a $50 million profit using predominantly coal strip-mined from Eastern Kentucky; the profit was returned to the federal government while Eastern Kentucky power consumers paid some of the highest rates in the country in an area not covered by TVA. Most of these corporations' profits went to the industrial north while, in return, Appalachia got broken roads from overweight coal trucks, black lung, silicosis, and the leftovers. This is a colonial situation. And through the ages and around the world, the church has served as a prime pusher and willing advocate of the colonists.

The church has made the assumption that the culture of Appalachia is inferior and negative and that its people must be changed to behave like mainstream society so they may succeed. A recent mailing I received from a Brethren Indian Mission stated that "we must allow people to grow and mature." This and the predominant attitude toward Appalachia is . . . the epitome of racism. . . . The church seems to have the innate need to help someone "up" to its level, not realizing that that may be "down" to that person. . . .

Brethren workers I have met in the area are doing a very commendable job and have keen insight into the situation. But just as it took us so many years to realize that it was not a "black problem" but a "white one," let us realize now that there is not an "Applachian problem," but a colonial one — and we as a church and as individuals are a deeply involved part of the problem and as yet are not part of the solution at all.

LOWELL WAGNER

Harlan, Ky.

RADIATE, NOT ABSORB

Your editorial in the Jan. 1 issue was most inspiring. The church is only as real as its people; the people only as real as

Continued on page 30

page one

■ Wasn't it Rudyard Kipling who sharply distinguished between Eastern and Western cultures, even to the point of asserting that "never the twain shall meet"? But East and West, however they differ, do meet everyday on our troubled planet. The question is: at what level and for what purpose?

One answer appears in the major news story in this MESSENGER. Here we learn about the significant inauguration last November 29 of the Church of North India. Thanks to the note-taking and picture-snapping of *Howard E. Royer,* who served not only as Brethren correspondent but as a reporter for Religious News Service, you can view this event in the perspective of more than seventy-five years of Brethren missionary effort. According to his many pictures, the new Indian church carries with it some of the trappings of the West. But it will now, more than ever, be indigenous. Here East and West meet, as they should, in a common loyalty in Christ.

But elsewhere in Asia — in Vietnam, for instance — the role of Western power is another story. The letters that *Dennis Metzger,* a Brethren volunteer with Vietnam Christian Service, sent to his parents are as revealing as the pictures of orphans taken by Howard Royer in a Vietnamese orphanage, eloquently echoing the words of the poet *Thich Nhat Hanh,* who gives exposure to "The Cry of Vietnam."

The meeting of East and West has often had a profound effect on Christian missionaries who are forced to rethink their faith in order to understand how it can grow in a culture that is strange to them. In this issue one India missionary, *Anna Mow,* pays tribute to another missionary-statesman, E. Stanley Jones, who, at the age of eighty-six continues to work and pray for the renewal and reconstruction of the church — East and West.

Other contributors to this issue include *W. Clemens Rosenberger,* who prepared his Lenten meditation for the Lancaster, Pennsylvania, *Sunday News.* He is pastor of the Lititz church.

Writer and college teacher *Katie Funk Wiebe* lives in Hillsboro, Kansas.

Activities of *Robert E. Faus,* member of the United Campus Christian Ministry staff at Wichita State University in Kansas, are detailed in a MESSENGER news story February 15.

Dave Hill is a free-lance writer whose work has appeared in other MESSENGERS.

Hanover, Pennsylvania, resident *Roger L. Forry* oversees pastoral responsibilities at the Church of the Brethren there.

On the staff of the National Conference of Christians and Jews, *Robert C. Walker* lives in Long Beach, California.

THE EDITORS

Ishwarlal Christachari, Bishop of Gujarat, and Mrs. Christachari

India's goal: A united church and a church uniting

Six churches merge for witness and service

It was a bold venture when two Brethren of India summoned the leading Christians of Gujarat to meet at Bulsar in 1924. The concern of Dr. G. K. Satvedi and the late Dr. P. G. Bhagat was that the churches and missions of the area were living and working in watertight compartments. Toward correcting that condition, there emerged out of the Bulsar gathering the Gujarat Khristi Sammellen, an innovative kind of union that led to the Gujarat School of Theology; a common hymnbook; *The Khristi Bandhu*, an official paper of all churches in Gujarat; and the Gujarat Tract and Bible Society.

Close to a half century later, Christians in India were summoned to another ecumenical parley, this one 800 miles from Bulsar in the central city of Nagpur. Again the Brethren were well represented; even Dr. Satvedi, now 85, was in their ranks. But in this instance the participants came not from a single geographical section; they came from across most of the nation. Nor were cooperative projects the thrust of the assembly; the stakes this time were nothing short of organic union.

Thus, at Nagpur last Nov. 29-30, the Church of North India came into creation, a marriage of six Protestant denominations committed to "unity, service, and witness." It was no surprise in India that the Church of the Brethren was one of the uniting parties. The kind of ecumenical attitude expressed at Bulsar in 1924 had been demonstrated many times and in many ways since.

Reflecting on the new united church from a former denominational standpoint was J. B. Solomon, a layman from Bulsar who first recalled the unique gathering in his hometown 46 years earlier. "Formerly we Brethren in India were

Declared one Brethren layman, "Now it is our opportunity to influence the whole area of the new church"

known in and influenced only one small corner of one small state," Mr. Solomon observed. "Now it is our opportunity to influence the whole area of the Church of North India. We have to learn from the other five churches and the other churches will also learn from us."

Interchange: A great deal of learning already has occurred through the decades in which the separate churches were engaged in joint programs, study conferences, and proposals and revisions of proposals for a united church. Still, now that merger is a fact and instead of six churches there is one church of 600,000 new members, sharing takes on an immediacy, an intensity not heretofore experienced.

The inaugural proceedings at Nagpur added up to a solid, enthusiastic beginning. It was no empty celebration. Joy, thanksgiving, unity were more than verbal expressions. There was a mood, a presence, a grace felt far and wide.

And not only in the formal services themselves, but in the consultation of national leaders and foreign board representatives which followed. Though differences prevailed, matters still pending were discussed with a high degree of openness. The lines of argumentation rarely pitted one denomination against another, or a national against an expatriate, but nearly always crossed such bounds.

Bishops: Eight of the 17 bishops named thus far to head the new church are, in proportion to numerical strength, of Anglican background. None of the other five churches — the Council of Baptist Churches in Northern India, the Church of the Brethren, the Disciples of Christ, the Methodist Church under the British and Australasian conferences, and the United Church of Northern India — none had bishops before, and the remaining nine top offices were apportioned among them. Three additional bishops are to be named this year.

Elected as bishop from Brethren background was the Rev. Ishwarlal L. Christachari, 64, for the past five years executive secretary of the denomination in India. From his newly-located office in Ahmedabad, inland from the Arabian seacoast, he is directing the work of the united church in the Gujarat Diocese, comprised of some 80 congregations and 40,000 members. He brings a style of humility and pastoral concern to the ecclesiastical body, a style that is highly esteemed by churchmen in his diocese and beyond.

Absentee: A note of dismay at the inaugural centered in the one body that was not there, the Methodist Church in Southern Asia (MCSA), a conference related to the United Methodists in the U.S.A. Had the MCSA merged, as its regional units in 1969 voted to do, the Church of North India would have been doubled in size. Only weeks before, however, a special conference of the MCSA voted to pull out, countering the earlier commitment plus years of negotiation.

A key factor seemed to be that current leadership within the MCSA — bishops, district superintendents, principals of schools, and staff of a women's conference — were reluctant to yield control over a reported $2.5 million invested by the North American church there annually, especially to take cuts in income or to forego personal and family privileges accorded them by the foreign subsidies.

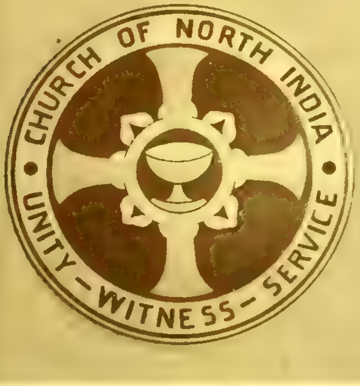
Contended journalist Leon Howell from Nagpur: "Bluntly put, the MCSA leadership's position would have been pro union if there had been a different historical relationship with American Methodism. The Americans did not oppose the merger. It is the system which has made India's largest Protestant group rely on foreign structures."

Tragic as the Methodist reversal was for the Christian community of India, it did not overshadow the impact of the

INAUGURATION—Above, one choirboy inserted a hefty yawn into the litany. Generally, though, the response to the lengthy services was vigorous. Right, serving communion, S. P. Thakore and J. B. Solomon, key laymen. Below, S. Loren Bowman addressing assembly. Facing page, lower left, Brethren pastors processing; lower right, G. K. Satvedi, 85, with friends

CHURCH OF NORTH INDIA
INAUGURATION
WELCOME

CELEBRATION — At left, bishops at entrance to tent where inaugural proceedings took place. Above, top, Anglican Metropolitan Lakdasa del Mel presenting gift of New English Bible to bishops; center, biblical drama enacted in one of several cultural programs. Below, the united church seal.



The church is heir to foreign legacies which "suit neither the purpose nor the culture of India"

inaugural itself. The hopes are strong that someday the Methodist unit will merge, as well as some Lutheran bodies and the Mar Thoma Orthodox Church, and that in time even the Church of North India and the Church of South India will become a single instrument.

Overseas ties: Looking ahead, the problems before the united church are varied, but none so overarching as its relationship with foreign bodies. The proceedings at Nagpur were very Western in character; indigenization has a tremendous distance to go. For the Church of North India is heir to a foreign legacy, one that has provided it with Western concepts and Western institutions which, in the words of Bishop John W. Sadiq, "suit neither the purpose nor the culture of India."

Administratively, the united church must decide how to staff and support an immense array of schools, colleges, hostels, retreat centers, hospitals, development projects, urban ministries, mission compounds, and local edifices. Or maybe which to staff and support, for the feeling is strong that the united church institutionally is grossly overextended.

Allied with this is the question of how much aid to continue to seek from outside sources. Currently one third of the financial resources needed to operate the Church of North India is from outside the country. Many nationals feel that if the church is to become a more viable force among its own people, it may do well to adapt to self-support rather than to remain dependent upon subsidization. A goal of full indigenous support within five years has been set.

To determine what is an appropriate level of missionary cooperation, in terms of personnel, is among the important decisions to be worked out. Still others are to give recognition and encouragement to the diverse heritages of faith within the constituent bodies, to deal with issues of peace and social justice, and to style patterns of ministry peculiarly suited to the temperament of India.

Strengths: To foreign delegates S. Loren Bowman and Joel K. Thompson, the capability and courage of the Indian churchmen, and the thoroughness of their planning, were impressive factors. "As leadership strength comes to the top," Mr. Thompson remarked, "all of the groups and areas will benefit." He sees the emergence of the united church as "a very vital tool for evangelism" as well as "a strengthening of the Christian's minority position in India."

Dr. Bowman elaborated on the desire of the Indian Christians to have a more unified voice as they face the challenges of an anxious government and a deeply entrenched culture. "It is difficult for us to feel the full force of the cry for unity by our brothers in India, because of our majority status as Christians in a so-called Christian nation," he said. "The Church of North India should offer an increased sense of security and a stronger voice of courage as Indians speak of their faith to their neighbors and to their nation."

Both stateside churchmen expressed hope for a continuing interchange of personnel between the Church of the Brethren and the Christians of India, particularly through short-term assignments and fraternal exchanges. "We need ongoing contact in order to discover mutually what membership means in a church that reaches across national boundaries and cultural backgrounds," Dr. Bowman said.

The possibilities for varieties of partnership at this juncture look most favorable. But increasingly for the American church it will be a partnership of receiving as well as of giving. For the Church of North India, from its perspective on unity, service, and witness — the three Christian themes that have guided its creation — is a church that has much to share.

in brief

People you know

The modern, electrified dairy farm of the **Wilmer Klines,** Manassas, Va., was visited by two first ladies of the world, Mrs. Richard Nixon and Mrs. Ferdinand Marcos, wife of the president of the Philippines. Mrs. Marcos was particularly interested in rural cooperatives. The Klines are members of the Manassas Church of the Brethren.

Pacifist, author, and internationalist **Hans A. de Boer** delivered the 1971 Huston Memorial Peace Lecture at Bethany Theological Seminary in January. His most recent experiences have been in Vietnam, India, and Canada.

Visas — the first granted by Nigeria to new Brethren mission personnel since November 1968 — have been received by **Dr. and Mrs. Daryl Parker** of New Madison, Ohio.

Celebrating fifty years in the ministry was **Chauncey F. Trimmer,** York, Pa. His anniversary of ordination was Dec. 21, 1970.

After fifty years

Our congratulations go to couples celebrating golden wedding anniversaries: *Mr. and Mrs. Arthur Guentner,* Lanark, Ill.; *Mrs. and Mrs. Clyde Broadwater,* Lanark, Ill.; *Mrs. and Mrs. Harry Miley,* Ephrata, Pa.; the *George Kirks,* Fairmont, W. Va.; and *Mr. and Mrs. Jesse Root,* Covington, Ohio.

Other couples observing wedding anniversaries include *Mr. and Mrs. Thomas M. Settle,* Martinsburg, Pa., fifty-three; *Mr. and Mrs. Cephas Jamison,* Modesto, Calif., fifty-eight; *Mr. and Mrs. Jesse Corle,* Johnstown, Pa., sixty-one; and *Mr. and Mrs. Eldie Smith,* Martinsburg, Pa., sixty-one.

* * * * *

Five couples marked sixtieth anniversaries recently: *Mr. and Mrs. Frank Markley,* Plymouth, Ind.; *Mr. and Mrs. Chalmer Gardner,* Johnstown, Pa.; *Mr. and Mrs. Raymond Yates,* Warren, Ind.; the *C. C. Weddles,* Dodge City, Kansas; and the *Claude Cripes,* Rossville, Ind. Two couples — *Mr. and Mrs. Peter S. Heisey,* Neffsville, Pa., and *Mr. and Mrs. Waldo Peters,* Lafayette, Ind. — celebrated sixty-fourth anniversaries recently. And two couples observed sixty-six years of marriage: *Mr. and Mrs. Thomas I. Bowman,* Port Republic, Va., and *Mr. and Mrs. Harry D. Miller,* Claysburg, Pa.

At random

Elisabeth Kübler-Ross, well-known Chicago psychiatrist and author, will be visiting lecturer at the annual **Institute on the Ministry to the Sick** April 19-21 at The Johns Hopkins Hospital, Baltimore, Md. The institute, open to clergy of all faiths, will deal primarily with emotional illnesses. Additional information may be obtained from Chaplain Clyde R. Shallenberger, The Johns Hopkins Hospital, 601 North Broadway, Baltimore, Md. 21205.

* * * * *

Church Women United will gather at Wichita, Kansas, April 22-25 for an **Ecumenical Assembly.** Women at the First Church of the Brethren in that city are eager to learn of other Brethren women who are planning to attend the conference and who might wish lodging in Brethren homes. Conferees may write Mrs. Halsey Hulburt, 824 Porter, or Mrs. Raymon Eller, 1607 N. Clarence, for housing information. Both addresses are Wichita, Kansas 67203.

* * * * *

"A Design for Diversity" will keynote **two summer seminars** under the auspices of Choristers Guild. Gettysburg College, Gettysburg, Pa., will be the site of the first, July 2-8; the second will locate at the Center for Continuing Education of the United Church of Canada, Naramata, British Columbia, Canada, July 31 — Aug. 7. Instruction, discussion, and demonstration will focus on aspects of working with children, in line with the guild's motto, "Christian Character Through Children's Choirs." For further information persons may write Choristers Guild, P.O. Box 38188, Dallas, Texas 75238.

On campus

One of eighty-five privately supported colleges and universities in Pennsylvania to receive grants from the Sears-Roebuck Foundation is **Elizabethtown College.** Two gifts are designated "unrestricted" and for purchase of library books.

La Verne College turned to television in January for a special class in education taught by Dr. William Glasser, well-known psychologist. The course, "High School: Problems and Possibilities," is designed to get young people excited about learning. The twelve-week offering will be repeated in the spring.

Do you have these?

Mrs. Wayne Mast is eager to purchase an **old black hymnal,** published in the early 1900s. She would be willing to buy one from someone who has one for sale. Mrs. Mast may be reached at 24 Twin Brook Road, Rothsville, Pa. 17573.

Persons who have copies of **Gospel Messenger** from the years 1925 to 1935 and who are willing to dispose of them may contact H. H. Mohler, 63 E. Cherry Dr., Trotwood, Ohio 45426.

On the air

The most ambitious, sustained television study of the contemporary religious spirit ever presented is being aired on American Broadcasting Company stations in the **Directions** series. The ten half-hour programs, which began Feb. 28, will continue on consecutive Sundays. Network air time is one P.M. Eastern time. Viewers may consult local TV logs for area dates and times.

Deaths

Adams, Olive, Fredericksburg, Iowa, on Dec. 6, 1970

Amspacher, Annie Worley, Hanover, Pa., on Jan. 10, 1971, aged 81

Brown, Robert D., Hanover, Pa., on Jan. 11, 1971, aged 67

Burns, Fred, Flora, Ind., on Jan. 4, 1971, aged 76

Caffee, Ethel, Peoria, Ill., on Oct. 25, 1970, aged 82

Dinges, Jennie, Tire Hill, Pa., on Sept. 16, 1970, aged 77

Dohner, Goldie, Lebanon, Pa., on Jan. 1, 1971, aged 74

Eikenberry, Delbert, Flora, Ind., on Dec. 2, 1970, aged 60

Fluke, John C., Everett, Pa., on Jan. 12, 1971, aged 80

Geary, Luva, Lanark, Ill., on Jan. 19, 1971, aged 81

Goodling, Lindell F., Mount Joy, Pa., on Dec. 12, 1970, aged 23

Harshbarger, John, Peoria, Ill., on Oct. 13, 1970, aged 80

LENT/Renewal for the Whole Person

by W. CLEMENS ROSENBERGER

The season of Lent, derived from the Old English word *lencten*, meaning spring, is well under way. The purpose of this forty-day period in the liturgical calendar of the Christian church is spiritual refreshment, and for every modern disciple of Jesus, Lent should be a time of renewal for the whole person.

Were we able in this special season of prayer and penitence to discover anew the true meaning of solitude, our lives would be far richer. For solitude is the first step toward effectual prayer, and without the discipline of silence and personal prayer there can be little spiritual well-being.

Jesus faithfully practiced the art of solitude. In the gospel accounts, we often see him alone in a boat on the lake, going up into a mountain to pray, withdrawing to the other side of the sea, or retreating to some distant, undisclosed place. Such solitude Jesus sought in order to escape from the crowds, to contemplate the meaning of his own existence, to ascertain the Heavenly Father's will, and to muster courage and strength to fulfill his life's mission as the redeemer of men.

This same pattern of acquiring reflection, rest, and renewal would especially enrich and strengthen our brittle lives as well. For we live in an age of increasing pressures, distorted values, and "cop-out" inclinations, all of which contribute to the general masceration of the individual. Writes a renowned Swiss psychiatrist: "It is not necessary to be a great scholar to see that our world today is not in good health. It is a broken world. Its ills are innumerable; it writhes in pain. . . . How many of our patients are tormented by a feeling of guilt; how many exhibit upon analysis unresolved problems of life; how many have systematized delusions! . . . This sickness of our broken, modern world can be compared with an anxiety-ridden adolescent who appears to be in conflict with his parents, his teachers, and society, but who in reality is in conflict with his better self, which is his repressed moral consciousness." Describing this condition in his book, *The Whole Person in a Broken World,* Paul Tournier suggests that the present illnesses of people and society in our postmodern age are caused by a great rift between the spiritual and the temporal.

What better prescription, then, for our world's present sickness can one receive from Jesus than to spend a part of each waking day alone in God's presence? P. G. Hamerton once wrote: "Woe unto him that is never alone, and cannot bear to be alone." From Emerson's pen flowed these words: "Go cherish your soul; expell companions; set your habits to a life of solitude; then will the faculties rise fair and full within." And inscribed beneath Hawthorne's bust in the Hall of Fame is this testimony of a great man: "Living in solitude till the fullness of time, I still kept the dew of my youth and the freshness of my heart." History proves, therefore, that in practicing solitude one finds life's lifting moments — those rare and precious moments when, in absolute silence and total aloneness, an individual aspires toward becoming the real person God wants him to be.

Widowhood Without Worry

by KATIE FUNK WIEBE

Harsh as it may sound, widowhood is the inevitable destiny of most married women. A woman can normally expect to outlive her husband by six to seven years. And because she is usually two or three years younger than her husband, she can expect to spend about nine years as a widow. Some will spend a longer period; some less.

The United States has about eight million widows who have to worry about the plumbing when it plugs up, as well as financing the college education of their children. Some have to worry about their own education. What each woman faces is different, and I don't think any woman ever really knows what widowhood will mean until it happens to her. Though many women recognize the possibility of widowhood, most are totally unprepared for it. Even women of seventy and eighty are as unready as a woman of thirty-five, and widowhood comes to them at an age when it is harder to cope with because physical and mental powers are not as keen.

During these past seven years I have

seen my own widowhood and that of many other women of all ages from a variety of perspectives. While actual preparation for widowhood at any time is a morbid occupation and to be avoided, some understanding of what may lie ahead can make the difference between becoming bogged down in a rut of obsessive grief and self-pity or finding that a life lived with God holds challenges in all circumstances if a person reaches out for them.

Some people have intimated to me that I shouldn't really expect too much more out of life. I've had one of life's good experiences. I've got "at least the children." Why not settle for this? They seem to suggest that the better part of discretion is to wait in the shadows instead of getting an education and reaching out for vocational goals. To accept such a suggestion is to invite a slow-creeping sickness worse than death.

The loss of a loved one at any time can act like a thief. Death robs a family of its hopes and dreams for tomorrow and leaves in their place only memories. When a person lives only with memories, he has entered a prison of his making and shut the door to the future.

Viktor Frankl in *Man's Search for Meaning* shows this clearly. The prisoners in German concentration camps during World War II who closed their eyes to the future and lived in the past found no meaning in their pitful existence and soon died. The prisoner who lost faith was soon doomed. The one who saw that life expected something of him, even in that grim situation, could make an inner victory out of his experiences. "It did not matter what we expected of life," says Frankl, himself a prisoner, "but rather what life expected from us."

Widowhood is like that. It does not matter what the person expected of life in terms of love and happiness, friends, travel, service opportunities. At the point of her husband's death, it matters only what life expects of her. If she is a Christian, it matters what God expects of her. And, as Frankl says, when a man finds it in his destiny to suffer, he will have to accept his suffering as his task. For a widowed person, this may be her task for awhile. But only for awhile. The death of her husband may always be a "toothache in her heart," but life expects more of her.

I remember clearly the first anniversary of my husband's death (if one can speak of it as an anniversary), and the tremendous feeling of exultation I had that we had crossed the first mountain, difficult as it had been. God had been gracious; we were thankful. Yet people expected grief of me on this day of remembrance. It was there, but it was intermingled with praise.

"How are you?" friends ask. And I can sense that in their kindness they are looking for signs of weakness and dependence so that they can show love — so that they can be useful. The invitation of friends to indulge in self-pity will be one of the most difficult battles a widow may fight. Although many people are genuinely kind and concerned, some are always ready with sympathy as a substitute for love: "It must be terribly hard living alone." "Don't you get afraid at night?" "How do you manage to be both father and mother to your children?" The answer to the last is that I don't. I try only to be the children's mother. If I accept sympathy even slightly, I know that day will go down in defeat.

Even the woman whose husband's health is A-1 would be well advised to get some idea of the problems she might face should she be left alone. What property and stocks ~~does~~ her husband own? How much does he owe? To whom? How much insurance does he carry? Where does he keep his will and other documents? Where does he do his banking? How much has he been in the habit of giving to the church and other charitable institutions? Who would guide her through the estate settlement? What friends can she count on keeping without a husband? These may seem like little details, but very important when every decision must be made alone.

One of the first problems a widow faces after death are the funeral arrangements, a matter most couples would rather not discuss. Yet a little frank discussion beforehand will make it easier, for not every funeral director treats the death like that of his own wife. One widow told me that after the accidental death of her husband in a distant state, she actually had to hassle with a funeral director to keep from being forced to accept his decisions. She was weak from the accident herself, and he was aware of this.

The inevitable question after a death is, What happens now? Closely connected to this is the matter of money. A young father suffered a heart attack. His brother's wife told me that her husband's first reaction was to take out more life insurance. He feared that heart trouble might run in the family, and he wanted his wife and children well provided for.

A pastor who travels considerably mentioned that while abroad he has met many widows traveling on their husband's insurance, regretting they never took the trip while their husbands were alive. Some husbands might be better off if they did their traveling with their wives or if they gave their wives a chance to update their skills in typing, nursing, or similar occupations instead of slaving to build up large insurance funds. A wife's best insurance, according to many experts, is a professional degree or some practical training — something which will help her move toward independent living.

For some wives widowhood may mean returning to school; others, who need to return in order to provide for the children adequately, may find the children make this impossible. Nevertheless, when life suddenly loses its center of gravity, a widow will have to face the question of what she will do with her life from here on. The question is hers and hers alone.

Most people agree that no decision should be made too quickly. Taking a job may be helpful, but it cannot be everything. One psychologist says a job cannot cover a widow's grief or end her loneliness. It cannot be the only source of her satisfaction in life, nor will it give her the status she lost through the death of her husband. For even if she works, there are the evenings and Sundays and vacations. And life's nights have to be taken care of. Loneliness, who is their keeper, may have to be pushed out the door every evening with the cat.

One of the most pressing needs of any normal person is simply to share with another adult. People need someone with whom to share the little things of life — even if it is only something as trivial as the cat's having kittens. An individual can live fully without physical lovemaking, but life becomes thin when personal relationships become few.

A widow will soon find herself involved with an entirely different group of friends than the ones with whom she associated during her husband's lifetime. People will treat her differently. At another large banquet a lady friend and I agreed to go together. As we entered the banquet hall, the ushers asked us if we would mind splitting up and taking single seats which they found difficult to fill with couples. I wondered later how many married couples had been asked to do the same.

A husbandless woman may find herself in a peculiar situation with some men. They may treat her with the Playboy philosophy in reverse. While Playboy fans are encouraged to think of women as sexual objects to be desired and used, but not to be regarded as persons, some men cannot think of women, especially widows, except as sexual objects to be avoided. In the years since my husband's death, I have appreciated the men who considered me a person worth talking to and who still had something to offer life even though I happened to be female.

I become more convinced that single people, if the church is to utilize their full potential, need less sympathy and more actual acceptance into the social life of the church. As I talk to some widows, I sense the tremendous wealth locked up in their lives which has no outlet and which the church has not discovered. A few are women who have been through a shattering experience but who remain forever numbed because fellow Christians think of them only as individuals one does things for rather than with.

What can the church do? Certainly not isolate widows and single girls into church school classes and fellowship groups or invite them only by groups into homes as we frequently do foreign students. I am not decrying hospitality, but I am sure most people who fall into these social categories would much rather be considered a person than a foreign student, a single girl, or a widow to whom one dispenses fellowship at an annual dinner. I have suggested that couples invite fringe individuals to church and other social functions, picking them up and returning them to their homes, so that they know they will not be stranded at any time. But maybe this is asking too much. . . .

For the widow, as for any other person, there will be problems, but for her it will be a little harder to make and keep a place in society. Dorothy Haskin wrote in one of her articles that she thought widowhood was one of life's three challenges; the other two were conversion and marriage. Widowhood was to her the opportunity to trust God wholly and completely at a time when all earthly props seemed to have been pushed out from under.

How does one prepare for widowhood? A young husband can take out a large insurance policy and assure himself that when he dies his wife will be provided for. Together they can do better if they make the down payment on a spiritual insurance policy while they are both alive. This involves knowing where one's ultimate security in both this life and the life to come lies — in Christ Jesus. This knowledge helps the surviving spouse to see the past in the right perspective and the present with purpose. It helps one to find the strength to begin the business of living once again, not as a former wife, but as a person.

From *Christian Living*, December 1970. Used by permission of the Mennonite Publishing House, Scottdale, Pennsylvania.

A Tale of Two Cities

by ROBERT E. FAUS

Think with me about the tale of two cities; they are ancient cities, but with profound implications for other times and places.

The first of these cities is Jerusalem, symbolic home of the man of faith, sacred city to two of the major religions in the west. It was brought into being by David through the vision he inherited from the faithful who preceded him, organized as a city of God for the rule of men; home of the temple and the priests, haunt of the prophet, seat of the king.

It was the incarnation of the vision of faithful man living under the guidance and precept of God, the incarnation of man the created and God the Creator, the incarnation of man who owed his ultimate loyalty not to men or to nations or to ideas or even to himself but to God, the true ruler of heaven and earth. The vision acknowledged that God to be wholly other yet wholly present in history, to be loving and yet judging, to be demanding and yet merciful, to be revealing of himself and yet to be a mystery to human rationality.

The vision of man, passed on through history and claimed by many of us is, at the heart of it, expressed well in two commandments: Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself. Such is the vision of the city of Jerusalem, symbolic home of the man of faith.

The other city is Athens, symbolic home of the man of reason. Here we see the humanist vision at its best. Man is the seeker after truth, beauty, and goodness, the source and perpetuator of the possibility for rising above ignorance and fear, the intelligent ruler and governor of himself and other people. Literate, urbane, knowledgeable, benevolent, wise, thoughtful, self-fulfilled — these are the characteristics of the vision of man in the city of ancient Athens.

Here we have two major visions of man, both important in Western tradi-

tion: one from Jerusalem, the man of faith; the other from Athens, the man of reason.

Now we need to ask how these visions have fared and are faring. First, the vision of Jerusalem, with man living under the rule of God. We could say that David at his best understood the vision. But then came Solomon, then came division, then came wars and occasional prophets, then came Assyria and Babylon and defeat, then came restoration and legalism, then came Jesus of Nazareth in an attempt to revive the vision, then came Paul who began to organize it. It was he, incidentally, who stood in Athens with what was, I am sure, no small amount of irony when he said, "I perceive that you are a very religious people."

The attempts to institutionalize the vision of Jerusalem were many, but for our purposes here in the West, the church was the chief of them. First for the church there was struggle and outright persecution. Then acceptance under Constantine, and a kind of reverse persecution, then expansion on the wings of the Roman empire, then growth, power, and influence by whatever measure we may choose to use. The church at its height, seemingly all-powerful, was arbiter in the destinies of many men, equipped with cleric, bishop, and pope. And then, the Renaissance and the Reformation, and the Enlightenment, with industrialization and secularization taking its toll on what remained of unity in the Christian church in the premodern and the modern era. Carbon-copied denominations compete with one another; the power of the Good News erodes in a cacophony of voices, each claiming legitimacy; confessions of faith and outpourings of contrite hearts drown in the flood of heated words in congregations polarized between theological conservative and theological liberal, political hawk and political dove, long hair and short, young and old.

Even if overstated, where in this condition of the church is there room for the vision which gave birth to it in the first place? Is it any wonder that some are so brazen as to announce the death of God, while others, not so outwardly bold, by their commitment to mammon, nation, and ideology, announce God's death as well?

But what of that vision of man from Athens, the man of reason? How has it gone with that vision? There was Socrates, in the marketplace, attempting to be the vision. Then came Plato and Aristotle, trying to organize it. Then came strife and war, then came Alexander the Great, then came Hellenization, and then came Rome to peddle what was left of that great dream.

As the church and the vision of Jerusalem began to fade in the Middle Ages, the vision from Athens came alive again. Fresh bursts of enthusiasm sent men and money, discovery and development into the known and unknown world.

The attempts to institutionalize the vision of Athens were many, but one, perhaps the most important, especially to us in this community, was the university. The ideal of the university was born in the Enlightenment: open inquiry, critical intelligence, a detached perspective for reflection, integrity for free thinking.

But then came increasing size, the knowledge explosion, expansion, specialization, professionalization of the disciplines. Along came all kinds of auxiliary enterprises: appeals to the brokers of power for funding even though strings not always very subtle could be attached; accumulation of wealth and prestige, paraprofessional athletic program, fraternities, sororities, ROTC, alumni offices, placement offices; sophisticated research funded by and sometimes conducted for government, industry, and the military; efficiency, effectiveness, and bureaucratization. The trend was, and is, best defined by Clark Kerr in his book of 1964, *The Uses of the University*. In this model of the university, teaching gave way to research and consultation, with students as merely appendages to whatever else was going on.

The enlightened, who have been the backbone of the university, say the church is dead because it forsook the vision that bore it; the children of the enlightened say the university is dead because it forsook the vision that bore it. The enlightened say the church sought power and prestige and influence in a feudal society, in the process became acculturated, and eventually no longer spoke to the world from the perspective afforded by critical detachment; the children of the enlightened say the same of the university. The enlightened say the church is based on outdated myths and, while perhaps necessary for the few too weak to stand on their own feet, is basically not a viable institution for contemporary man; the children of the enlightened claim we are in the Age of Aquarius and choose life-styles not always very rational.

This is not to give approval to the children of the enlightened. They commit the error of their elders when they choose to change an institution in need of reform by consigning it to oblivion. For dissent that becomes rage that becomes violence that becomes death cannot be a serious alternative.

But I personally fear another likelihood. I fear that the present backlash against dissent and against youth, directed as it will be at the university, will serve to strangle the ideal of the university and preserve the auxiliary enterprises I mentioned and others I forgot to mention.

Thus it is that the two great visions of our own tradition, from Jerusalem and from Athens, of the man of faith and the man of reason, and their chief institutional forms, the church and the university, may have experienced or may be experiencing their own particular reformation and, perhaps, decline.

But there must be a note of hope. I would be foolhardy to presume to offer a blueprint for the future. But I can suggest a few of the things I hope we will have learned from the past as we prepare for the future.

1 First, I hope that we will indeed have learned from past successes and failures. There seems to be among us the notion that only what we personally experience is valid experience. If there is to be hope for us, it may be in our ability to know how to read history and how to ask ourselves the right questions. This may be a more important first step than coming up with the right answers.

2 Then, and this point is related to the first, even though we learn from the past, and avoid past mistakes and profit from past successes, our models for faithful and rational men must be fashioned out of the material of today. We can look to no real marriage between Jerusalem and Athens from man's past experience; the universities of the Middle Ages were still under the canopy of the church. Indeed, such a marriage may be very difficult to bring off today. But we may be, in our time, ripe for an honest and sincere attempt to do so.

3 I hope, too, that we have learned by this time that both visions of man, from Jerusalem and from Athens, tell us something important about ourselves that cannot be ignored without peril to us in the future. It could well be that the church and the university ultimately are sister institutions, rather than half-sisters or even enemies, in our pursuit of human and humane values for our world. As Langdon Gilkey puts it so well, "Ironically, as the university has so often saved the church, especially in the modern period, from irrelevance, it may be in our day that it is religion which will raise the necessary question of wisdom in a community that has become all too enamored with Techne and with its financing" (from a sermon, "Religion in the Secular University," preached in Rockefeller Chapel, University of Chicago, December 1, 1968).

4 Men and institutions dare never lose the capacity for self-criticism. Both the church and the university must use on themselves the critical tools each so willingly offers to everyone and everything else. For the church, this means asking the hard questions about where its loyalties really lie, with God or with man. And having asked and found out, to have the courage to abandon any worship of false gods. For the university, it means examining the external use of its own techniques, knowledge, and process, and possible abandonment of the vision that bore it. And having done so, to correct any deviation from its purpose.

5 What has been here said about the church and the university ultimately is of far more consequence than the health and vitality of two of our hallowed institutions. What is really at stake in our society are ways of life, systems of values, commitments to human and divine ends. The challenge facing the vision of man from Jerusalem and the vision of man from Athens is a challenge to our whole society. To cop out of dealing with this challenge is to delay and perhaps to confuse the solution of the present dilemna.

6 Finally, permit me a commercial. It could well be that the small, liberal arts college, with a tradition of church relationship, however tenuous that may be or however inadequate its expression, may be in a unique position to experiment with an educational model of the faithful and rational man, if only it is not intimidated by the size of the chore, or by the disclaimers of doubters, or by various obvious risks.

To live by the truth that comes from Jerusalem and from Athens will scarcely be easy, not always complimentary, and sometimes even contradictory. But it will be absolutely essential for the living of these days.

Photographs of children at a Vietnamese orphanage in Saigon by Howard E. Royer

I Met You at the Orphanage Yard

by Thich Nhat Hanh

Your sad eyes
overflowed with
loneliness
and pain.
You saw me.
You turned your face away.
Your hands drew circles,
circles
on the dusty ground.

I dared not ask you
where your father
and your mother were.
I dared not open up your wounds.
I only wished to sit with you
a moment
saying a word or two.

O you small ones
of four or five,
your life buds already amputated,
already engulfed
by cruelty, hatred, and violence.

Why? Why?
My generation,
my cowardly age
must shoulder the blame.

I'll go
in a moment.
You will remain
in the shabby yard
but your eyes will return
to your familiar yard
and your fingers
draw again those small circles
of pain
on the dusty ground.

"I Met You at the Orphanage Yard," from *The Cry of Vietnam,* copyright © 1968, Vo-Dinh and Thich Nhat Hanh. Used by permission of Unicorn Press.

Letters From Vietnam

Dennis Metzger, Vietnam Christian Service (VNCS) volunteer from the Eel River Church of the Brethren, Middle Indiana District, has served on project in Tam Ky, Quang Tin Province, since May 1969. In letters to his family Dennis has described the nature of his work in a country ravaged by twenty-eight years of war, and his enthusiasm in carrying through on several vigorous projects. At his request last fall VNCS extended Dennis' stay in Tam Ky for another year. Currently he heads all VNCS operations in the area. His mother reports: "Since October 1970 there has been little in his letters about the work at Tam Ky: He entered the Mennonite hospital at Nha Trang that month with hepatitis. His most recent letter, in January 1971, reports him to be impatiently awaiting release and permission to return to Tam Ky."

Easter Sunday 1969: Saigon

My permanent assignment will be in Tam Ky. Until I leave for Tam Ky in May, though, I'll be in Pleiku, where I'll be doing odd jobs — chauffering the public health nurse, building a shed over the generator for the hospital, cleaning the sewer.

In Tam Ky we don't know exactly how we will divide the responsibilities. The program there includes basic literacy classes for refugee children and prisoners, a student center with the only library in town, English classes, bamboo crafts, and some material aid. The student center is wide open, with possibilities for English, French, painting, singing, guitar — and other — classes. Seminars and a type of free school may also be possible. The jail project is the only continuing ministry to those on the other side.

The staff includes two non-nationals. I will be replacing Doug Hostetter, a Virginia Mennonite who has been there for three years. The other man, also an American, is Maurice Byrne, a Catholic. I'm looking forward to going up-country.

May: Tam Ky

We have a nice house here: five rooms, a half bath (the shower half), a private outhouse. I'm not certain how many of the students who float in and out actually live here. Things are like that in Vietnam.

Some exciting things are happening in Tam Ky, among them the classes in the jail: a literacy class and a sewing class. Two of the teachers, themselves inmates, were picked up for being members of the Buddhist Youth Organization for Peace and Democracy, which the GVN [Government of Vietnam] claims is a communist-front organization. Since it is Buddhist, though, it is not. Most of the student-prisoners are peasants who were either picked up by American troops or by the police when they came into town without identification cards. None of them, students or teachers, has had a trial or knows for how long they are being held. The classes, then, become especially significant — to show them that someone still cares for them.

May 18

Tonight was the graduation of our literacy classes in the refugee camps. These children, whom the government has not educated on the grounds that they are unable, have been taught to read and write by high school volunteers. Vietnam Christian Service made the contacts, bought the supplies, and gave the volunteers about $12 a month. Even the principal was a volunteer — the president of the local Catholic youth group. . . .

Action in this area has increased in the last week. Part of the 101st Airborne Division moved into the province this week. A helicopter pad is being built. Convoys and tanks are everywhere.

June 1

Our classes at the jail have been closed down for two weeks. Because the province is supposedly secure, refugees officially do not exist. The province chief, on that logic, has closed the refugee reception center. But there are refugees, of course. The Americans, the National Liberation Front, and the NVA have all increased their strength in Quang Tin in the last three weeks, and many refugees are being jailed. Result: Our classrooms are full of people, people living there.

A young Vietnamese who taught school before being drafted stopped to talk yesterday. He believes that if the war continues ten more years, the spirit of the Vietnamese will be completely broken.

Already we sense the destructiveness of the war. Why is it, for example, that I am able to drive right into the airport here, while the Vietnamese must stop at the entrance to have their baggage inspected? And why is the police ID card control a mere formality for an American? The Vietnamese have been made strangers in their own land.

August 17

I've reached the point where I rather like rice, though I have had to become accustomed to eating it twice a day. But if you wet it down with bamboo sprout soup, it tastes pretty good. Our menu sometimes includes fish, meat, and bean sprouts all dipped in noice mam. For lunch and supper we often eat country-style Vietnamese food at a restaurant we've discovered. We like the shock we give some Vietnamese when two Americans order a Vietnamese meal in Vietnamese!

August 31

I leave Saigon tomorrow to make project reports and proposals and submit a budget request for 1970. We've

discovered that the farmers in the province are unable to plow. Their buffalo and cattle have been killed or injured by direct acts of war or have been incapacitated by the defoliants with which the Americans delouse their opponents from time to time. We're proposing the purchase of some Chinese- or Japanese-made oversize garden tractors to rent to them.

NOVEMBER 16

The tractor tiller came through in good shape Monday. The tractor is a Japanese-made, roto-tiller type with a nine-horsepower diesel engine. I spent a day and half putting it together.

Wednesday we went out to plow and drove into a mortar shell crater which had been filled in. The machine, of course, sank to the frame. Everyone grew skeptical about its value, even when we were finally able to pull it out of the crater the next day. But yesterday we had our satisfaction. In six hours we had plowed a .7 hectare field of sod which buffalo and cattle had been unable to break up.

DECEMBER 20

The government is giving grants of as much as 150,000$VN to groups who organize to buy a tractor tiller. But the only dealer in Quang Tin Province is selling tractors for enormous prices and is universally suspected of substituting inferior parts into the machines. Two groups have already approached us to ask if VNCS would purchase a machine for them and arrange for its shipment to Tam Ky. . . .

The tractor tiller program is heartbreaking as well as physically tiring. It is a demonstration project: I plow for a week in a hamlet, then move on. The people want me to plow all the land in their hamlet, but if I did that, they would never buy a tiller.

JANUARY 4, 1970

The hamlet where I plowed last week was once rich, but the Americans had to bomb it in order to liberate it. Now most of the water buffalo are dead, and the farmers don't have a way to work their land. I ate the noon meal there for a week and never saw a piece of fish or meat. One day three of us shared a hardboiled duck egg. The rest of the days we ate noodles and pickles with our rice.

MAY 3

All signs point to the beginning of the American-Indochina war. Within the last hour an acquaintance who works for the CIA in Da Nang confirmed a report of six weeks ago that the Americans were planning to supply Laos from the Da Nang port. The war in this area will slow down considerably, due to a shortage of supplies to the revolutionaries. But don't let anyone tell you that it will end with a military victory by the ARVN: They are in no more of a position to win than we are. But they might get enough of an edge that they would refuse to come to a political settlement.

This war has lasted twenty-eight years already. Yesterday a thirty-three-year-old pastor's wife asked me if passenger vehicles ran over mines very often in the United States.

JUNE 2

Last Monday Maurice and I went to Quang Ngoi to meet Jim McCracken, director of Church World Service. I was quite interested in his articulation of our main purpose here as a Christian presence: visiting the imprisoned, feeding the orphans, and providing resources for the Vietnamese, which, because of the war, they now lack. Hopefully our Christian presence will keep the Vietnamese mind-set limber enough that the people will be able to accept international development aid when the war is over.

JULY-AUGUST

The war in our area has remained quiet, but last night a man died outside my window. Two men from rival factions of a right-wing political party started shooting at one another at 2:15 A.M. One died, the other was booked as having shot in self-defense. Feuds like this are common in GVN areas, but usually because of gambling losses. Theft is becoming increasingly open. Prostitution is rampant. There are only two ideologies that can bring justice and restore order: Christianity and communism. There is no person or party in the GVN system that could do the job.

My ideas about the future seem to change almost by the week. One thing is certain, though: I will request an extension of one year the next time I am in Saigon. I've been thinking of studying Chinese. It is beginning to look as if there will be war in Southeast Asia for a long time. Perhaps I should get some background in basic Chinese culture, with an eye to longtime service in the various countries in this part of the world.

There are rumors of peace floating among the Vietnamese in this part of the country. I think this is indicative of the increasing mood of the people, but not particularly of the government. These people hunger and thirst for peace.

Brother Stanley—Open to God's Guidance

by ANNA B. MOW

The world hears of him as Dr. E. Stanley Jones, but all who know him call him "Brother Stanley." A few years ago I heard him preach a sermon on the church. Afterward I said to him, "Brother Stanley, your greatest ministry is still ahead, for you have a message for the church of today." I am so glad he has put that message into a book: *The Reconstruction of the Church — On What Pattern?* (Abingdon Press, 1970).

So many people are discouraged about the church. In fact, he says, "One of the greatest mission fields, if not the greatest, is the church members who are bogged down in their trivialities, producing little or nothing, busy at being busy, with little or nothing to show for it" (page iii). Perhaps that is why they are discouraged. They do not know what the church of Jesus Christ is.

Brother Stanley has seen the church "as is" all around the world. Even though he knows its failures, he also knows why the church is powerless. He has seen the power of God working and is unshaken by apparent failures or even real failures. If you want to know a reason for this man's faith after sixty years of experience, read this book. You will have your faith lifted by his insights and his conclusions.

In this day when people are turning away from the institutional church and have no interest in institutional union of churches, read the last chapter of this book to find what God has revealed to Brother Stanley. A group of us were walking from the chapel at the Sat tal Ashram in India when Brother Stanley told us about what God had revealed to him the night before. It was a picture of federal union of the churches which he has been preaching for the last thirty years. Perhaps the churches will soon be ready to hear this plan, which magnifies the Lord of the church rather than the church as an end in itself.

I marvel at the writing of this book. When he was eighty-four years old he wrote the introduction. He wrote a later chapter when he was eighty-six. Parts of this book he wrote in Mexico, in Latin America, in different cities in India, in different countries in Africa, and in the Fiji Islands. Once he said he wrote a part of it while riding in an airplane. This is no ordinary picture of an author writing a book.

This book brought many memories to me. At my first ashram in India in the thirties Brother Stanley taught me that I must do what I couldn't do. He announced at the Sunday morning service, "Tonight Sister Anna will speak to us." He had never asked me if I would! I spoke up in the meeting and said, "Why, Brother Stanley, what about?" He answered, "Oh, about forty-five minutes!" I found out that we look to God for strength more truly when we have to do what we cannot do.

Even the Christian ashrams which he started in India are a miracle. They are never imitations of Hindu ashrams, nor are they imitations of the best the secular world has discovered about group dynamics. When I had the privilege some years ago of attending the group dynamics training at Bethel, Maine, I compared everyday what was happening there and what always happened at an ashram. Under the guidance of the Spirit and his own psychological understanding, Brother Stanley hadn't missed a thing. In fact, more happens at an ashram in three days than ever happens at Bethel in three weeks, because an ashram is not only "groupness"; all are one in the Lordship of Christ and therefore have a means of groupness wherever they go.

After working with Brother Stanley nearly every year for the past forty years, I marvel at the unswerving clarity of his discernments. I know that this is because he is filled with the Spirit of God and that he is open indeed to God's guidance.

A friend told me this story. Her aunt took her to a mass meeting in Texas to hear Dr. Jones from India. She did not want to go or to listen to him. After the meeting, her aunt insisted they wait in a long line of hundreds to shake his hand. How does a speaker see an individual in such a line? But Brother Stanley saw her as she came along. He recognized a troubled face. He said to her, "Go over to the side, and wait for me. I have to speak to you." He led her to Christ that night, and she is now one of the top women in a large denomination with a worldwide ministry. Just before she was sent on a world mission, she wrote, "God has never given me a job my size. He has always stretched me."

Brother Stanley has a message for the church today. He has never been susceptible to fads. He has no corner on the power of the Holy Spirit. If people will listen to him they will find out that the church is built on an unshakable foundation, the Lord Jesus Christ.

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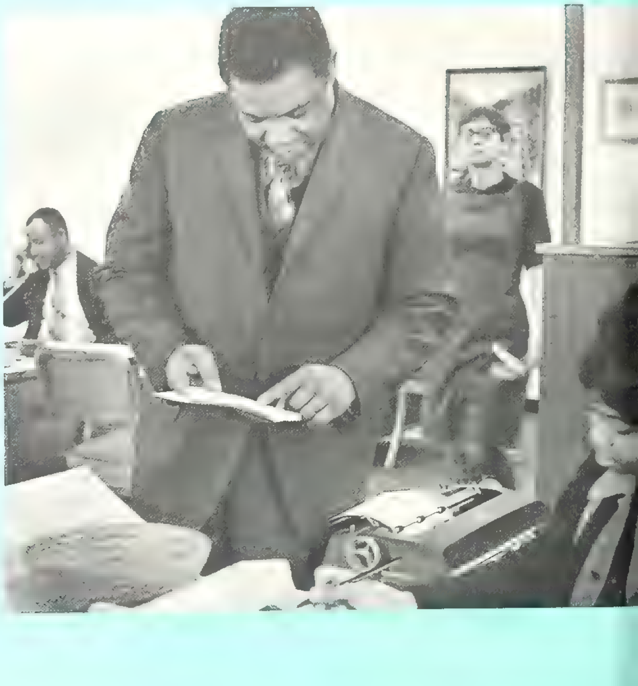


A Need to Be of Use

by DAVE HILL

"I want to see the man in charge here." The black youth, touring the First Plymouth National Bank of Minneapolis with his high school class, picked out a black man in a neat blue business suit to ask for help.

The man in the blue suit, John Warder, smiled and said, "Yes, may I help you?"

"No — I want to see the boss here."

"I know — may I help you? I — ."

"No, no. I want to see. . . ." He pointed at a balding white man, hunched over a desk, riffling through a sheaf of important-looking documents. "I want to see the president of this bank!" he blurted out at last.

John Warder's smile broke into a wide grin. "Well, I'm the president of this bank. That man's my assistant. Now, what can I do to help you?"

The boy stared at Warder, wide-eyed. "You're the president of the bank?"

"I'm the president of the bank, son."

John Warder chuckles when he tells that story: "I also use this bank to educate people."

John M. Warder, black citizen of Minneapolis, banker, school board worker, active churchman, and just plain concerned citizen, is full of stories like that.

Of all the hats Warder wears on his busy head, that of the educator makes him happiest. "When I was a Baptist minister's son growing up in Paola, Kansas — that's 5,000 people forty miles west of Kansas City — I knew even then that I wanted to go to college.

"I had my sights set on being an attorney someday. But I didn't have any illusions about the options facing a black man."

Warder started college at the University of Kansas. A tour in the service that included both the air force and the army interrupted his schooling. It might have interrupted his interest in a law career, too. He was graduated in 1952 with an A.B. degree in sociology. "I even learned some things in college I didn't plan to learn," he offers as an explanation.

"Then I sat down and picked Minneapolis from the map as a place to make a start at things. It was known as a town where a black man had a chance. At least they didn't have any section in the back of the bus."

Warder wore out a pencil taking civil service tests for neighborhood center programs. "In the meantime, I had to eat, so I went to work wrestling bales of paper in a printing plant."

The same week the young college graduate got into the sweaty business of making a living, a friend called to tell him about an office job with a brand-new lithography business.

"The next week I was in the new job. That was November. In December the office manager left, and I got a shot at his job. I leaped at the chance."

Sixteen years later Warder was sitting behind a big shiny desk with a title on the door reading: Vice-President — Operations. "I worked hard, did my job, learned a lot — and had a little luck, too." Such was the ascent of John Warder in the business world.

"Busy" is John Warder's middle name. As he immersed himself in the world of commerce, he also involved himself in his community. Warder became well-known as an activist (seven-day-a-week) church member. On Sundays, he rolled up his sleeves and set to teaching a high school church class. "The likes of which we had never seen before!" one student remarked.

"I do a lot of learning that way, too — I've had to dig in the books to discover black history. I've had a change of attitude myself as a result of my church involvement. I've learned not to say 'Negro' anymore. That word doesn't suggest anything we can be proud of. We've taught each other pride in being black instead."

The year 1964 was a stepping-stone in his life. "A great honor was put before me in that year," he says. "I replaced Judge L. Howard Bennett on the Minneapolis school board. He had been the first black man on the board. I had the chance to be the second."

When his term expired in 1965, he filed for board election and campaigned hard. "I knocked on a lot of doors and talked to a lot of people, black people, who had never had a black man tell them they owned the schools, too." He won. And since, John Warder has been an important voice in Minneapolis education.

Plymouth National Bank sits in the middle of Minneapolis' black ghetto, on Plymouth Avenue. "In 1967 Minneapolis suffered a ghetto riot, and Plymouth Avenue was hit hard. Some of the store windows are still boarded up. The local residents call the street 'Plywood Avenue.' The bank is here to change that," Warder says.

Built as an anchor for the reconstruction of the business guts of the neighborhood, Plymouth National Bank is a bold experiment. "We have a black president, eight black employees, one Indian employee, and five white employees. This is the people's bank here — and the people know it."

Warder says that with assurance — an assurance built out of the day the bank got robbed. "A man wearing painter's overalls walked in the first week we were open, just before Christmas, and held us up," he says. "Within an hour every phone in the building was jumping off the hook. Our neighborhood people were calling up to tell us the name of the man who had robbed their bank. The thief was in jail in three hours."

Warder's involvement with the bank forced him to resign from the school board — but not from the world of education. The school board formed a group they call the School Citizens' Facilities Committee. Their aim: to take action on an in-depth study that delineated the best use of the city's schools. Warder was appointed chairman of the committee.

His work in education, he admits, has been "the major satisfaction of my life. I didn't know how much I liked it until I got involved in it — so it wasn't too hard to talk me into all that work again."

Work, says Warder, is the right word to describe the duties of a school board member. "Did you know that a city this size [population 483,000] has 100 schools? I didn't either — but I do now. I've walked through the halls of eighty-seven of them, meeting teachers, talking to kids. My wife still remembers one stretch where I didn't get to spend one night at home for forty-three nights — because I was taking part in some sort of school function every night."

the satisfaction he counts highest are the steps forward which education has taken in Minneapolis since he has been personally involved. "We've cut down on teacher turnover in the schools, for example. Back when I was debating whether or not to take the appointment to the board, my daughter announced one evening at dinner that she had another new teacher. I did some mental counting and found that made seven teachers in one school year for her! That was the moment I knew I wanted to serve on the school board."

He tells the story about the teacher who was transferred to an inner-city school. "The woman had really never been exposed to black students before. Her first day in class she used the phrase 'Eeenie, meenie, minie moe, catch a nigger by the toe.'

"My first reaction was anger. My second move was to sit down and talk with her, which I did. I discovered that she hadn't realized how offensive the word *nigger* was to black people. Two months later I chanced to meet her at a PTA meeting — and I was delighted to see the change that had overcome her. I think that by my going to her with an open mind, we saved a good teacher."

Educational quality in the city schools continues to improve, Warder feels. "I like to believe I've helped start that trend. Today some of our best people, the cream of the teaching crop, are in the inner-city schools where they're needed the most. That's one thing I fought for on the board."

The word *fighter* fits Warder well, though he has the appearance of a vested, soft-spoken businessman. "I'm a militant," he says. "To be black today is to be militant, and I don't know a black man who isn't. It's 'techniques of militance' that get people confused. I believe in militance to a point and with a purpose. This bank is a militant step forward for black people. My five years on the school board were five years of militant work for good education for all the children of my city — black and white."

The one thing Warder apparently isn't militant about is saying "no" to people who ask him to help. "You know, I passed out on a plane last month — just conked out. It dawned on me then I was living on three hours of sleep, between the bank, my family, the schools, my church, and United Fund board meetings. My doctor ordered me to rest, so I really hope no one asks me to serve on anything else for awhile."

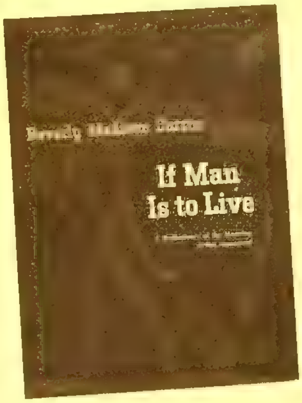
He turns on the big grin of a man happy in the midst of many careers and shrugs.

"If they do, I'm afraid I just might say 'yes' one more time."

Toward Understanding the Atonement

THE ATONEMENT, by F. R. Barry. Lippincott, 1968. 224 pages, $2.95 paper

IF MAN IS TO LIVE, by Beverly Madison Currin. Abingdon, 1969. 174 pages, $3.50



It is almost ten years since graduation from seminary and the critical type of reading in which I once engaged. This is a very simple admission on my part which says that a busy pastor often neglects what might be called "serious reading." But these two books are worth taking time to explore.

The atonement doctrine or theory, as it is at times referred to in F. R. Barry's book, is approached in a very scholarly and effective manner. Examination is given not only to Mr. Barry's theories but also to all other existing theories as well. At the outset of the quest for better understanding of what is meant by "atonement," a very simple definition of reconciliation is given: "the overcoming of estrangement and breaking down the dividing wall of partition (Ephesians 2:14)." It is early in the book that a statement by Mr. Barry lit my fire, so to speak. He writes: "There is no single doctrine of the atonement which can be claimed as representing the whole church." The ensuing discussion will prove enlightening to clergy and laity alike.

Barry puts into print some of the thoughts many of us have raised. Why, he asks, has the Christian church found its salvation in the tragic event of the death of its savior? That answer should be simple enough, but theologians through the centuries have tended to cloud the issue with a covering of rhetoric which defies comprehension at times. When we look at Jesus and what we have made of him, we need to recall that "Jesus was a man, not a theological symbol." Barry does a fine job separating the two, but he also points out that man must understand himself in his search to understand the atonement.

Barry's treatment of the mystery of iniquity or the rift between man and God is a very passionate plea for man to recognize his own understanding of God in Jesus. There can be no separation. If we seek, as did others, to establish a good- and evil-natured God we defeat the very purpose of the life and death of Jesus. In the effort to understand his own separation from God, man has tended to "blame" God for the condition in which he finds himself. But as we are shown, the creation sequence relieves God of the responsibility for the existence of evil. Man has and always will have the option of choice.

The area of original sin is dealt with in a very refreshing manner, and here I quote Mr. Barry: "I want to argue that, quite independently of any factual or historical fall, original sin means something fundamental in the whole human situation, and that, so far from being harsh and savage, it is rightly understood [as] a merciful doctrine." The author follows through very smoothly by pointing out that there can be no theory of atonement which is limited to individual sins, since God's undeniable purpose was for his Son to save the world.

In the final analysis Barry has done a superb job of examining the atonement question in the light of historical reference and amid contemporary problems and challenges. This book goes a long way in carrying on the collection of which it is a part, the "Knowing Christianity Series." Indeed, for clergy and laity it is a book well worth reading.

Mr. Currin, on the other side of the shelf, is American and comes at the matter from a slightly different perspective. In his book, *If Man Is to Live*, he argues that the atonement theory has become a bit dusty and that the time is ripe to rediscover its meaning.

If Man Is to Live begins with a thorough reexamination of the how and the why of Jesus' death. It pushes beyond the generally accepted ideas of the death of Jesus and into the person and personality. A good look is taken at the cause and the effect of the death of Jesus of Nazareth.

In Part Two of this three-part approach to the theory of atonement, space is given to the study of how the death of Jesus has been interpreted. Consideration is given to Paul, who probably did the initial job of framing an atonement theory in the early church. In this general area I was interested to see how the temptation of both Jesus and man is interpreted as not being evil in itself; rather, the submission to the resultant consequences is the sin.

The book ends on a very interesting note with an epilogue that might well be preached as an Easter sermon. In it we find Mr. Currin referring to the idea of Jesus sending all Christians out as resurrected Christians to labor in the kingdom. To cap this, Currin adds a quote from Luke 19:42-44 in which Jesus says, "Would that even today you knew the things that make for peace! But now they are hid from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you, and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation."

"The purpose of life is not death but resurrection," and in conclusion Currin adds that the best place to begin living as resurrected Christians is where you and I are now.

Here are two fine books on the theory of atonement, provided you don't want a final answer to the question. — Roger L. Forry

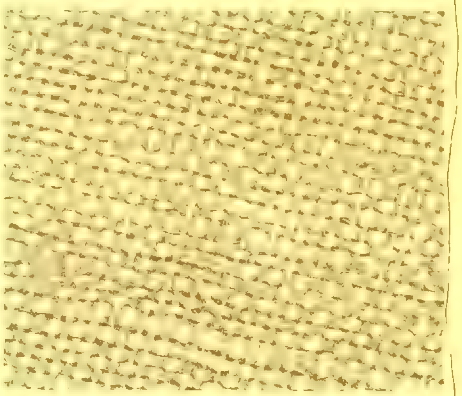
Take it FROM HERE!

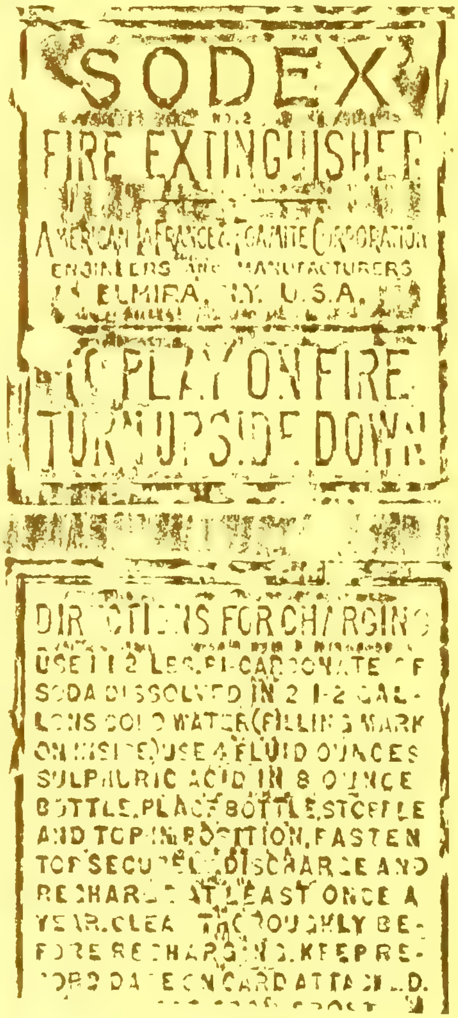
Touch, explore, twist, bend—or try a rubbing!

A young child has a special ability to respond only to the world about him. Something catches his eye and he stops to look, touch, pat, poke, pick up, taste. His looking, his selecting, his trying out, his enjoying are part of his discovery and play. He is busy combining his own experiences with qualities which he sees in his environment. All these things have the potential to be useful or pleasurable in terms of his own individual sensory responses.

Some of this free, open exploring may become stifled with "Go straight to the store and come straight home" or by its very "usualness." Because he can see it everyday he may never really see it at all. But being truly alive is responding to the stuff around us — the sounds, the sights, the smells, the tastes, and the feel.

Characteristics of the kinds of things which affect their potental as materials we can use become the sensory element — can you see it, hear it, pick it up, touch it, handle it, smell it, move it? — and its workability — can you twist, turn, bend, cut, color, mark, tear, or fasten it?




SODEX
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TURN UPSIDE DOWN
DIRECTIONS FOR CHARGING
USE 1 1/2 LBS. BI-CARBONATE OF SODA DISSOLVED IN 2 1-2 GALLONS COLD WATER (FILLING MARK ON INSIDE) USE 4 FLUID OUNCES SULPHURIC ACID IN 8 OUNCE BOTTLE. PLACE BOTTLE STOPPLE AND TOP IN POSITION. FASTEN TOP SECURELY. DISCHARGE AND RECHARGE AT LEAST ONCE A YEAR. CLEAN THOROUGHLY BEFORE RECHARGING. KEEP RECORD DATE ON CARD ATTACHED.

Within the broad range of tactile possibilities literally at our fingertips, we can select a smaller group for the patterns in making a rubbing, sometimes called *frottage*.

There is a special delight in running across something, in an unlikely place, which stimulates your imagination. You may pick it up because "it was just lying there until I came along" or "I saw some possibilities in this thing." You may idly pick it up — turning, twisting, observing it — and then begin to look for something else which will go with it, interact with it, help it.

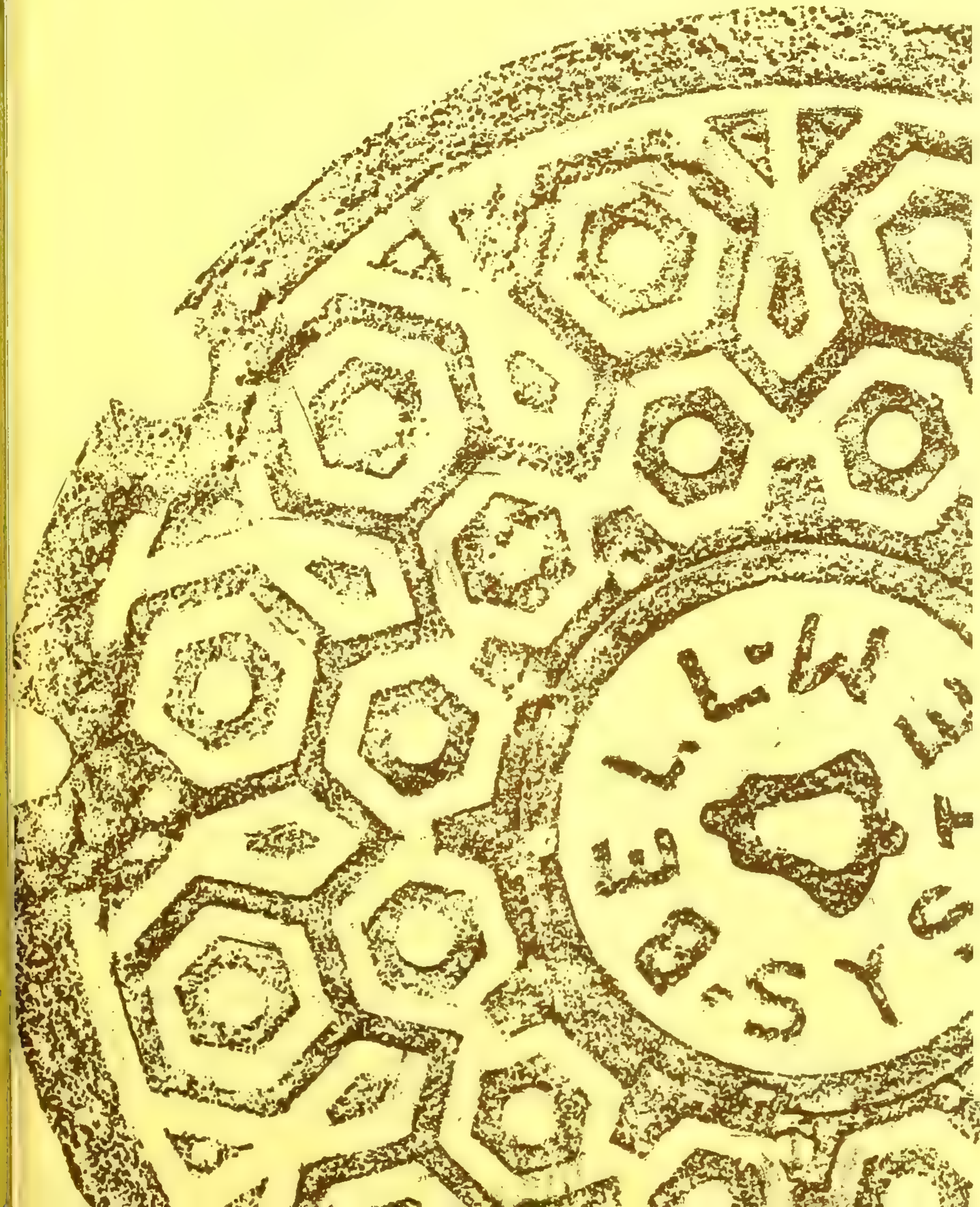
But the stimulation and faith in one's own potential to discover and to explore such "finds" do not develop automatically. They grow out of imagination, initiative, adventure, pleasure, confidence, success, and even failure. We need to discover the appreciation for, the satisfaction of, and the response to the potentials which lie dormant *around* us and *in* us!

No doubt we were once told that good boys and girls "do not touch." Learning by running our hands over the surface of things has been gradually put aside until we have have almost forgotten the tactile qualities of wood grain, raw linen, mellow earth, or chips of brick in our now-world of globs and gobs of plastic. However, there is still a great variety of rough, bumpy, fluted, veined, scarred, sinewy surfaces to be discovered and enjoyed by our hands if we look around for them. Feel dramatically different textures — hair, a scrub brush, corduroy, silk, the carpet, the floor.

Most of us have pressed a sheet of paper over a penny, capturing Abe Lincoln with our pencil strokes. The same effect may be achieved by using the side of unwrapped wax crayons on sheets of fairly thin, soft paper (tissue, onionskin, or cheap newsprint). Try out the surfaces in your room — the floor, grilles, wooden bowls, cut glass, etched crystal, furniture patterns, tops of tin cans, book covers — whatever looks and feels likely. Then move on out the door, to the yard, the street, wherever your hunt leads you. The exploration will be longer and more enjoyable if several fellow hunters join you as companions in the search.

The longer you work at it the more skillful you will be at holding the paper stretched on the surface and at rubbing the crayon to capture the particular feel which interests you. If the paper slips and you get a double image, it may suggest the possibilities of repetition. Try making some parts appear very clearly and letting other parts fade out.

What you are looking for is something *you* like. Your own mixture of reasons for why you like it, based on your own experiences, is your guide. However, if you can *feel* the long, sweeping lines of the grain in a wooden plank, the clean, swinging arches of a garbage can lid, the irregular blockiness of a lizard handbag, or the intricate veining of a leaf, you will be involved in a creative experience rather than simply "making rubbings."



"Rubbing" is an ancient art which has been revived. Recently a museum featured the beautiful rubbings of early American gravestones made by a sixth-grade class. In Florence we saw art students making mammoth rubbings of the famous "Gate of Paradise" of the baptistry in Piazza del Duomo. In surface patterns from "Our Door to the Street" a family included staircase treads, the bottom of Tommy's sneakers, the cement walk, the street numbers of their home, the leaves of the shrubs.

Wax crayons make possible a batik or "wax resist" variation in the process of composing your rubbings. This is done by sponging ink, thinned water color, or poster paint over the rubbed pattern of colored wax. If the water color wash is black or a dark color, it will produce a dramatic reversal of the former order of light-dark contrasts. For example, a yellow pattern, formerly quite faint against the white paper, will stand out like a neon light.

But you may be so fascinated and pleased by the rubbing which you get that, to the batik "artist" who exclaims, "Look at this!" you will answer just as excitedly, "Wait till you see what I'm getting!" — Glee Yoder

A Revolutionary Era in the Churches

"Our church isn't growing" is a frequently heard comment these days. At the risk of being misunderstood, I would say that this could be a good thing. Many churches and denominations have been afflicted with the malady of playing the "numbers game." Head counting has in all too many instances taken precedence over other more meaningful evidences of spiritual growth in a particular church or denomination.

Numerical growth in itself is not necessarily bad. It can, in fact, be most commendable if achieved not as an end in itself but as a result of meaningful experiences on the part of church members.

The Church of the Brethren is not alone in this condition of faltering membership and attendance. While studies show that membership roles in churches are growing slowly, population growth is increasing at a much faster rate. The actual percentage of Americans having formal religious ties has gone down by one tenth of one percent. Church attendance of U.S. adults is down seven percent from what it was ten years ago. The fall-off among Roman Catholics has been twice that of Protestants. The greatest decrease was found among young adults of all traditions. Among twenty-one to twenty-nine-year-olds, attendance at church was fifteen points lower last year than in 1958.

Among the more conservative and fundamentalist churches, however, the reverse is generally the rule. People seem literally to be flocking through their doors. This becomes a bit hard to take, especially with churches which have difficulties filling their pews.

There no doubt are many reasons for this interesting phenomenon. This leads me to make a few observations. First, conservative and fundamentalist churches are growing proportionately faster than the so-called mainline churches and denominations because, generally speaking, people are getting what they want to hear. You may ask, "What's wrong with that?" I would say that there is nothing wrong, providing that parishioners are not being lulled into a state of self-centered pharisaism without regard for the person of another race or economic or social status.

It is a sad commentary on our modern Christianity, and on the Church of the Brethren particularly, that most of our churches are "lily white." Yet churches which like to consider themselves evangelistic and strong on numerical growth are often the worst offenders when it comes to involving themselves in race relations, peace, and problems of the disadvantaged. If the major thrust of the church's program is, as one person expressed it, to make one feel good, I submit that this is not enough. The scriptures state plainly that Jesus' teachings were hard for his followers to take.

The "comfort station" church probably will draw larger crowds and attract more members than the church that confronts its people with the ap-

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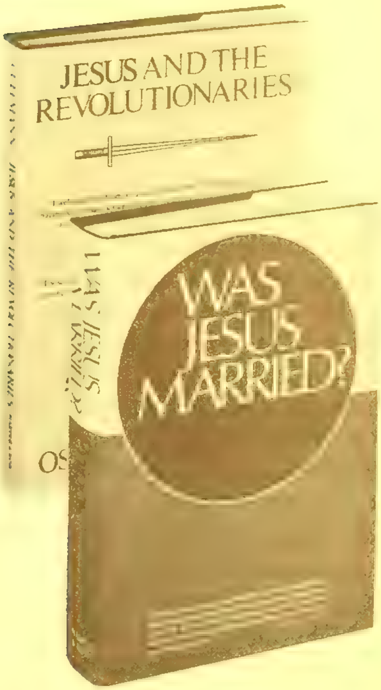

Jesus and the Revolutionaries
by Oscar Cullmann
Jesus is a hero for some militants today. What was he in his own time? In an extremely lucid book Oscar Cullmann discusses both sides of the evidence that Jesus approved of the Zealots of his time. One must conclude, Cullmann writes, that Jesus wanted a transformation of society but that he also believed violence violated the commandments on absolute love and justice. Cullman discusses what Jesus' views on violence and political activism mean for revolutionary movements today. **$3.95**

Was Jesus Married?
by William E. Phipps
Talk about Jesus as a sexual person has been suppressed for centuries by Christians who nevertheless assert that Jesus was completely human. Through fascinating scholarly detection, the author builds a case for believing that Jesus was married. He draws on biblical texts, Jewish marriage customs, rabbinic literature, the Dead Sea Scrolls, and modern psychology. Phipps' view, as he shows, has fundamental implications for present-day issues of sexuality, marriage, and celibacy. **$5.95**

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Creator of two of these series is Dennis Benson whose unique talents have been directed mainly into mass media work with youth and young adults. He is a Presbyterian minister and the author of *The Now Generation*—a book which helped make that phrase part of our verbal heritage.

Caring, sharing, trusting—all are keys to what Benson is doing on the two cassette tapes he created. The first, **RAP**, is a utilization of the virtues of cassette tapes—their spontaneity, portability, and retrievability—to encourage teachers to turn-on their classes. Each tape in the **RAP** series furnishes material for a six-weeks' course. The subject matter is Now, Today, Modern life. Tape number One deals with Tension; Tape Two, with Change.

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DISCO-TEACH is a 33 1/3 LP record series already well-established and tested in Sunday Schools, parochial, and public schools. It uses popular music in a class situation that encourages members to find the deeper meaning in the lyrics. With each record, as well as with each tape in the **RAP** and **SOS** series, a printed leader's guide is provided for the aid of the teacher.

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REVOLUTIONARY ERA / *continued*

plication of their religious beliefs to the burning issues of the day. But the comforting church, the church that adapts itself easily to the status quo, is not the church for which Christ died.

In the second place, churches that are growing, for the most part, are "playing it safe" when it comes to dealing forthrightly with controversial social issues such as race, war and peace, and the problem of poverty. There is no question but that these subjects are controversial in most churches and tend to create tensions and divisions among members. It is a rare church where social issues such as these can be freely dealt with and discussed.

This of course should not be so. Of all people, Christians should know best how to handle controversy. The sad fact is that "secular" organizations and people working in them often do a better job than do churches of building bridges between alienated people and persons of different ethnic, cultural, and economic backgrounds.

Evangelism should be no respecter of persons. Yet in how many of our churches do we find persons of different races or from lower economic levels? It's much "safer" and easier to save souls or to invite people to attend your church than to invite them to attend and participate in an antiwar effort, a housing project for the disadvantaged, or a job program for minorities.

I would submit finally that it is in this latter area, the "sticky" social issues, in which the church will really find its soul. Granted, the church may not distinguish itself in numerical growth, but it stands a mighty good chance of growing spiritually. Wasn't this what Jesus' teachings were all about — food for the hungry, love of neighbor, doing unto others as we would that they did to us?

Yes, this business of trying to be a Christian is risky, and most of us are found wanting. Yes, churches may lose members over "controversial" subjects, but in so doing they may be following closer to the Master than those that are bulging with attendees who seldom hear what being a Christian really means in today's revolutionary world. — ROBERT C. WALKER

Helps for your EVANGELISM planning

Materials on evangelism — half on visitation evangelism — fill this packet. The current Working Document on Evangelism, included in the packet, can be used as a text for an evangelism discussion group. Cost of the packet: $2. Order from the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120

So you're planning to move

READERS WRITE / *continued*

their words; their words only as real as they are compatible with deeds. I am convinced that in this world there exists a great deal of . . . hypocrisy but am equally convinced that [what is often labeled] hypocrisy is really the apathy of the incognizant Christian who wants the "bargain" of eternal life for as little down payment as possible.

Many of us use baptism as an immunization shot against Satan, neglecting the important boosters of fulfillment in the Christian life beyond the bounds of lip service to the cross, and still beyond the bounds of living self-satisfying private lives. If Paul and his fellows had been only good men, we probably wouldn't be enjoying the benefits of Christianity today. We must not absorb the church in our mouths, or even in our lives — we must radiate it. . . .

DENNIS GINGRICH

Hershey, Pa.

VITAL CHRISTIANITY

It seems today that we take our Christianity as a matter of course without considering the seriousness of it. Are we really concerned what it means to be a true disciple?

Too many of our sermons are well-written essays with little of the gospel expressed. Look at the sermons in the New Testament. . . . When the people cried out, "What must we do to be saved?" the answer was, "Repent and be baptized."

An invitation to accept Christ should be given at practically all services. . . . We never know who may be ready to accept Christ.

Today many are leaving the church because they are not receiving food for the soul. . . . I am concerned about the hereafter and where the church is going. This is a vital matter.

Why do we not have more of the spiritual things in MESSENGER? Isn't that what it is meant to be? However, I want to compliment Merlin Garber on his article, "Telling the Good News Through Visitation" (Jan. 15). It is timely and vital.

SADIE WHISLER

Lowpoint, Ill.

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Another View of Evangelism-Incarnational

Almost every person we know has his own definition of evangelism. On the basis of what he means by that word, he is either for it or against it; on that understanding he decides what evangelism should include; and by the same guidelines, he determines how satisfied he is with what the church is doing.

At the risk of adding to the confusion about what evangelism is, we have still another category to suggest. It can stand beside the three "perspectives on evangelism" which MESSENGER shared a few weeks ago and alongside the definitions of evangelism that were set forth in a year-end meeting of the Brotherhood's Evangelism Task Team and leaders of the Brethren Revival Fellowship (a report of which will appear in our next issue). We anticipate that still other perspectives will be forthcoming; indeed, if Annual Conference takes on a basic policy statement regarding evangelism, the pros and cons of various views will be well aired.

Now to be specific, here is our own perspective. This editor has become convinced that real evangelism, in the full New Testament understanding of the way our faith is communicated, must be *incarnational*. Pardon the five-syllable word. It is the best one we can think of at the moment because it can be applied not only to the ground, the source, the fundamental reason for evangelism — but also, we believe, to the most effective means of communicating and sharing our faith.

With the first application, we expect little disagreement. At the heart of the Christian good news is the incarnation that took place when "the Word became flesh; he came to dwell among us." One of the simplest, but most profound, affirmations appears in the words of Paul, who writes, "God was in Christ, reconciling the world to himself." If there is any question about the content of the good news or about the reason why it is worth sharing, surely this recurring theme offers the answer. God loves the world so much that he enters into the life of the world in the person of Jesus. In him we have an opportunity to see expressed — not in a proposition, not in an edict, not in a commandment, not in words, but in a human person — what love is and what life can be. In him the truth about God becomes many-dimensional. Medium and message are one. In one life, lived on this fragile planet among men such as we, the concern of God for every single child of his creation takes visible, personal form. If you want a theological term for it, call it incarnation, for God is with us.

But the need to incarnate truth, to incorporate concern into action, to translate words of assurance into deeds of helpfulness did not end with the uniquely significant work of Jesus. He left with his followers not only a story to tell to the nations, but a commission that could be fulfilled only through a caring community, as individuals now became the carriers of the core of God "made flesh." In the absence of Christ, ordinary men and women, however inadequate and frail they considered themselves to be, were expected to continue and extend the incarnation. Guided by God's spirit, they were urged not only to preach and teach but to develop a style of life through which God could exhibit what love is and what qualities life should have.

It is with this aspect of incarnational evangelism that we have the most trouble. For rather obvious reasons it is much simpler to preach or sing the affirmation that God loves all his children — red and yellow, black and white — than it is to incarnate that truth in personal responsibility, in church programs, in national policies. Many Christians would much rather contribute to a Billy Graham crusade, where what "the Bible says" is eloquently announced, than to become personally involved with some of the real flesh-and-blood people for whom Christ died.

*B*ut, really, how meaningful is it to hear a stranger say, "God loves you," if there is not the accompanying evidence that someone here and now, someone who cares enough to risk a little on your behalf, is saying, "I love you"? Indeed, it is only by knowing the love of a literal, homegrown, earthy father or mother that a child can begin to understand wherein "God is your father." In other words, it is the good news that has become incarnate in persons — and sometimes less effectively in programs, and still less effectively in policies — that communicates the good news of what God is doing.

We can carry the cross on high banners, preach the cross, sing of its wondrous power until we are hoarse. But it will accomplish little unless the marks of the crucifixion appear in the suffering, the denial, the scorn, the unpopularity we are willing to undergo on behalf of persons. When we Christians are concerned enough to die a little for the sake of persons for whom our Lord died, then perhaps we may begin to be evangelists who are worthy of the Christ we name. — K.M.

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. . . in this messenger

[illegible] **India's Goal: A United Church and a Church Uniting.** *A six-page news report with photographs tells what hopes and work led to the merger of six churches, including the Church of the Brethren, into one body called the Church of North India.* **by Howard E. Royer**

[illegible] **Widowhood Without Worry.** *A woman can normally expect to outlive her husband by six to seven years, some even longer. While one cannot be fully prepared for widowhood, there are some important ideas worth considering.* **by Katie Funk Wiebe**

[illegible] **A Tale of Two Cities.** *The traditions of two ancient cities, Jerusalem, symbolic home of the man of faith, and Athens, traditionally the home of the man of reason, are seen in two of our institutions: the church and the university.* **by Robert E. Faus**

[illegible] **I Met You at the Orphanage Yard.** *A poem in words and photographs.* **by Thich Nhat Hanh and Howard E. Royer**

[illegible] **Letters From Vietnam.** *In letters to his family, Dennis Metzger describes his work in a country ravaged by twenty-eight years of war.*

[illegible] **A Need to Be of Use.** *John M. Warder chose Minneapolis to begin a new life and gave new life to many persons in that city.* **by Dave Hill**

also

Lent: Renewal for the Whole Person, a meditation by W. Clemens Rosenberger (page 9); **Brother Stanley — Open to God's Guidance,** by Anna B. Mow (page 21); **Toward Understanding the Atonement,** a review article by Roger L. Forry (page 25); **Take It From Here!** by Glee Yoder (page 26); and **A Revolutionary Era in the Churches,** by Robert C. Walker (page 28)

coming soon

T. Wayne Rieman observes that the preoccupation of our age with bigness may not leave room for love, goodness, mercy, forgiveness, faith, or commitment. . . . Brethren in Civil War times grappled with issues similar to those facing Christians today. A dramatic scene from "A Rumor of Innocence," a two-act historical play by Gary Rowe, highlights early struggles. . . . Joe Van Dyke reflects eloquently about spring — "the season of the heart."

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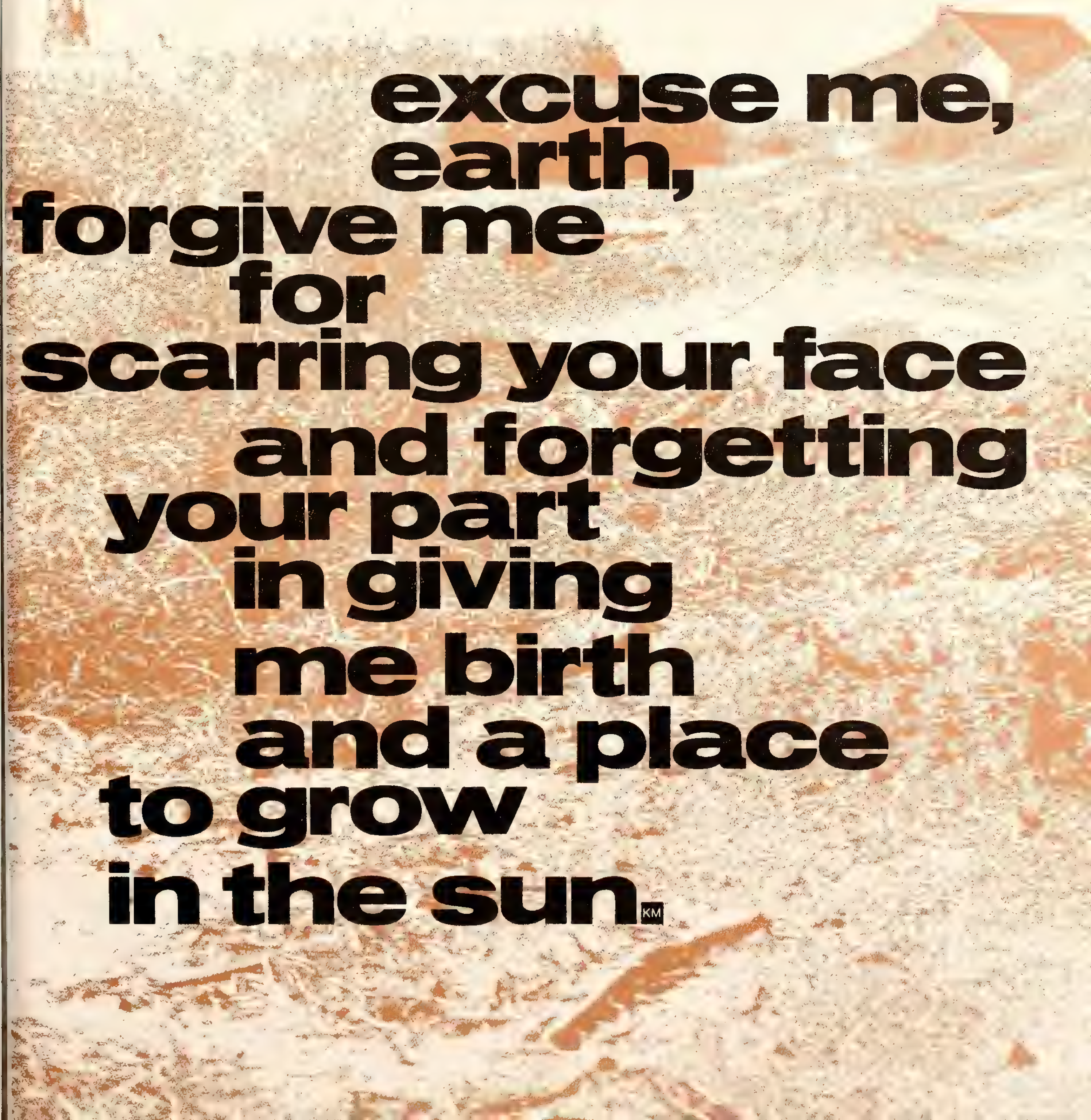
messenger

CHURCH OF THE BRETHREN MARCH 15, 1971



excuse me,
earth,
forgive me
for
scarring your face
and forgetting
your part
in giving
me birth
and a place
to grow
in the sun. KM

PHOTO CREDITS: Cover, 9-12 Grant Heilman; cover verse by Kenneth I. Morse; 3 Oscar and Associates, Inc.; 5, 6 Terry Pettit; 16-17 Edward Wallowitch; 22 reproduced from the collections of the Library of Congress; 25 detail from "Christ Presented to the People," etching by Rembrandt, courtesy of the Metropolitan Museum of Art, gift of Felix M. Warburg and his family, 1941

messenger

[illegible]
Kenneth I. Morse

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Wilbur E. Brumbaugh

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Linda Beher

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Readers Write

Readers Write

REAL EVANGELISM

The first thing I read in the Jan. 15 MESSENGER was "Three Perspectives on Evangelism," by Merlin E. Garber, Art Gish, and William Longenecker.

We have lost a sense of direction when it comes to evangelism. The direction and methods offered by these three Brethren are sound and effective. What concerns me is how sound and how effective. I am thinking in terms of a committed life in behalf of Christ and the church, of which I see very little evidence as I look through the Yearbook. When one finds there is church attendance in too many instances atrociously low — less than half in many cases, only a third in others. What is worse, per capita giving is, shamefully, in many congregations less than a dollar a week; in others, a dollar or a dollar and a half a week, and so on.

Evangelism is not how many members are brought into the church, important as that is. Evangelism is what happens after a person has committed himself to Christ not alone in words but in deeds as well.

Upon the committed person to Jesus Christ is laid a burden — a beneficent burden. It is such a burden as carries with it the injunctions of Jesus to seek first the kingdom of God and his righteousness. One has only to read Matthew 25, the initial chapters of Acts, and the epistles in the New Testament. The seeking first of the kingdom of God implies the activity of timely stewardship in terms of time, talents, and money.

Before I am convinced that any real evangelism has been accomplished, I must see it in loyal church attendance and stewardship. Having said that, I confess that I am not proud of my record as a pastor in the matter of evangelism.

ROBERT WINKLER
Astoria, Ill.

A PURPOSE FOR LIVING

I am a seventeen-year-old girl, a senior in high school, and a dedicated Christian. My purpose in life is to tell other people that they can know that they are going to heaven by simply trusting Jesus Christ to get them there. Even though I had attended church all my life, I had not realized that eternal life was a gift from God until a stranger showed it to me from the Bible on the beach one afternoon.

I had been truly lost before this time. I had been fond of sampling my dad's whiskey when no one was looking — simply because I had no happiness in my life. . . . At another time I attempted to take my own life. I don't suppose I really wanted to die — maybe I did — but through it all I never said that I wasn't happy, though I knew I wasn't.

If anyone had told me that I would be planning to go to a Bible college by the time I was a senior in high school, I would have said he was crazy. I had failed my confirmation class.

But now I have a purpose for living. I realize that I have never been happier in my life. I know what is expected of me by the Lord, and I know how I am required to act on his behalf.

This is the reason that I am writing to you. I am curious why you publish so many articles in MESSENGER that are about causes such as pollution, birth control, wars, poverty, and what to do about youth. I agree that there should be something done about these hazards to living. But I find it almost beyond credibility that you claim to be a Christian publication and I have never read the plan of salvation in its contents.

Of course, you may claim that [Christian readers] don't need the gospel repeated to them over and over again. But I believe it is your duty to print the gospel every opportunity that you get, simply because this is what the world needs now.

The world is passing away right beneath us because Christians aren't taking a stand. I am convinced that the downfall of our country in many areas is due to the loss of God's word. . . . Why don't you take advantage of this great opportunity to print the gospel in your magazine? I am sure that there are many people who don't know about God's gift of eternal life who might pick up your publication. . . . People are dying and going to hell because Christians aren't giving out the good news that Christ has made the payment for imperfection (sin if you prefer). . . .

You can do nothing better for the youth of America than giving them a purpose for living. And there's a purpose that God gives us that can make any person the happiest person on earth. It's simply the purpose of sharing God's infallible word and his eternal truth — especially that no man can work away his wrongdoings or cover them up with going to church. God says we should tell other people that he lives in them, and a reserved place in heaven is a free gift. You can do nothing better for all of mankind than tell them of God's gift.

DEE DEE SHARROCK
Pompano Beach, Fla.

MEANINGLESS PHRASES

The article "Let's Stop Talking Christianese" (Jan. 15) was a good choice. I only hope that not too many people dismissed it as not applying to themselves just because they are not addicted to the particular clichés mentioned.

A couple of years ago I was jolted to the realization that people of my theological stance can talk in meaningless phrases, too. I was participating in a community survey in which one of the questions being asked was: "What do you feel the church should be doing in this community?" One young man replied, "It should be relevant and work to meet the needs of the community." "Very good, very good," I was tempted to say.

But as I stepped out the door, I was struck by the realization that he had really said nothing at all. All he had done was to supply two contemporary clichés.

This young man should probably be excused because he was away at college most of the year and presumably had little opportunity to know the real needs of the community. But I resolved from then on to watch for meaningless phrases in my own language and to remember that even the latest catchy theological phrase can quickly become a cliché if it is substituted for thinking.

ESTHER M. HO
Chicago, Ill.

WHAT ABOUT LIFE AFTER DEATH?

The question of life after death is not a church question and is not backed by any certain denomination or creed or cult. The only reliable information on the subject rests on the historical truth of Jesus. . . .

Evidence of life after death is recorded in the Bible: Jesus said, "Today you will be with me in paradise." When the poor man died, he was carried to "Abraham's bosom." . . . Of course, we can doubt all this. . . .

MEDFORD NEHER
Pompano Beach, Fla.

page one

■ Everyone who has ever taken a snapshot has hoped that the picture "turns out." It usually does. Often it turns out to be less than he had hoped.

Grant Heilman's magnificent snapshots (see page 9) turn out, however, to be more than one usually gives a camera credit for. His lens peers inquisitively at an unborn apple blossom, brushes by the bee's wing, or, while hovering in an airplane, sweeps up the horizon.

Mr. Heilman — who, with his wife Barbara, a woodcut artist, lives on a green hilltop in the country near Lititz, Pennsylvania — launched his career in photography and journalism while in counter-intelligence following the second World War. Soon he began to specialize in agriculture and other natural sciences.

His work has appeared in *Fortune, Farm Journal, World Book Encyclopedia,* and other publications. In this MESSENGER we have combined the product of his photographic expertise with Joe Van Dyke's exuberant paean to spring.

Joe, you may remember, was a regular contributor to *The Gospel Messenger* forty years ago, known as "The Roamer." The name derived from his style of life while he hiked from Colorado (where he and Dan West, Alvin Brightbill, Perry Rohrer, and Chauncey Shamberger had finished a season of touring youth camps) to the Pacific. He was an editor from the beginning of *Brethren Action,* published by an independent group in the early forties. He is a poet and a playwright; his "House on a Rock" is well known. Until retirement he was an English teacher in the Alma, Michigan, high school.

Another teacher — one also familiar to MESSENGER readers — *T. Wayne Rieman* (chairman of the philosophy and religion department at Manchester College), prepared his "no" to the more-is-better philosophy as one answer to persons who, in his words, "are living under the poverty of affluence."

Claremont, California, resident and former pastor *Ralph Click* is completing work on his doctorate, with research leading to comparisons of grief and change.

Playwright *Gary Rowe* participates as minister in arts and media in the experimental Community of Christ the Servant church near Chicago.

When *Dale Aukerman,* pastor at Sunfield, Michigan, agreed to review books for MESSENGER, his assent was conditional. We would have to rush the books to him before he and his wife Ruth were to leave for a six-week stay in Europe, where they would be visiting friends and her parents. His well-traveled manuscript arrived from Germany on schedule.

Once a regular contributor to Brethren educational materials, educator and former pastor *Ira H. Frantz* lives at North Manchester, Indiana.

THE EDITORS

NEWS

Peace in two 60-second pauses

"Let's all make peace and pass it on."

These lyrics set to a captivating score will be featured in a 60-second television spot now being made available to the nation's networks and local stations. Offered as one of two public service announcements on the theme of peacemaking, the spot carries the tag line of the Mennonite Church and the Church of the Brethren.

In visual sequence the spot depicts situations in which ordinary persons relate to the task of overcoming alienation. The lyrics repeat: "Let's all make peace and pass it along." A voice breaks in: "It's the Jesus-thing to do."

"Another Way": A second public service announcement, carrying the tag line of the same two sponsors and, in addition, of the United Methodist Church, strives to bring about an understanding between viewers who have grown up through two World Wars and Vietnam and youth who want to take another approach to peace.

"A father went to war / leaving son, daughters, and wife / and gave his life for his country," Greg Morris of *Mission: Impossible* comments to the beat of martial music, a 1917 family portrait, and background newsreel from World War I. The father's image is torn from the scene.

Advocate the new television spots: "Making peace is the Jesus-thing to do"

"When his son became a man / he left his wife and son / and gave his life for his country." Newsreel scenes of World War II appear, with a 1940 family portrait superimposed. The father's part of the picture is removed.

"When his son became a man / he left his wife and son / and gave his life for his country." The action is repeated as before, only here the setting is Vietnam.

"God had a son. / When he became a man, he didn't go to war. / He chose another way / but gave his life for peace." The camera zooms in on a youth as the background war scene fades. A series of dissolves begins, each revealing a young man of different ethnic stock. The narrator concludes:

"If your son / like God's son / takes another way to peace, / will you understand?"

Origin: The peace spots represent a first for two of the production partners. For the Mennonites it is the first venture in TV fare enlisting cooperation outside their immediate denominational family. For the Brethren, it is an entree into the realm of public service messages on television. For the United Methodists, the use of electronic media is not new, but the subject matter is unique for treatment in public service time.

In executing the productions, the leadership role was with the Mennonites, drawing on firsthand experiences they have had with two series of family life spots circulated to some 450 TV stations, including the NBC network, in the past two years. The hope for the new series is that it will reach as wide or even wider viewing audiences.

Church of the Brethren input into the spots totaled $6,000, of which $4,000 was apportioned from units of the General Board and $2,000 from the Norman J. Baugher Memorial Fund. Liaison for the Brethren was the Office of Communication, with Ronald E. Keener and H. Lamar Gibble as General Staff consultants.

The United Methodist Church, through the services and facilities of its TRAFCO Studios in Nashville, contributed approximately $8,000. The balance of the $27,000 project came from the Mennonite Central Committee, the Mennonite Brethren Church, the General Conference Mennonites, Mennonite Broadcasts, Inc., and the Showalter Foundation.

The major marketing effort is through Mennonite Advertising Agency, Harrisonburg, Va., which in offering the spots without cost to networks and stations is drawing in many areas on the services of communicators aligned with local, area, and state councils of churches.

Motivation: In the promotional materials prepared for television station directors, the purpose of the series is told in part in these terms:

"Peacemaking isn't something only negotiators do at a peace table. It's something we all have to work at in our daily living. On the job. In the home. Between opposing groups of people. It takes guts, and understanding. And that is what these peacemaking spots are all about.

"These two attitude-grappling spots are designed to motivate people toward making peace where they live. Toward taking personal action to heal the divisions in our society. Here are important spots for your station to run — repeatedly.

" . . . Schedule a two- or three-week saturation exposure for your viewers, on prime time, too. Give their minds and motivations something solid to think about. And maybe nice things can begin to happen more often in your community."

Further, the sponsoring bodies see the terse messages as broadening the appeal for everyday peace action beyond the context of the historic peace churches, or beyond even the church, to the nation at large.

What contribution the spots make to public dialogue on peace depends heavily upon the extent of station use and public acceptance. At a minimum, the spots are a beginning toward inviting personal reflection and response to one of the prime issues of the day.

Evangelism: A look at goals and tasks

In line with evangelism ventures commended is "Good News for Illinois," a Bible distribution program set for April 18. Among leaders are, from the left, Frederick A. Roblee; George Harvey, a Brethren pastor and chairman of the state council's Commission on Christian Unity and Witness; J. K. Patterson; and C. Edwin Houk

"EVANGELISM, to some, is what Billy Graham does and their pastor does not do.

"To others, evangelism is firing a stream of Bible verses at prospective converts.

"To still others, anything one does as a Christian is evangelism.

"To some, evangelism is changing people so that the world will believe.

"To others, evangelism is changing the world so that people will believe."

This sidelight was offered by Harold S. Martin of York, Pa., at a consultation of the Evangelism Team of the General Board and the committee of the Brethren Revival Fellowship. The objective of the two-day meeting was to share basic perspectives on evangelism and to explore possibilities for joint action.

Convened in Harrisburg, Pa., the consultants found that theological differences indeed exist, particularly in how the scriptures are to be understood. But in looking at the challenges and the goals in evangelism, a deeper level of communication prevailed.

Statements: Two papers defining the topic were presented, one by Merle Crouse of the World Ministries staff and one by Mr. Martin. Mr. Crouse in his statement described evangelism as "the responsibility of the church to make the gospel known."

"Effective evangelism comes not from carefully worded creeds and arguments, nor from beautiful architecture, nor from Bible school and/or seminary degrees, nor from high-sounding academic language or even biblical-sounding language," Mr. Crouse said. "Rather, effective evangelism comes from the spontaneous joy and love of the people of faith living out their experience with Christ in the light and guidance of God's written word, verbally expressed by those who believe so that others might experience conviction and faith for themselves."

BRF Chairman Martin also outlined first what he saw evangelism as not being. It is not, he said, community service, nor political action, nor "the mere testimony of a good, consistent life," nor "a special activity for special people at special times."

"Evangelism is the specific, articulate presentation of the person and the claims of Jesus Christ," Mr. Martin said. "The evangelist makes much of Christ's death upon the cross for the sake of the people. Evangelism is communicating 'Christ and him crucified.' "

Consensus: Granting the validity of differing understandings, the consultants then probed areas of agreement on which to build a platform for cooperation. The crossing points, they noted, were in such fundamental convictions as

- witnessing for Christ is central.
- the scriptures are basic to Christian faith.
- an evangelism thrust is needed in the Brotherhood.

In outlining a series of common pursuits, the consultants talked of such efforts as the inclusion in Brotherhood evangelism materials of some resources that reflect the BRF stance; support of Operation Good News, a program of simultaneous distribution of scriptures by churches; planning of an evangelism conference; backing of Key '73, an ecumenical evangelism thrust; introduction of an Annual Conference resolution calling for a major evangelism emphasis; curricular resources on evangelism for use in the church school; special ministries and related training in evangelism; "Mission 35," a proposal for contacts beamed toward the 35 percent of the churches of the Brotherhood having fewer than 100 members; and a team of evangelists on tour in the Brotherhood.

Already, through the ongoing efforts of the General Board, a corps of evangelism counselors is available to work with districts or congregations in most sections of the Brotherhood.

Also the members of the Evangelism Team, like the officers of the Brethren Revival Fellowship, are engaged in extensive efforts in training and inspiration for evangelism in local and area settings.

Besides Mr. Martin and Mr. Crouse, other participants included Linford J. Rotenberger, Quakertown, Pa.; W. Hartman Rice, Columbia City, Ind.; James F. Myer, Lititz, Pa.; Kenneth M. Hershey, Conemaugh, Pa.; Howard J. Kreider, Milford, Ind.; and Olen B. Landes, Harrisonburg, Va. — all of the BRF committee; and Stanley G. Keller, Matthew M. Meyer, and Clyde E. Weaver, all of the Parish Ministries staff, Elgin, Ill.

Priority: In examining the imperatives before the Church of the Brethren, Mr. Landes summed up the concern which preceded and issued out of the parley.

"The challenge of the times," said Mr. Landes, "demands our utmost efforts and the minimizing of our differences so as to concentrate our efforts on the tasks."

PEACE STUDIES

Is the crux reconciliation or social change?

"For the past 22 years Manchester College has sought to focus interdisciplinary study on the problems of war and peace, social disorder and conflict resolution." Thus begins an experimental study compiled by Allen C. Deeter, associate dean of Manchester College and director of Manchester's Peace Studies Institute and Program in Conflict Resolution. The study, based on a survey of 125 former Peace Studies students in the program, attempts not only to evaluate 22 years of Peace Studies but to suggest directions for the future.

Since its beginning in 1948 Peace Studies has been an interdisciplinary program, meaning that a student majoring in Peace Studies must accumulate credit hours in several disciplines (communications, history and political science, sociology, psychology, philosophy) in addition to such specific courses as analysis of war and peace, peace issues, and international relations. The assumption is that no one discipline by itself can offer as many insights into conflict and reconciliation as an integration of several disciplines.

One woman's family: From the outset, in 1948, until 1959 the integration came virtually from one person, the late Gladdys Muir, a professor of history and student of international affairs who was revered by her students as not only a good teacher but as something of a saint. Dr. Muir not only taught most of the courses required for majoring in Peace Studies, but often hosted the students in her home for tea where they rethought international problems and where, until her death in 1967, she edited an extensive newsletter for her Peace Studies "family." "Peace Studies during those early years," one faculty member noted, "was the length and shadow of Gladdys Muir."

With Dr. Muir's premature retirement in 1959 to care for her ailing mother, the program went into hibernation for several years. Courses were not offered with regularity, in part because there was no one able or willing to teach them, and in part because of a general feeling among those connected with the program that Peace Studies would have to be updated. The previous curriculum, based almost entirely on philosophical, religious, and historical theory, did not seem to speak to the problems society was confronting in the early 1960s. Dr. Paul Keller, director of the humanities and former Peace Studies teacher, commented, "For many people the question was no longer how do people accommodate themselves in order to reduce violence and bring about reconciliation, but rather how can we achieve radical social change and social justice."

In 1965 following a self-study, the curriculum was changed to place more of an emphasis on social science and communications approaches to conflict resolution. The courses with largely historical, philosophical, and religious orientation were dropped. But despite the changes, for the next three years Peace Studies remained something of an old aunt living in the attic; some courses required for Peace Studies majors were not offered, the director of the program resigned twice, and only one or two students were graduating each year with a Peace Studies major.

While there was a consensus that Peace Studies should not revolve around only one faculty member, the program was suffering because it did not have a primary commitment from any of the faculty connected with the program.

Revamped approach: During the 1967-68 school year, Dr. Deeter was appointed director of the Peace Studies Institute and Program in Conflict Resolution. The following year he was on sabbatical leave at Harvard in part to retool for his new assignment. Dr. Robert Johansen, assistant professor of history and political science, himself a former Peace Studies student, was engaged with the understanding that he would teach a healthy load of the Peace Studies courses. By the fall of 1969, for the first time in almost 10 years, Peace Studies had the staff and personal commitment to begin a vigorous program.

Under the leadership of Dr. Deeter, Peace Studies initiated a film series that has continued for the last two years and developed the Peace Studies Institute, a seminar-type structure that allows for the exploration of a given topic in depth. Resource people are brought in for several days and their lectures are available to the entire campus community. Last fall the Institute's subject was "War and Marxism in the Modern World: Various Perspectives." The speakers included ex-Premier Ference Nagy, Hungarian head of state in 1946-47; Professor Dick Levins, American Communist: and Lama Chime Yongdong, spiritual and political leader of eastern Tibet until the Chinese takeover. Each of the men spoke in several Peace Studies and history classes and in more informal gatherings. This spring the Institute brought together representatives from other university peace study programs to share and work for development of common concerns.

How relevant? The student response to the recent innovations is not only mixed but somewhat complicated. Dr. Deeter says there are more students involved in Peace Studies right now than at any other time since the early days of Dr. Muir. He points to the fact that there are 43 students currently enrolled for Religions and War course, the largest enrollment ever for a Peace Studies course. But a number of students, especially those with a history of peace concerns, disagree as to the student involvement and the relevancy of Peace Studies in general.

Dave Miller, a senior history and social science major, reflected their feelings when he said, "Given the Vietnam War and the political events of the last five years, students should be flocking to a relevant Peace Studies program. But despite the fact that Manchester has a strong student community that is interested in peace, Peace Studies is still graduating only a couple of majors a year and involving only a handful of the radical students who have already made strong personal commitments to peace."

Other students are critical because there is no significant internship program that offers a firsthand experience in peacemaking.

Allen Deeter, director: "Part of our goal is helping people understand and hopefully fit into society and various systems within society that try to work for peace"

When Dr. Deeter was asked what the future of Peace Studies was, if it could not significantly involve the more radical students, he replied, "The future of the program is to get whatever students we can. I think Peace Studies has as a partial goal helping people understand and hopefully fit into society and various systems within society that try to work for peace. A large number of our students who are vitally concerned about peace are simply so antiestablishment they aren't interested in a program that helps prepare them for fitting into the establishment."

Dr. Johansen, political science and Peace Studies professor, has a different perspective. He believes Peace Studies suffers if it overlaps with what traditional disciplines have already done. He commented, "We need to develop experiences where the students are put into conflict situations — conflicts that are confronting our own society today. You could study hunger for fifty years but I doubt if you could ever really understand it unless you faced it yourself."

Stan Rodabaugh, Peace Studies major: "The program needs faculty who give it priority commitment"

Dr. Paul Keller agrees that involvement has to be built into any program and that "Peace Studies should be exploring ways and means that would not be explored elsewhere." But he also cautions, "I don't think as an educational institution it's our job to prepare cadres of dedicated change agents."

Second rate? Besides the question of whether Peace Studies should become an activist program, there is some question as to whether it should remain interdisciplinary. Critics claim that because the faculty who teach the Peace Studies courses have primary allegiances to their own disciplines, Peace Studies becomes a second-rate concern. Hence, as one faculty member acknowledged, Peace Studies courses are taught when obligations to other disciplines (history, communica-

Robert Johansen, professor: "We need to develop experiences where students are put into the conflict situations that face us today" tions, philosophy) do not prevent it. As a result there are some courses required for majoring in Peace Studies that are not being offered, forcing a major to develop an independent study to receive credit for a course that should be available.

Stan Rodabaugh, the only senior to graduate with a Peace Studies major this year, came to Manchester following Brethren Volunteer Service specifically because of the Peace Studies program. Stan believes that the nature of Peace Studies calls for more experimentation than other disciplines because "peacemaking is not just a matter of learning facts — man obviously doesn't know all there is to know about resolving conflicts. Peace Studies has to be a vanguard type of program where students and faculty are encouraged to develop programs that confront conflict and risk controversy."

When asked how Peace Studies could become that kind of effort he replied, "The program needs both administrative personnel and faculty who are committed to it as a priority. The opportunity for experience and involvement must be built into it." Stan also would like to see a course that deals directly with radical social change. He said that such a course "could examine how change comes about in society and which techniques are effective and which are not."

Committee planning: The future of Manchester's Peace Studies lies to a great extent within the Peace Studies Committee, a blue ribbon panel whose task is to set goals and directions for the program. Its members include the heads of the humanities and social science divisions and of the history department, the dean of the college, two professors from different disciplines who have taught Peace Studies courses, a science professor, three students, and Dr. Deeter, who as executive secretary of the committee calls the meetings and sets the agenda.

Because of the numerous responsibilities that these persons carry beyond Peace Studies, the committee rarely meets with all of its members present despite the fact many of them feel Peace Studies is in a "crisis situation." While the members would agree that the basic goal of the program is to educate people to become peacemakers, they have sincere and different opinions on how that should be done.

Some members, including Dr. Deeter, feel that Peace Studies has always been in a "crisis" situation in the sense that there have always been faculty who have disagreed as to its directions but in the past the disagreement has not been out in the open. Therefore, the present situation is healthy in that differences are being honestly dealt with and from the confrontation will come a vigorous program.

Other faculty and students, while sharing Dr. Deeter's dreams for the Peace Studies program, are more pessimistic about its present state. Whatever the disagreements, any changes in the Peace Studies program will have to come from this committee, for as President A. Blair Helman noted, "The Peace Studies Committee, not the administration, must bring forth proposals."

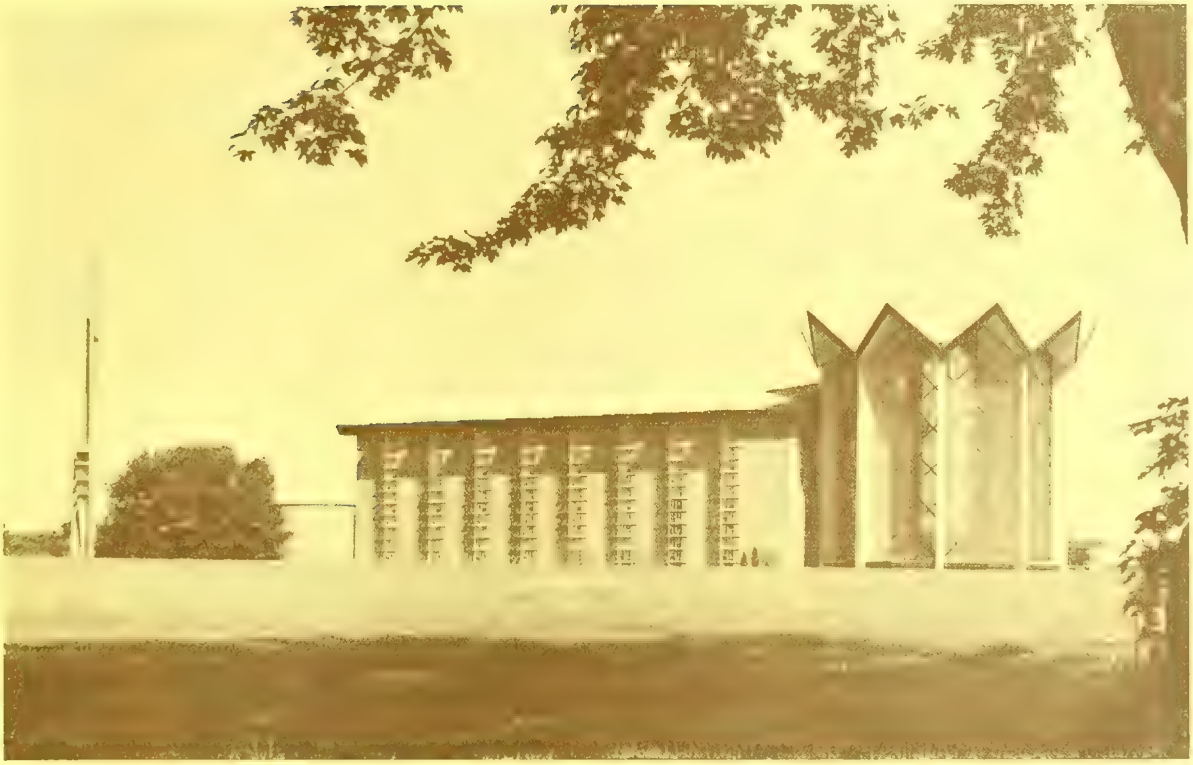
Mutual excitement: In the last 22 years 33 students have graduated from Manchester with a degree in Peace Studies. At one time it was President Helman's dream that Manchester's Peace Studies could be to world peace what the Harvard Business School is to business, and that the program might develop men like Andrew Cordier, a Manchester graduate who was a former top official in the United Nations. While that has not happened, it has graduated people like Dennis Metzger, a Brethren volunteer working in agricultural development in Vietnam, and numerous other men and women who have committed their lives to peace through teaching, volunteer organizations, the ministry, and everyday living.

It once was Manchester's dream that Peace Studies might become to world peace what Harvard's business school is to business

In the study compiled by Dr. Deeter, many of the Peace Studies students who had studied under Gladdys Muir could not separate their feelings toward their college experience as a whole and toward Dr. Muir and Peace Studies. There is another feeling reflected as frequently, not only in the student reports but in Dr. Muir's old newsletters as well: It is an overwhelming sense by both students and Dr. Muir that they were taking part in something that was not only worthwhile but exciting. And in sharing about one another's accomplishments as students grew to become teachers, volunteers, and world travelers, they seemed to be sustaining one another.

The future: It would be a mistake to remake Manchester's Peace Studies program a la Gladdys Muir as much as it would to have the college prepare its students for the world of 1950. But many of the so-called radical students who are calling for changes in the Peace Studies program now may be of the same breed as those who were concerned about civil rights in the early 1960s or who wrote back to Dr. Muir from some other part of the world in the 1950s. The future of Manchester's Peace Studies program and education in general is in providing the faculty, programs, and total experiences that will enlist the ablest and most concerned students and not only the ones who happen to find their way there. — TERRY PETTIT

Youth assembly point:
Chapel of the Resurrection



Hoosier campus to host youth in August

"Valparaiso University is not just another liberal arts college in the Christian tradition," states the flier handed to visitors to this Lutheran school. "It is a university which is ready to cross new frontiers and extend the boundaries of human knowledge under the light of the Divine Word and the imperatives of the church."

The aim set forth for Valparaiso University may be applied to the Brethren event which the Indiana campus is to host August 9-13: The fifth National Youth Conference. For the five-day rally a ceiling of 1,900 young persons and 250 advisers has been set.

Located 45 miles southeast of Chicago along U.S. 30 at the edge of Valparaiso, the university offers a self-contained campus which conference planners feel will contribute much to the program possibilities. The switch from an earlier announced site, the University of Michigan, was made after difficulties were reached in negotiations on services and fees.

Program: Under the theme "Courage to Be . . . Brethren?" the conference will explore the option of being Brethren and, in the larger sphere, Christian. It will examine further the relevance of Brethren heritage to today's world.

In program patterns, the focus will be on "input, interaction, and inspiration." A worship service followed by a speaker lifting up in successive days the themes of peace, service, community, and the simple life will comprise the morning sessions. Parallels will be drawn between the historic peace position of the church and the peace movement today; between the old concept of the simple life and today's accent on ecology. The afternoons will offer workshops on various concerns of youth, such concerns as race, morality, peace, and the Bible. The evening sessions will be primarily celebrative and inspirational.

Eligibility: Invited to the conference are youth who in the fall of 1971 will be in the eleventh or twelfth grades of high school, freshman and sophomores in college, or of the 16 through 19 age bracket. Adults who are youth counselors or advisers are also invited.

Due to the accommodations of Valparaiso University, a limit of 1,900 youth and 250 advisers will be followed. District quotas are to be established as a guide to assure equal opportunity for wide geographical representation.

The conference fee of $50 is to be paid in advance at the time of registration. The fee covers room, board, insurance, and registration, but not travel. Each participant will bear his own travel expense as an additional cost.

Registration only on official forms, or on photocopies of official forms, will be accepted. The forms are to be mailed to churches by April 15; they may be returned postmarked not prior to April 15. The deadline for registration is June 15.

Invitation: "We encourage Brethren youth to plan now to be a part of this unique Christian gathering," commented Tom Tawney, youth volunteer and spokesman for the steering committee. "The lives of some ten thousand youth have been strengthened and challenged by National Youth Conference in the past. NYC '71 will be an exciting and inspirational event. Don't miss it!"

IN BRIEF

People you know

Four new pastors are serving churches in the Southeastern District: **Dick Peterson,** elected by the Jackson Park congregation at Jonesboro, Tenn.; **Earl Zigler,** at the Johnson City, Tenn., church; **Ray Wine,** Hawthorne congregation near Johnson City, Tenn.; and **Robert Hill,** Mount Carmel, N.C., congregation.

Western Pennsylvanians at the Monroeville Church of the Brethren honored one of the founders of their congregation, **Virgil C. Holsinger,** on the occasion of his sixtieth year in the ministry. The Valencia, Pa., resident and longtime moderator of the Pittsburgh church is a former pastor and educator in the Pennsylvania public schools.

Two Church of the Brethren pastors are carrying local interchurch responsibilities: **John W. Glick,** Meyersdale, Pa., is president of his area's ministerial association; and **William Kidwell,** Nappanee, Ind., is newly-elected president of the Elkhart County Council of Churches.

At Seattle, Wash., **G. Hurst Paul,** pastor at Lakewood Church of the Brethren in that city, has resigned and anticipates an active retirement with preaching appointments and community service projects.

Also in the Pacific Northwest, **H. Andrew Murray,** pastor at Peace Church of the Brethren, Portland, Oregon, will leave that congregation next August for a post as minister to students at Juniata College, Huntingdon, Pa.

A Manchester College professor, **T. Quentin Evans,** head of the department of sociology, has been named to the board of directors of the Indiana Academy of the Social Sciences.

Congregational collage

"A Time of Challenge," a fifteen-minute radio program, is being aired in the Los Angles area by the **First Church of the Brethren,** Long Beach, Calif. James Flora, pastor of First church, describes the program as a Christian challenge for living in today's world.

California earthquake

In response to needs created by the Southern **California earthquake,** the Church of the Brethren took immediate steps to (1) donate $5,000 from the Emergency Disaster Fund, (2) supply clothing from the Modesto Service Center, (3) use Brethren Service trucks in a food pick-up, (4) provide a four-man team of volunteers, and (5) provide other forms of material assistance. A more detailed report of the response will appear in the April 1 issue of Messenger.

In Washington, D.C., the **Washington City congregation** plans to open a fellowship house for young adults. Brethren House at year's end will be the home of BVSers serving in the area. The house itself was a gift from an estate.

West Marva District nurture commission hosted an **open house** for college students to share common concerns. Students voiced feelings about the lack of communication and trust between college administrations and students and about efforts of local churches in ministering to students. The open house grew out of an Annual Conference paper on campus unrest which was assigned for study by the district to its nurture commission.

Young adults at the **Agape Church of the Brethren,** Fort Wayne, Ind., and of the **Cedar Creek congregation** near Garrett, Ind., have initiated a coffeehouse venture at the Agape church. Called The Web, the coffeehouse will include youth from the Auburn, Cedar Lake, and Pleasant Chapel churches.

A concert of Purvis, Purcell, Bach, and others highlighted dedication ceremonies of a fifteen-rank pipe organ at the **South Waterloo, Iowa, Church of the Brethren** in February. Well-known Waterloo organist and director of music at a local high school, Paul Peters, played the varied program.

The campus scene

A new graduate program in religious studies, the only one in the country to focus entirely on American culture, has been announced by the Pennsylvania State University. A two-edged thrust — professional and academic — will distinguish the **experimental program,** according to Luther H. Harshbarger, professor and head of the department of religious studies at the university. As an established major at Penn State, the program will neither assume a doctrinal position nor attempt to convert the student to a particular religious point of view. Rather, it will study man as a religious being. Additional information may be obtained from Luther H. Harshbarger, Head, Department of Religious Studies, The Pennsylvania State University, N431 Burrowes Building, University Park, Pa. 16802.

McPherson College will join other colleges and universities to participate in the S. S. Seawise University, a floating campus sponsored by Chapman College, Orange, Calif. The shipboard facilities will accommodate five terms annually.

Morley J. Mays, president of Elizabethtown College, will host a **tour of Europe** this summer, sponsored by alumni of the college. The twenty-two-day junket will depart July 22 and include stops in major cities of Switzerland, Italy, Austria, and Germany. Space is available for forty-five persons, and detailed information may be secured from the college's office of alumni relations, Elizabethtown, Pa. 17022.

For Pennsylvania men

Men's fellowship members in all districts of Pennsylvania will explore the theme "Hope for the Church" at the annual **Pennsylvania Men's Retreat** March 20-21, to be held at the Holiday Motor Hotel West, Pennsylvania Turnpike and U.S. Highway 15. Resource persons include Warren F. Groff and Paul M. Robinson of the Bethany Theological Seminary staff and Bethany students John J. Cassel and Glenn J. Frazier.

There is only one season of the year
that has the power to loose vagrant impulses,
unhinge the reason,
send one babbling through an empty woods
or down an unmarked road.

That season is

Spring! Spring! Spring!

text by JOE VAN DYKE
Photographs by GRANT HEILMAN

Summer, fall, winter: These are seasons to civilize a man and set him to making a living along with a snatch of loafing and a modicum of play, all as if he is something that will die someday soon and be beyond goals, be through with the senses, be finished with eating and drinking and loving and sleeping and so must improve each shining moment and never, never throw away a single precious hour. Three of the four quarters of the year we invest in reasonable, logical work with just a little play.

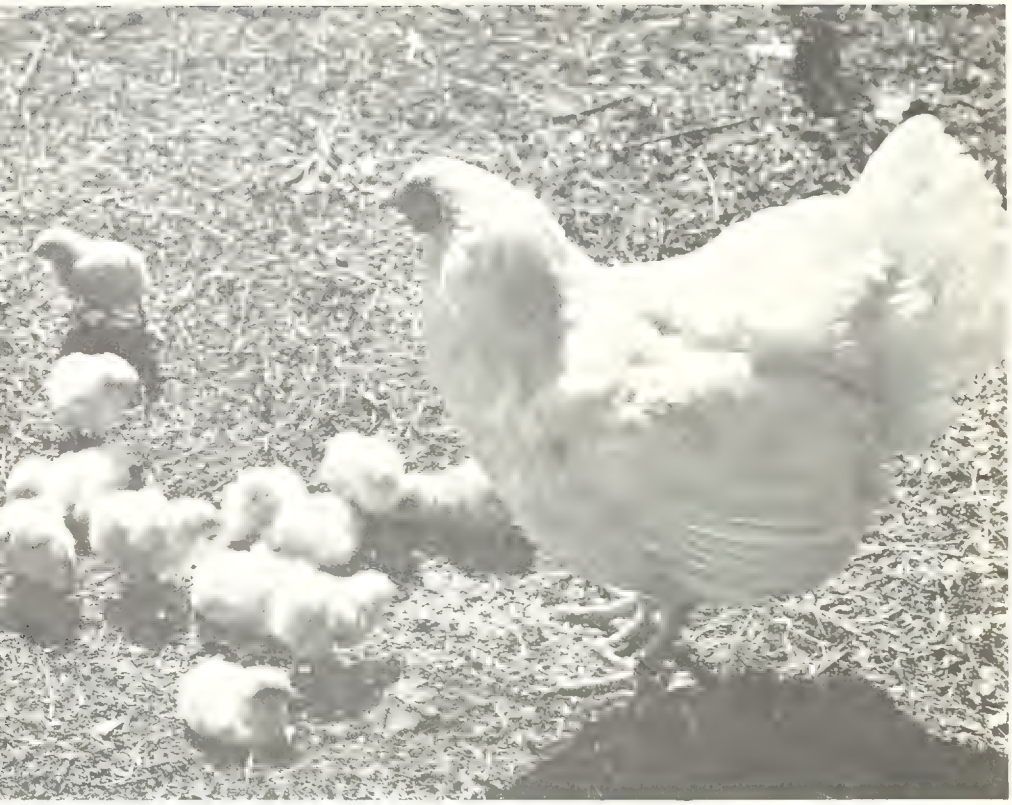
But that other season that precedes the others — it upsets the most sensible of plans, it denies the notion of mortality, it exalts the wildest of ideas, it absolutely vetoes all that is expected and conventional and safe. Spring makes everyone feel like a child again, a child who knows he is alive and that little else matters at the moment but enjoying being alive. Yes, living itself is enough; when confronted with a genuine spring day — one with a tree or two in blossom and a sky and a few birds aloft and the blessed freedom to exist along with them — it is almost too much to bear without shouting or babbling nonsense.

Spring lets something loose in us that in other seasons has grown staid and fixed. Something melts a little in the coldest of hearts when the winter-weary earth swings back to face the sun directly. Something stirs in the secret places of our beings when we catch the first smell of growing things on the wind. Speechless though we may be, not one of us but realizes he is being born again.

The whole season has come and gone few times for me without my seeing and touching and smelling a single wild spring flower where it should be found and left: in a woods where new leaves are just uncurling and where the smell of old decaying leaves seems to be a necessary accompaniment to the resurrection of all the growing things underfoot. Flowers and spring are almost synonymous; they belong on the same breath. Nowadays violets grow thick in many town and city backyards and alleys, and in my town there are a few clumps of bloodroot and wild ginger and Dutchman's breeches (and even trillium and columbine and Jack-in-the-pulpit) that some spring lover, probably now dead, lifted from the wild and replanted with care; I visit several of these each spring, skulking down the alleys and trespassing on other people's treasures.

Many years ago there was a clump of trees sheltering some yellow lady slippers, one of the rarest of Michigan's wild flowers. They were right beside the sidewalk and I made special trips just to see them. Then progress uprooted the flowers and the birches together. Now there is only a lawn and some civilized shrubbery, but every spring I remember what they were like. Only last year a house next to a church was smashed to pieces and the whole lot was blacktopped for Sunday parking. Perhaps I am the only person who knew that a nest of wild flowers was sacrificed for

Photograph on page 9, Apple blossoms; this page l to r, top to bottom, lady's slipper; honeybee; exposed bedrock near French Creek Mine, Pennsylvania; great white trillium; May apple; bloodroot



Top, White Rock hen and chicks; lima bean sprout

the cars — flowers that will not see the sky next spring.

I am part of one of the last lucky generations of kids who grew up on a farm. Ours had a creek. My sister and I used to think that the flats along the creek banks belonged to us exclusively. They were rich with black dirt and carpeted each spring with spring beauties and blue and yellow violets and all the others. Floods of adder's tongues, the dogtooth violet, with their blotched leaves were mixed with windflowers and hepaticas and waves of pink and white spring beauties, their rows of tiny flowers trembling in the slightest breeze. We always picked some of each even though we knew that they would be wilted and limp by the time we reached the house. And in those days we knew where to find the glossy-leaved trailing arbutus whose fragrance is unmatched by any other flower that grows outdoors or behind glass.

But the coming of spring means more than a return of the flowers. Spring is deep blue skies again and sudden showers of rain. Spring is grass of a greenness and a liveliness it will never have again until a new spring comes. It is orchard trees that are low-lying clouds of white and pink; even the farmers' woods have flowering things: wild plum, wild cherry, thornapple, choke cherry. And it is pussy willows, too, and birds everywhere, and the chorus of frogs from the swamps.

There is a cleanness and freshness about the whole world after the first all-night rain in April that is almost unbelievable. The first crocus that pushed up through the snow and started the whole thing has been joined by a thousand growing things, all hurrying up to get their share of sun and rain. Spring is the season of loveliness, of delicate odors and fresh colors and almost forgotten sounds, and the person whose heart fails to leap up at the sight of the first rainbow arching over this very good earth must be ready for his grave.

It is like a first love, too wonderful and sweet to last long, and too near and dear to talk about much. I fell in love with it myself when I was very young, and every year I fall head over heels again.

When spring comes all the things of earth are new and young all over again. And man, too, needs to crawl out of his winter cocoon, blink a little in the sunlight, and spread his wings. He must never forget that spring is not just a season of the natural year; it is a season of his own heart.

Let us chant in unison a litany to our obsession for stockpiling:

MORE! MORE! MORE!

by T. WAYNE RIEMAN

Learning to count is a marvelous experience in human growth and value judgment. What pride there is in a child as he puts up four fingers to indicate his age. One such youngster added: "And I can count, too! 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, 14, 19, 21, 13!" Counting is a first step toward accountability; there is no manhood without it.

Our age is preoccupied with counting. Statistics are part of our lifestyle: runs batted in, passes attempted and completed, goals per game, church attendance, money received each Sunday, miles per gallon, miles per hour, horsepower under the hood. And we have all kinds of devices to do the counting: a watch on every wrist, odometers, speedometers, thermometers, barometers, tachometers, light meters, bank accounts, income tax forms, computers, ticker tapes.

Despite our knowledge of numbers, our refined skill in counting, and our sophisticated accounting, we encounter problems. The larger problem is not counting, but in determining how much is enough! Counting is a technical matter; deciding on proper quantities requires another level of evaluation — a kind of judgment that involves one's whole value system. It's at this point that we blunder.

We are obsessed with bigness! Larger salaries, bigger homes, expanding businesses, piling up our plenty, pulling down barns and building bigger ones, larger towns, more industries, a larger GNP — these are part of the quantitative ethos which besets us. These are our success images. Psychologist Karen Horney says: "The dominant neurosis of our day is the desire to have everything." Our chief activity seems to be acquisition: getting, piling up, consuming. *More is always better!*

How much is enough? How must is necessary for the good life? Is the abundance of things a blessing or a curse? How much makes for well-being? How much makes for ill-being?

How much space do we need? How many acres in our farms? How many rooms in our houses? A two-car or a three-car garage? How large a deep freeze? Many a war has been fought over living space. How much territory? How many states? The space race continues. Whose space is it? What will we do with it?

How much money is enough? How large shall these be: salaries; hourly wages; budgets for church, college, or nation; savings for the future; insurance; stocks and bonds folio; taxes; allowance for children? The ever-present tendency to live beyond our means symbolizes our "more is always better" complex.

How many things are enough? What quantities of these are needed for the good life: cars, farm machinery, appliances, kitchen gadgetry, shop tools, toys, recreational equipment, clothes, books? When do they begin to clutter, to get in the way, to enslave us rather than set us free? Shall we continue to spend $400 to $1000 on chrome, carpet, automatic gadgetry, and other luxury items on our automobiles?

How much power is enough? How much power shall these have: parents, children, teachers, policemen, unions, corporations, government, presidents, managers, trustees? How many soldiers, tanks, missiles, planes, defoliating chemicals, H-bombs, and general armaments are enough for the

Defense Department? How much napalm, nerve gas, and anticrop biological material? How much horsepower does the family car need? Many a Dunker gets drunk with power as a flip of the toe presses 300 horses under the hood into action!

How much activity is enough? How many meetings shall we attend? To how many agencies, clubs, committees, and organizations shall we belong? How much going and coming? Hustle-bustle? Is the "man-on-the-go" the good man? Is the "go-go" life the good life? Why do some call life a "rat-race"? Our feverish ways suggest tendencies to live beyond our means — emotionally and psychologically.

How much time is enough? How much time does one need to do what needs to be done? To do what God wants one to do? Work, play, worship, prayer, serving others, physical activity, reading, hiking, reflection, eating, sleeping, family life, being alone, being with others, music, art — how much time do we need for these for the good life?

How much is enough? This question raises a host of problems, and they are tremendously complex. We make all sorts of blunders, too. In our preoccupation with numbers, measurement, quantification, and bigness, we assume that *more is always better!* Whatever it is, *more is better than less!* More bombs, students, information, planes, ICBMs, freeways, books, clothes, publications, personnel, goods, services! more! MORE! MORE!

Henry Steele Commager asserts that Americans generally assume that national well-being is judged in terms of business growth: "What was wanted was *more* of everything: *more* land under cultivation; *more* cattle on the High Plains; *more* production of iron, steel, oil, and gas; *more* domestic and foreign trade; *more* money in banks and *more* investments in stocks and bonds; *more* airplane travel; *more* automobiles on the roads; *more* highways; *more* telephones; *more* televisions. . . . Big business is good and bigger business is better (*Saturday Review,* July 4, 1970, pp. 11-12, italics added).

Here is the dominant success image of our era. What I want to say is No! To be a Christian often means swimming against the stream, in the name of the one who said that "life does not consist in the abundance of things." And what more shall we say than "No" to the prevailing ethos that greedily shouts at us: more, MORE, MORE?

Three little stories seem appropriate. They are truth in parable, wisdom encapsulated, and all addressed to the fetish of bigness.

I. Some of us are fools

The land of a rich man was very productive. He was puzzled as to what he would do with his harvest. How would he store it? Then he made a decision. He would tear down his barns and build bigger ones to store his abundance. As he thought of this, he said to himself, "You're on Easy Street; eat, drink, and be merry." But God had other ways of assessing the situation: "Fool! Tonight you will die. Then whose will these things be?"

And so it is for him who lays up treasures for himself and is not rich toward God.

From Jesus' vantage point, some of us are fools! We have a hangup on security and materialism. We've mistaken the nature of the good life.

II. Some of us are possessed by our possessions

The world has a way of getting possession of men! Frank Norris wrote a novel entitled *The Octopus* which shows this graphically. It's a powerful story of the struggle between the wheat growers of Southern California and the Pacific and Southwestern Railroad. Money, land, and power are at stake. Wheat is the gold that makes or breaks all. The railroad is represented by a Mr. Behrman. He becomes nearly all-powerful: setting the rates which make or break the wheat growers, buying land along the railroad right of way, winning the legal battles with a packed court which railroad money has bought. Behrman and the railroad become an octopus which strangles the growers.

The story ends unforgettably! Behrman has gone to the dock to examine his new mechanized elevators from which grain is pouring through a two-foot chute into the hold of the ship. From the heights of the elevator wheat comes rushing with tremendous power and speed. His hand feels the sting of the grain as it pours into the hold. Suddenly the speed of flow increases. He looks in admiration at this automatic marvel. Stepping to one side as he looks upward, he trips over a coil of rope and falls headlong into the hold onto a great, conical, moving pile of wheat. He is not hurt, and sliding down the cone of wheat, he moves to the edge of the hold feeling for the ladder. Around he goes. Dust, darkness, a growing, shifting, ever larger pile. Hard to keep his feet on top. Searches for the ladder. None! Pants up the heap. Pelted by terrific impact of millions of pounding grains. Shouts for help, but can hardly hear his own

How much is enough? Is more always better?

voice. Move or be covered. Sees his end! Exhausted! Shouting, stumbling, perspiring, bulging blood vessels, moves more slowly. Grain over his feet, up to his knees, over his hips, filling pockets, encircling his stomach, chest, neck, head, a last waving hand. Covered, gone!

He had made wheat his end! He was possessed — finally — by his possessions. So it is with many of us. The world has a way of getting possession of men.

Karl Barth, world-famous German theologian, in an exchange of letters with an East German pastor regarding the difficulties of the ministry and of being a Christian under the Communists, concluded by saying: "The American way is just as great a threat as far as the soul is concerned." He referred to our fat affluence, our worship of technocracy, our trust in material things, and our forgetfulness of the underprivileged at home and around the world. A Presbyterian seminary professor touched on a related point: "Christians have as much to fear from capitalism as they do from communism."

III. Many succeed — but fail by succeeding

Tolstoy's famous story, "How Much Land Does a Man Need?" gives another answer to the questions we have posed.

Ivan, a peasant in old Russia, was thinking: "What I need is more land. If I had more land, I wouldn't be afraid of anything." At first he bought forty acres; he prospered, then felt cramped, thinking again: "If I only had a bit more." He learned of a 125-acre tract, bought it, worked hard, prospered, was content for awhile, but slowly he succumbed to an unquenchable thirst for more land.

He was about to close a deal to buy 1,300 acres when he learned from a trader of a fabulous opportunity to secure 13,000 acres for the price of 1,300 acres. In the land of the Bashkirs one could get land for almost nothing. He sold all he had and, with his wagon train, made a seven-day journey to this land. The Bashkirs were herdsmen living in tents, not tillers of the soil. Women prepared the food; men sang and played and tended the flocks — a simple people.

Ivan gave presents to all; he was prepared to make a good impression. Land was available; he wanted to buy it cheaply. After some days he said he wanted to buy land. They laughed: "What will you do with it?" "Till it," he said, "sell crops, get rich." The chieftain said: "How strange; but you can buy all you need for 1,000 rubles a day, all the land you can walk around in one day." Ivan was delighted!

He started at sunrise the next day. The Bashkirs assembled to see him off. Prepared with bread and water and a shovel in hand to mark off his plot, he started briskly. Walking steadily, he went in one direction for half of the forenoon, then he turned left and walked until noon when he turned left again and walked until midafternoon. Frequently he made detours to include some lush meadows or a rich slope here or there, feverishly stimulated by his good luck. As he made the last turn, he saw that he had overreached himself and quickened his pace. Seeing the sun nearing the horizon, with miles to go, he started to run. He couldn't make it; the sun was about to set, but as he ascended the hill where the Bashkirs had assembled, he saw that from the hilltop the sun had not yet set. "There's time enough," he said and pressed himself frantically.

The chief greeted him: "Now you have all the land you want." But Ivan never heard these words. Staggering to the finish mark, he fell — lifeless! In awed silence the Bashkirs stood around him. In pity and wisdom they clicked their tongues. Then one picked up a spade and dug a hole — six feet by two feet. It was all the land Ivan needed.

How much is enough? It's a perplexing question! Some of us make fools of ourselves; some, like Behrman, are possessed by their possessions; some succeed, as Ivan did, and thereby fail.

Space, money, things, power, activity, time — all are gifts from God — to be used for his glory and our neighbor's good. They are aids to the good life. If we have too few or too little, we are impoverished, deprived, starved, naked, ground down. Life is constricted by many scarcities. If we have too much, we are glutted, fat, enslaved, possessed, obsessed, rich in things and poor in soul.

Our age is a perverted one, and the church is engulfed in it. So many of us: think life consists in the abundance of things; have equated abundance of things with the abundant life; have made bigness and goodness synonymous; believe that more is better; have traded quantity for quality of life; seek security in possessions, believing that we are masters over our future, our lives, and the world; forget that history has a way of pulling down our Towers of Babel.

Of one thing we are sure! There's never enough love, goodness, mercy, tenderness, forgiveness, patience, reconciliation, faith, and commitment. Of these and these alone the Christian shouts: more! MORE! MORE!

If birds no longer sing, H

can we know it is spring?

You Can Help Someone in Trouble

A person in the midst of a serious crisis may not be able to use the strengths he has. There are ways in which Christian friends can assist him

by RALPH CLICK

The man sitting in the counseling office was frightened and upset. His world seemed to be falling apart. His financial affairs were in shambles. His wife had taken their children and left him. He had been steadily losing weight in recent months. And now his work no longer seemed to have any meaning or purpose.

The final blow had come when the family home had been sold, and his wife and children were soon to move to a distant part of the state. He was all alone. Feelings of despair and hopelessness seemed overwhelming. He could well understand the Hebrew poet who wrote, "My eye is wasted from grief, my soul and my body also" (Psalm 31:9, 10, 12). The words of the familiar spiritual conveyed the depth of his anxiety: "Sometimes I feel like a motherless child, / A long, long way from home."

Now he was seriously considering suicide. He had taken an overdose of pills several years previously and felt much the same again. He had mixed feelings about taking his life. On the one hand, it looked like an easy release from his pain and distress; but another side of him wanted to hang on to life in spite of the hurt.

This man — we shall call him Mr. D — was in the midst of a crisis. What had led him to such a desperate state? Of even greater concern, how does one help another who is so overwhelmed with life's problems?

We might well understand the whole idea of mental health more clearly if we visualize it as being much like a yardstick. At one end of this yardstick is perfect mental health; at the other end, complete mental illness.

Most of us have our own place on this broad scale. On good days when we feel happy and seem to have most of our life under control, we are at the upper end of our own scale. On bad days when everything goes wrong — the boss chews us out, our husband or wife is unhappy with us, and we feel gloomy and depressed — then we are at the lower end of our range. Most of the time we move back and forth within our own area, maintaining a balance that is uniquely ours. Whenever this balance gets disturbed, we do what we can to restore it.

Two kinds of crises can affect and upset this vital balance. There are, first, developmental crises, the normal ones that all of us go through as we move from one stage of our life to another. When a child at age one or two is first left with a stranger, as, for example, in the church nursery, it is an upsetting experience for both the parents and the child. When you finished elementary school and moved into junior high with all those different teachers, when one of your children leaves for college or the service or marriage — all of these changes which all of us expect and want can still be upsetting at times. We must adjust to them.

But there is another kind of crisis, the kind which is accidental: divorce, death, loss or change of job, serious illness, surgery. The experiences of Job are all illustrations. These kinds of crises usually last from one week to four or five weeks and can also bring considerable upset to the vital balance. Most of the crises which Mr. D felt came here: separation from his wife and family, financial indebtedness, his new status of living alone all cascaded upon him and proved to be more than he could handle by himself.

A crisis contains four phases. We will mention them briefly before looking at the implications. In the first phase, a person experiences a problem in his life that produces tension. For Mr. D this probably occurred when his wife asked for a temporary trial separation and he had to move out of the family home. Some sort of difficulty like this calls forth from us whatever coping devices we normally use to relieve tension. Dr. Karl Menninger lists a whole group of them that many of us use from time to time: laughing, crying, swearing, boasting, sleeping, talking it out, thinking it through, working it off, eating, drinking, daydreaming, playing games, getting angry. Each of us has his own.

Dr. Karl tells of driving with his family when the car ahead of them stopped suddenly. When he slammed on the brakes, their four-year-old daughter was thrown into the dash-board. This triggered a whole chain of events. Dr. Karl was at first relieved to discover no one was hurt, then angry at the other driver, then frustrated and insulted when the other driver refused to give his name and address and even implied Dr. Karl was following too close.

Then, as the family drove on, Dr. Karl began talking out his anger, recalling things he should have said to the other driver, imagining how he would report him to the police, boasting of his own driving skill that had narrowly avoided the accident. All of these normal coping devices which Dr. Karl used help us to relieve tension when we are suddenly faced with a problem. As a member of Weight Watchers, I have discovered that eating is one of my coping devices. If you don't know what yours are, then ask your wife or husband or children. They know, if you don't!

When these coping devices don't work, then the person experiences a failure to solve the problem and an increase in tension — phase two. At this point one may increase the coping devices, eating or drinking more, working harder, talking incessantly.

If these do not work and the problem remains, the tension increases and the person in crisis calls up the reserves. This is phase three. Mr. D did this. When his wife told him she wanted a permanent separation, he became so angry that he wanted to kill both her and himself. This frightened him so that he had himself hospitalized. Since that didn't seem to provide any lasting help, he sought emergency counseling at another agency, was dissatisfied with the efforts there, and finally came to us. Sometimes a person will try to redefine the problem, call on outside help, attempt new coping devices. Sometimes the person may not try to deal with the crisis and simply gives up. If none of his attempts to get help or to resolve the problem works, then the person will undergo major personality disintegration. This did not happen to Mr. D. He was able, with help, to resolve and work through the crisis.

Let me mention two observations that have real implications for you and for me and for the church. First, when a person is in the midst of a serious crisis, it has an effect on his entire personality. His defenses are down, and in this situation the person is ripe for considerable change. Consequently, when the crisis is resolved, the person will probably find himself either higher or lower on the mental health scale. If, for example, he was in the middle of the scale, and if during his crisis he does not get help to resolve it, then he comes out weaker and at a lower place. When he has another difficulty in the future, he will be less able to handle it because his confidence has been shaken by his failure.

In like manner, if he does receive help, faces the problem, figures out a way to resolve it, and works it through, then he is stronger; he is at a higher level on the mental health scale than before. He knows he can manage difficult problems; his confidence is increased, and when the next difficulty occurs, he will be better able to cope with it.

The second major thing we have learned is that the crucial factor is not the person's personality or character, but rather the kind of help he receives in his time of need.

Probably most of us have assumed that the way a person handles a major difficulty in his life depends upon the kind of person he has been. If he has strong character, has resolved difficulties before, is mature, then he will probably be able to handle it himself. If he is weak, immature, then he will probably not be able to manage it. But that is not the way it works!

When a person is in the midst of a serious crisis, he is not able to use the strengths that he has. What he knows is not even available to him to use.

It seems to me that these two insights — that the outcome of a crisis will have a lasting effect on the person, and that the outcome of the crisis is largely dependent upon the help he receives — these have implications for Christians and church members.

In one sense, helping one another is really nothing new at all. It has been around for centuries. Christ told those in the upper room that others would recognize them as his followers if they had love and concern for one another (John 13:35). Paul suggested that we would fulfill the law of Christ as we helped one another bear our burdens (Gal. 6:2).

Christians have been helping one another for a long time. This has been a Brethren emphasis, also. The motto of Christopher Sauer, was, "For the glory of God and my neighbor's good." The apocrypha correctly observes that "a faithful friend is the medicine of life." Furthermore, it has been my experience that Brethren have lived their faith as we have assisted one another through times of trouble. In times of sickness, death, misfortune, and trouble, we have sought to lend the helping hand to each other. Support, a listening ear, understanding, and more have been expressions of our belief.

That way of living and being is basic to the Christian faith. It is one of the ways in which Christ continues to live and work in our midst. It is what he did; it is what he set for us to do as well.

But you may ask yourself: How is it that one is to help another in deep trouble? I feel so helpless. What can I say? What can I do?

Here are several possibilities:

(A) Help a person confront his crisis — in manageable doses. First, you can help him face the difficulty, talk about it, discuss it, look at it: the pain, the fear, the worry. When I worked at the Suicide Prevention Center in Los Angeles, one of the first things we sought to do was directly to discuss the person's suicidal ideas. Generally the person's family and friends would talk about everything else under the sun. We would bring it out in the open, ask what kind of method he had thought about, whether a gun, drugs, cutting his wrists. Almost always it was a great relief to find someone who would discuss openly what he had been thinking and worrying about. I must confess, it was not easy to do this at first, but I soon discovered it was exceedingly helpful. Ralph Waldo Emerson was right when he wrote, "A friend is a person with whom I may be sincere."

Furthermore, one needs to help a person face his crisis in manageable amounts. We did this with Mr. D. We looked at his crisis, one piece at a time. When the difficulty can be taken apart and looked at, a little at a time, then the crisis begins to lose some of its awesome power and fearfulness.

(B) Help him to accept help. Often persons will avoid facing the crisis before them by denying they need help. It is easy to understand this. Most of us have difficulty accepting our weak, helpless side. To admit we need help is not easy, but it is one of the basic steps in facing a crisis, in dealing directly with the crisis, in not running away from it.

Perhaps the person needs to borrow some money or make an appointment with his doctor or talk to the minister or let a neighbor take care of the children or make an appointment with a professional counselor. Whatever the help that is needed, the person's willingness to accept that help is important in working through the difficulty.

(C) A third way in which we can be helpful is to assist the person in crisis with simple, everyday tasks. I can remember a wise old church history professor at seminary telling our class of fledgling ministers that when we went into a home where a death had occurred, one of the first things we might do to help would be to see that the family had a hot meal. Simple, ordinary, everyday tasks are a way by which we can be helpful. Seeing the dishes are washed, helping with the laundry, doing the extra work that the man at the office has to do, helping the friend with homework — all of these are most helpful.

When a person is in crisis, it simply takes all of his energy and strength to face and to deal with his difficulty. He does not have the spare vitality to use for the ordinary activities of life. To help with these in an unassuming, straightforward way is exceedingly helpful!

(D) A final way we can be helpful to the person in crisis is to remind him of God's love and concern for him. This is generally not the place to start to help him; but after we have helped in some of the other ways, he may likely be open to discussion of God's love and concern. By that time he has felt the strength of your care and assistance, he has experienced God's love through you, and he can begin to think of God more directly.

This is important! It can help to give us some perspective. We can begin to see our trouble in a larger context. In relationship to a life of many years, we can remember previous difficulties when we did receive God's care and love.

We do rest and abide in God's care. His everlasting arms are there to support and undergird us. Nothing is beyond or outside of God's love. It is eternal and everlasting, the love of God. It is a powerful source of strength and hope to each of us in time of need.

A Rumor of Innocence

by GARY ROWE

In the darkness is heard the sound of singing, growing louder as it continues. A leader "lines" the hymn for the singers, the people of the meetinghouse. That is, the leader speaks the hymn, one line at a time, and waits for the people to sing the line before he continues to the next line. In the darkness, the people place rough wooden benches in the center of the stage; the women arrange themselves along one set of rows upstage center, the men along another set of rows downstage center.

PEOPLE: *(Singing after leader speaks the lines)*
Thy footsteps, Lord, with joy we trace,
And mark the conquests of thy grace;
Complete the work thou hast begun,
And let thy will on earth be done.

O show thyself, the Prince of Peace,
Command the din of war to cease;
O bid contending nations rest,
And love pervade each human breast.

During the final lines the lights come up slowly on the standing congregation. At the conclusion of the hymn they sit on the benches. Elder Jacob Martin sits downstage center, to stage left, facing them from behind a small table. Elizabeth and Anna Zeigler, along with Rachel, occupy the first bench in the women's section. Behind them is Martha Wolfe, Elizabeth's older sister. Adam Zeigler sits alone in the front row of the men's section. Behind him are Thomas Zeigler, his son; William Schmidt; and Andrew Slaybaugh. The latter two men, middle-aged, reflect an unusual disparity in their faces — Andrew firm and resolute, William weary but gentle.

JACOB: The first item for consideration at this congregational meeting is a letter recently received from our brother, Phares Zeigler, son of Brother Adam Zeigler.

ANDREW SLAYBAUGH: *(Jumping up)* Considering the urgency of another matter for this meeting to decide, can —

JACOB: *(Firmly)* Brother Slaybaugh, we will consider —

ANDREW: *(Interrupting again)* But at this very moment we need to muster volunteers to join the parties who are fortifying the Gap.

WILLIAM SCHMIDT: *(Rising slowly as he speaks)* Since the rebels are not yet here . . . maybe we can agree that another concern we have tonight . . . *(looking at Thomas)* . . . demands the most urgent consideration.

JACOB: *(Resolutely)* We shall consider the matters brought before this meeting in a reasonable way. What we do tonight inside this room will not be mandated either by the panic to build walls or the coercion to bear arms.

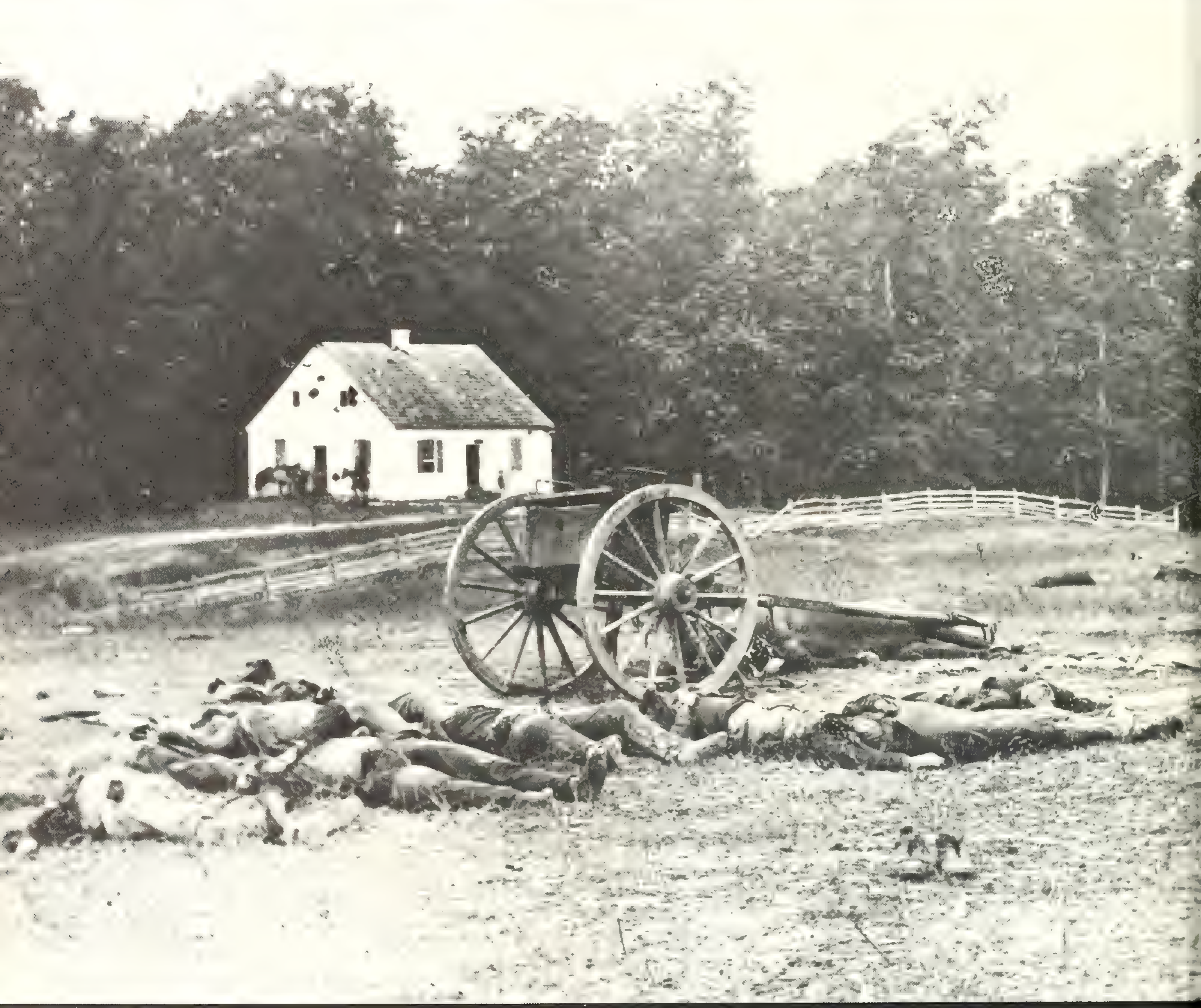
Regarding each other a moment, Andrew and William sit down.

JACOB: *(Continuing)* The letter to this congregation from Phares reads as follows: "As I am and have been engaged in the service of our country, now in the army of General Meade, and know fully that I am in violation of the rules of our church, I respectfully beg leave to offer my resignation as a member. Please receive my grateful thanks for the kindness shown to me in the past . . . Very truly yours." . . . signed Phares Zeigler. *(Pause)* Does anyone wish to express a reason why we should not accept this resignation?

Silence. Jacob looks at Adam.

Adam? . . . *(Pause)* . . . If there is no opposition —
ELIZABETH: *(Interrupting. Tearfully)* Adam! Don't let this happen.

EDITOR'S NOTE: As part of a year-long anniversary last year, the Martinsburg, Pennsylvania, church commissioned Gary Rowe, then a senior at Bethany Theological Seminary, to write a play for public presentation. Produced first at Martinsburg, then later at Bedford, Pennsylvania, the two-act drama reflects incidents that are part of the history of the Morrison Cove area of the state. The Civil War setting, however, is applicable to many other regions of the country; and the author's purpose was not primarily to emphasize local history but rather to offer "a meaningful understanding of the heritage of the past that informs the present." Readers will observe striking similarities between issues facing Brethren in the 1860s and issues confronting the church today. The following excerpt is drawn from the meetinghouse scene in Act II. Church groups interested in considering the play for production should contact the Parish Ministries Commission staff. (Copyright 1970 by Gary Rowe.)



A meetinghouse of the Manor congregation of the Church of the Brethren was the focal point of some of the most intense action of the Civil War during the battle of Antietam. It was the scene of repeated clashes between the armies and served as a clear landmark because its whitewashed brick stood in contrast to the dark woods. The above photo of Confederate dead after the battle is one of a series by Mathew Brady, famous Civil War photographer. The church was repaired and rededicated to a ministry of peace in 1864. In 1921 a storm destroyed the original building. It was reconstructed by the National Park Service in preparation for the centennial of the battle in 1962.

She tries to move toward Adam. Martha holds her back.

JACOB: Sister Zeigler, I pray that the men of this congregation have the wisdom to act according to God's will. Though I will not prevent you from speaking, it is your husband who must voice your family's opposition to this resignation if we are to refuse it.

Elizabeth and Martha sit down slowly. Adam stares at the floor.

Adam . . . I will ask you once again . . . your silence offers us neither consent nor opposition . . .

Adam continues to stare at the floor. Pause.

Very well. . . . As the scriptures command us to bear no arms against our fellowman, and as our brother Phares is clearly in violation of that divine mandate, we shall henceforth consider him no longer as a member among us. In this hour of sadness for our lost brother we pray that God's will be done. Amen.

Adam buries his face in his hands. Elizabeth sobs quietly as Anna tries to console her. After a moment, William rises slowly to his feet.

WILLIAM: It is, indeed, sad that we have lost one brother. I think it is clear that we may yet lose another this very night unless we take some action. This church must consider what it will do —

ANDREW: *(Rising quickly)* What it must do is help the other men in this valley to protect our property from invasion! The last reports indicate that the rebels are not more than a few miles from our doorstep.

WILLIAM: *(Angrily)* Reports, Brother Andrew, or the epidemic of speculation that drives us into a posture of fear and bad judgment?

JACOB: *(Rising)* Both of you must control your emotions! I think we can settle our differences of opinion in a more reasonable way.

ANDREW: *(Retaliating)* Reason! Do we want our neighbors to condemn us as cowards for refusing to join them in the protection of our own homes?

JACOB: There is a disturbing lack of faith among us. Whatever we decide to do, we shall behave like men of God, not like the apostle who later mourned his loss of faith in the hour of our Lord's trial.

They all sit down again.

Thomas, this hour is very crucial for you. Would you care to speak about your decision?

Thomas rises, moves toward the "front" of the meeting. He pauses next to his father, looks at him a moment, them goes and stands beside the table where Jacob is sitting.

THOMAS: The great house of this nation is torn apart into two hostile camps. I fear that tonight I will divide the house of my own father. For that, I pray forgiveness. I cannot stand with my brother. Nor can I accept the offer my father made to me today, the offer to pay the tax to exempt me from service in the army.

WILLIAM: *(Jumping up)* Then let us pay it!

THOMAS: Thank you, but I cannot permit that either.

JACOB: You are aware, Brother Thomas, that our brotherhood has recommended that each church help its members who are drafted to pay the tax?

THOMAS: I know that, too. But I want to stand before you now, not with you but in front of you, to bear witness to my own faith. I hope that some of you may find it in your hearts to stand with me.

ELIZABETH: Please, Thomas, please listen to us. . . .

She begins to sob again. Martha moves to comfort her. Thomas, immobilized for a moment, seems touched by this scene. Martha looks up at him.

MARTHA WOLFE: Please listen to what your mother told you! *(Gently)* Don't try to be a martyr. That's what Phares tried to do. He tried to be a martyr for the people of this town. . . . Well, your family doesn't need another martyr.

She sits down.

THOMAS: And what choice do I have? I can obey the commandments of my faith, or I can give in to the men who are searching for me. In both cases, others will look on and comfort themselves by calling me a martyr. *(Angrily)* I have no wish to please the sentiments of anyone! *(Subsiding)* I shall take my stand according to what, in good conscience, I know to be the will of God.

WILLIAM: But Sister Wolfe does have a point, Thomas. Wouldn't it be easier to pay the tax and avoid this danger?

RUMOR OF INNOCENCE / *continued*

Thomas: Yes. It would be easier. But would it be true to our faith?

Jacob: Our churches have declared that our members may pay the tax in order to avoid military service.

Thomas: But is that why our fathers came to this country? They came to get away from coercion. They came to a land where they could obey their conscience, without being punished by the state! Now . . . are we to bear arms in violation of our covenant as a people of God? The answer must be no. But are we also to pay taxes levied on us to avoid that service, taxes that burden us for holding fast to God's Word? Does the state have the right to punish us, in any way, for our faith? To tell us we can believe what we like as long as we pay for others to violate those beliefs?

Adam: *(His head still lowered)* Render unto Caesar that which is Caesar's, and unto God —

Thomas: *(Retorting)* Shall I give my life, my blood, to serve Caesar, or shall I lay it down for God?

(Pause)

This matter involves more for us than the simplicity of giving up a coin in our pocket!

REMEMBERING HOREB

by Edith Lovejoy Pierce

Egypt was always the alternative,
Although the Sea of Reeds would bar the way back,
There being no bridge across the marsh, now flooded,
Into whose quicksands horses and riders sank.
But for Moses reeds had always been life-giving,
Since that day when they hid his infant cradle
Till Pharaoh's daughter found it
And took him for her own son.
Years later, when in the desert night the wind
Wrestled with the cords and loosened the pegs of his tent,
Whipping the tent flap,
Moses would think back to the sturdy pyramidal grave,
Broad and secure, rooted in earth,
The ever-present, the ever-ready death house.
What provision had Yahweh made
For burial in the desert, in the midst of a wandering tribe?
Sometimes the peace and tree-shade,
The splashing water
Of the colored courtyard of his childhood
Tempted him backward.
Then he would recall
That the great death house was silent.
But the voice in the burning bush on the mountain spoke.
The voice called his name, said, "Moses. . . . "
And the voice in the flame said,
"I AM."

Prayer is confession

God makes us aware of where we are, where life is heading, and what we are doing to life.

In living prayer we acknowledge our responsibility for life's being offbeat. It's a kind of sickening realization how we personally are falling away from the divine promise and plan for life. How our manhood and womanhood are eroded away by forms of prodigality! So, there is a losing sight of what we are, who we are, and what we are meant to be.

Prayer is confession: the honest laying bare our lives to God in sorrow and penitence. It is the naming of specific sins: the cruel unkindness that hurts a child, husband, wife, friend, or neighbor; the word that crushes another heart; the attitude that pushes another into the gutter because he is a black, brown, yellow, red, or white man. Our time and lives are given to verbal assaults on other persons. We painfully confess this!

But we are involved also in mass guilt — our nation's destructive violence, bombings that level village after village in Southeast Asia, napalm that melts the flesh of children, chemicals that poison the soil and streams, anti-personnel shells, toxin-loaded bullets that kill whomever they strike. Confessional prayer is owning up to our part in obstructing God's order on earth — of being against the pattern of God's will for man in Christ. It is the humble, humiliating, painful admission of sin, of missing the goal of God's intention for us and our brothers. We bruise and break ourselves in disobedience. We continue to wound God and put him to shame before men.

We resist verbalizing our wrongness, our real and concrete evil before God in genuine confession. If only we would bravely do this, God could do new creative and redemptive work in and through us for our beleaguered world. — GLEN WEIMER

A biblical prayer

Be gracious to me, O God, in thy true love;
in the fullness of thy mercy blot out my misdeeds.

Wash away all my guilt
and cleanse me from my sin.
For well I know my misdeeds,
and my sins confront me all the day long.
Against thee, thee only, I have sinned
and done what displeases thee,
so that thou mayest be proved right in thy charge
and just in passing sentence.

Create a pure heart in me, O God,
and give me a new and steadfast spirit;
do not drive me from thy presence
or take thy holy spirit from me;
revive in me the joy of thy deliverance
and grant me a willing spirit to uphold me.

From Psalm 51:1-4, 10-12, *The New English Bible.* Other biblical prayers of confession appear in 2 Samuel 24:10-17, Exodus 32:31-32, and Psalm 32:3-7.

Contemporary prayers

Before I sleep, O God, I would review this day's doings in the light of Thine eternity. I remember with bitterness the duties I have shirked: I remember with sorrow the hard words I have spoken: I remember with shame the unworthy thoughts I have harboured; use these memories, O God, to save me, and then for ever blot them out. . . .

From *A Diary of Private Prayer,* by John Baillie. Copyright © 1949 by Charles Scribner's Sons and used by permission of the publisher.

We confess, O God, that we have often turned our back on life, despitefully used it, treated it with disdain, disregarded its warnings, and doubted its benedictions — as if thy blessings came in spite of it. Help us to walk the earth humbly, to open our hearts hospitably to all the happenings of time, to give our hands respect for all the common things of this material world, and to guide our souls to breathe their beauty and grace into whatsoever we make, or use, or share. Keep us close to the world thou hast made that we may not be far from heaven.

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One great hour of sharing.

The eyes of little children. Warm. Friendly. Expectant.

Think of the children you know. Those in your own home. Grandchildren. Nieces and nephews. Children in your congregation, your neighborhood.

Most of them are well cared for. Well fed, clothed, housed. They have expert medical and dental care; modern schools and good teachers.

Think of children in other lands who are malnourished, deprived, illiterate. And think of their parents. Their needs are many. Their resources few.

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How Can Injustic

VIOLENCE: REFLECTIONS FROM A CHRISTIAN PERSPECTIVE, by Jacques Ellul. Seabury, 1969. 179 pages, $4.95

THE POLITICS OF THE GOSPEL, by Jean-Marie Paupert. Holt, Rinehart, and Winston, 1969. 174 pages, $4.95

CIVIL DISOBEDIENCE AND THE CHRISTIAN, by Daniel B. Stevick. Seabury, 1969. 211 pages, $6.95

WORDS OF REVOLUTION, by Tom Skinner. Zondervan, 1970. 171 pages, $3.95

LETTERS OF A CO IN PRISON, by Timothy W. L. Zimmer. Judson Press, 1969. 126 pages, $2.50 paper

THE LIBERATED ZONE: A GUIDE TO CHRISTIAN RESISTANCE, by John Pairman Brown. John Knox Press, 1969. 203 pages, $4.95

THE COMMON STRAND relating these books is a passionate concern about how injustice in our world can be resisted. The authors range from a French Roman Catholic through a black American evangelist to an agnostic student draft resister in prison.

The only truly indispensable book in the lot is *Violence: Reflections From a Christian Perspective,* by the French thinker Jacques Ellul. From a rather unpromising French Reformed tradition Ellul rediscovers the gospel and comes to a total rejection of violence for Christians. His turning to the biblical revelation structures his critique of traditional and contemporary theologies of violence.

More than half the book refutes current theologies of violent revolution. Ellul points out that in every epoch Christians who went along with violent movements did it because they shared the dominant ideology of their society. Present theological and ecumenical absorption with violent revolution is simply the latest example of this.

As part of a Christian realism which sees things as they are, Ellul formulates the laws of violence:

"The first law of violence is continuity. Once you start using violence, you cannot get away from it.

"The second law of violence is reciprocity. It is stated in Jesus' famous word, '*All* who take the sword will perish by the sword.'

Be Resisted?

"The third law of violence is sameness." All violence — whether war, economic exploitation, revolutionary assassination, propaganda, or police brutality — are of one piece, and helpful differentiations are not possible.

"The fourth law is that violence begets violence — *nothing else.*

"The fifth law of violence is this: The man who uses violence always tries to justify both it and himself."

The dialectical brilliance of the final chapter, "The Fight of Faith," is extraordinary. In the world as it is, apart from Christianity, violence is the form that human relations normally and necessarily take. But precisely for that reason Christians must reject violence because in Christ they are set free to struggle against any such "necessity."

In *The Politics of the Gospel,* Jean-Marie Paupert offers an extensive analysis of political dimensions in the teaching of Jesus and seeks to relate these to current world dilemmas. The way he underscores the radicality of Jesus' teaching on poverty, riches, and money's domination of human relationships made me quite uneasy. A most intriguing part of the book is the perspective Paupert gives on the right and the left — for example, the right hand is held in special favor and esteem as the left is not. "To be part of the right is to regard oneself and the existing 'order' as just, or sufficiently just"; it is to take one's place among the favored, the well-fed, the chosen. The left is the opposite of all this. On the left are those out of favor, the disreputable, the poor, the exploited, the damned. But it was precisely such people on the left with whom Jesus took his place; and his followers must do the same.

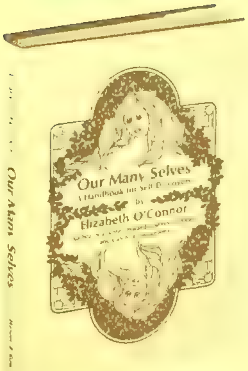
Stevick's *Civil Disobedience and the Christian* seems to be the first thoroughgoing study of this issue from a Christian perspective. The book is comprehensive, well ordered, well reasoned. It proceeds through definition of the issue, New Testament exegesis, and a survey of allusions to dissent in the history of Christian thought to a theological basis for disobedience and practical guidelines for civil disobedience. In the concluding chapter, "Revolution and Obedience," Stevick makes the point that revolutionaries who are trying to bring down the "system" are hardly practicing civil disobedience, because civil disobedience in the stricter sense involves a basic loyalty to the established political structure (which for America Stevick seems most definitely to have) while working to eliminate injustices within that structure.

Words of Revolution were originally delivered by black evangelist Tom Skinner as messages at rallies in the Chicago Coliseum. This is a simple, direct, intense book which I highly recommend for passing around among troubled Brethren in our congregations; for in it a conservative evangelistic message about Jesus Christ is fused with stinging radical rejection of the status quo (not with Billy Graham's "Honor America" pieties). Those into whom Christ comes to live his life become revolutionaries struggling against injustice. Skinner, speaking of the period when he was a ghetto gang leader, says in his swinging style that he wanted "a Christ who can get that landlord off my back. A Christ who can drive brutal policemen out of my neighborhood. A Christ who can deal with racketeering and drug addiction. A Christ who can deal with rats." It was such a Christ who laid hold of him. Because the book is so authentically evangelistic it could be an eye-opener for many Brethren.

Letters of a CO From Prison trace a young man's search for the meaning of human existence during the time when his college studies were interrupted by two years in a federal prison for draft resistance. Astonishingly little attention is given to prison life itself. But Tim Zimmer's intellectual maturity and penetration in grappling with ideas make the book worth reading.

There is a certain breathtaking audacity in the way John Pairman Brown in

Continued on page 30



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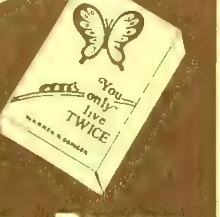

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Rethinking John 13

A Ritual—or a Way of Life?

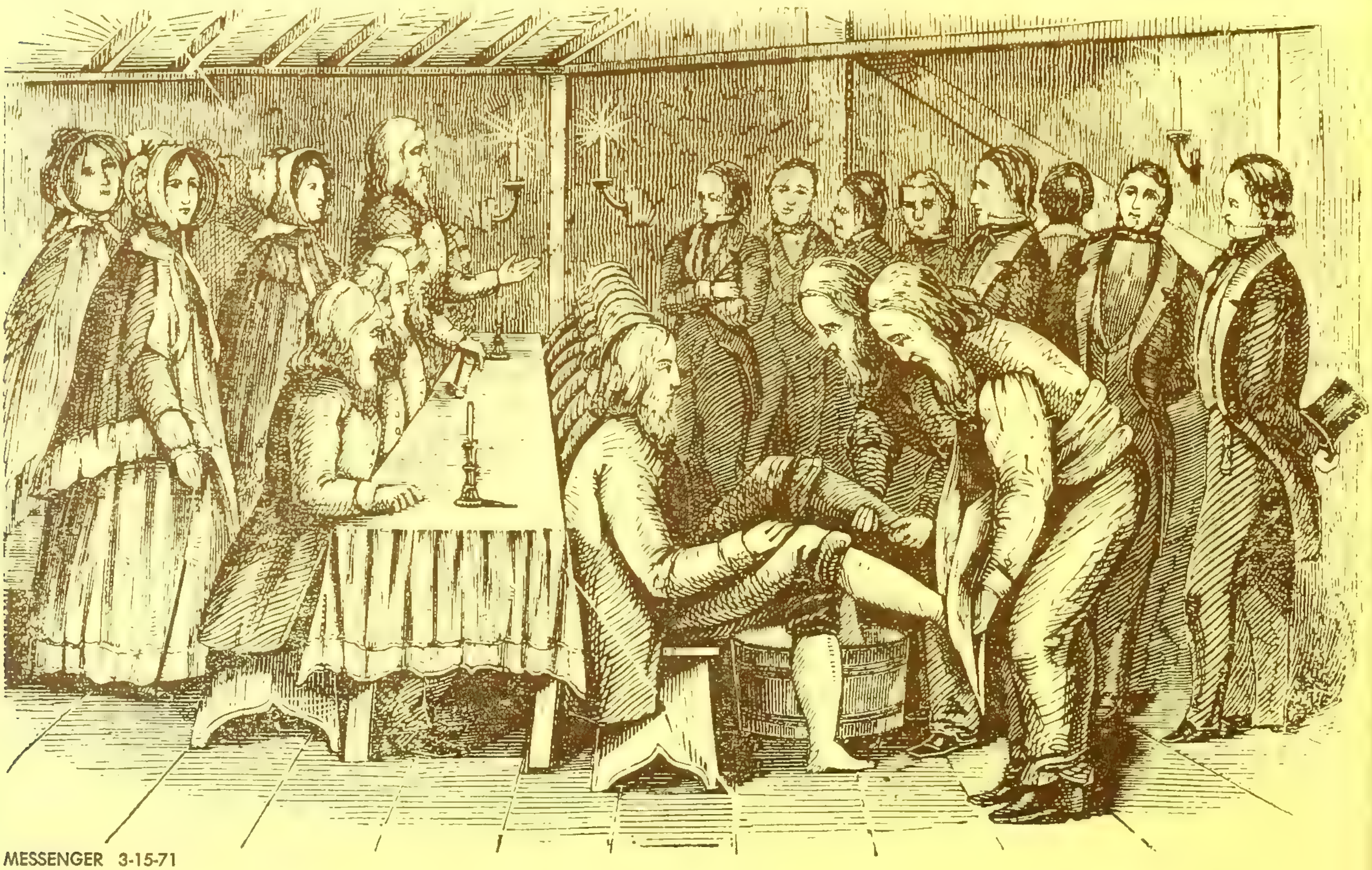
by IRA H. FRANTZ

For the past several decades Brethren have made a real effort to approach all questions with open minds, unfettered by the traditions of the fathers. This has led to a greatly awakened conscience in our human relationships — war, poverty, and racial injustice. It has also led to a rethinking of some teachings and practices hitherto in the category of the not-to-be-questioned, including baptism, the eldership, and separation from the world. I wonder whether the time may have come that we can take an objective look at our ritual based on John 13:14.

Jesus had been looking forward to his last evening with his disciples and undoubtedly planning for it. "With desire I have desired to eat this Passover with you before I suffer." What his plans included we do not know. Maybe they included washing the feet of the disciples, maybe not. Some things happened we are sure were not a part of his "desire."

But he did plan for a solemn, quiet, blessed evening together. When they asked him where they should prepare the Passover feast, they found that he had already made arrangements for it, "a large upper room, furnished." How much Jesus helped with the preparations we do not know. Having a desire to make it a perfect evening, surely he would give it some supervision.

One of the marks of a gracious host in that time was provision for his guests to wash their feet, just as today it is proper that guests who have come some distance be given opportunity to "freshen up a bit" before dinner. Jesus as a guest once said to his host in response to some criticism, "Simon, when I entered your house you gave me no water for my feet," the implication being that Simon had shown him somewhat less than the courtesy he would have shown to a guest whom he really respected and wished to honor. To furnish water for their feet was the proper, the polite, the gracious thing to do. Of course, the height of elegance, if one were rich, would be to provide a servant to wash their feet. But Jesus did not belong to this class nor have aspirations in this direction. We may be sure, however, that on a special occasion such as this he



would not overlook this mark of hospitality, for, in a sense, he was the host. At any rate, we know that water, a basin, and towels were there.

It is impossible, from the facts given us, to construct the complete story of the evening. But let us use our imaginations to reconstruct the story as it may possibly have taken place. As they come to the house, Jesus is walking ahead. He mounts the stairs, opens the door, and steps aside for them to enter. Peter is first. Peter is in a bad mood. Why cannot they all get it through their heads that Jesus has already made him the head of the church? But John insists that he, John, is the disciple whom Jesus loves, and Judas keeps reminding them of the confidence Jesus has in him. Every one of those fellows can find some reason why he should be first! It is exasperating! He sees the jar of water with the basin and towels properly placed near the door. "What? No servant yet — after three years of following him. Never mind, one day I will have plenty of servants!" He ignores the Master's hospitality and strides to the table. The rest follow his example. Then Jesus comes in. He notes their rejection of his careful plans, but washes his own feet, nevertheless, and joins them at the table, saddened still further by their failure to enter into the spirit of the occasion.

Some heated conversation is going on at one end of the table. Jesus knows only too well what it is. He asks, "What were you discussing among yourselves on the way?" There is no answer. It is a desperate situation. After tonight the whole responsibility for his program will rest on these men. And they are still completely engrossed with the age-old, disastrous ambition for prestige and personal leadership. They have utterly failed their course. The great lessons he has tried to teach them — "Except you become as little children," "he that would be great among you," "even the Son of Man came not to be ministered unto" — all this seems to have been lost on them. And this is fundamental. To miss this is to miss the very heart of his mission.

What can he do? It is his last chance. Their rejection of his plans for their comfort gives him his opportunity. He will be the servant they think they must have.

So he comes to Peter. "YOU — wash MY feet? Never!" His strategy is working. Peter sees the utter incongruity of having his feet washed by Jesus. We do not read of any more arguments about rank among the eleven.

The details I have supplied above are not given as facts. These facts are in record: (1) This was an important, sacred occasion to Jesus. (2) Facilities had been provided for washing their feet. (3) The disciples had marred the occasion by their quarreling.

When Jesus asked them, "Do you know what I have done to you?" the answer that he had washed their feet is too obvious to be what he had in mind. It makes his question impertinent.

He had just said to Peter, "What I am doing you do not know now," while, of course, Peter knew that Jesus was washing his feet. What, then, had Jesus done? The meaning of the command at the end of this passage will depend on the answer to this question. We have said through the years that he had instituted an ordinance to be perpetuated among us for all time, a ritual embodying a practice never before known among any people, that of washing one another's feet. But if

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RITUAL — OR WAY OF LIFE? / *continued*

he did perchance have in mind something vastly more essential, we are in danger of mocking him by seizing upon his too obvious command and thinking we obey it by making a ritual of it.

Let me illustrate: When I first left home to enroll in the academy of McPherson College, my father might well have said to me, "Now, Son, you know the sacrifice we are making to send you to college, with mortgage still on the farm. We want you to go. But remember what you are going for — to get an education. So do not neglect to burn the midnight oil." So I promise him. Now it so happened that when I went to McPherson they were still using coal-oil lamps in the dormitories; electric lights were installed in the students' rooms during that school year.

I remember my father's request, and every night I see to it that my lamp is burning at midnight. I am having a good time and not working very hard, but I am burning the midnight oil. Even after electricity is installed, I light my oil lamp at midnight every night. Do you see what a shameful mockery of my father's words this would be?

How can the Lord be any more interested in our washing one another's unsoiled feet than my father was in my burning oil at midnight? A hundred people come together for a love feast. Each one removes shoes and stockings and has his clean feet washed. Each washes the already clean feet of another. When it is done, not one slightest physical need of a single one of these hundred persons has been met. We have obeyed the command, and we have done it so piously. Can the solemnity of our observance make the ritual acceptable to him who disdained the ritual of his own people? Is it conceivable that he who had so little use for ritual would use this last momentous evening of his life to establish a ritual that would one day be meaningless?

What really had Jesus done in washing the feet of the twelve? He had shown them the right attitude to take toward one another in contrast to their each wanting to be first. He who was himself the Way, the Truth, and the Life had demonstrated for them the true way of life. Then he said, "If I . . . have washed your feet, you also ought to wash one another's feet." He has given us a way of life, and we have thought to obey his command by a little ritual in the church once or twice a year.

The ceremony of feet washing is easy. "In honor preferring one another" suggests an attitude that is not always easy. To wash the clean feet of a friend is not particularly distasteful. To go to a jail and try to help from an unfortunate home situation a child who is in trouble with the law is quite another matter.

I know that of late years we have looked upon the ritual as a dramatization of the service motive and that many people say they have found the observance a means of grace. But many others have not found it so. Still others continue to think of it as obedience to a command, and this is the way our fathers taught it for generations. There are those who say, "If we keep his commandments he's got to save us, for he has promised." A brother told me not long ago, "I feel a lot safer because I have been baptized by trine immersion and obey the other commandments." Does this sound like a passion for service?

If the ritual is mistaken for the real thing, then it falls far short of the profound significance of that evening in the upper room.

REVIEWS / *continued*

The Liberated Zone constructs a compact philosophy of world history into which biblical motifs, carefully demythologized and denatured, are inserted. I find his *tour de force* impressive but mostly unconvincing. There are, though, numerous insights to be gleaned from his analysis of current national and world situations (for example, his delineation of respectable establishment pacifism, devoid of counterestablishment resistance and actually a "novocaine to deaden our awareness of complicity"). — DALE AUKERMAN

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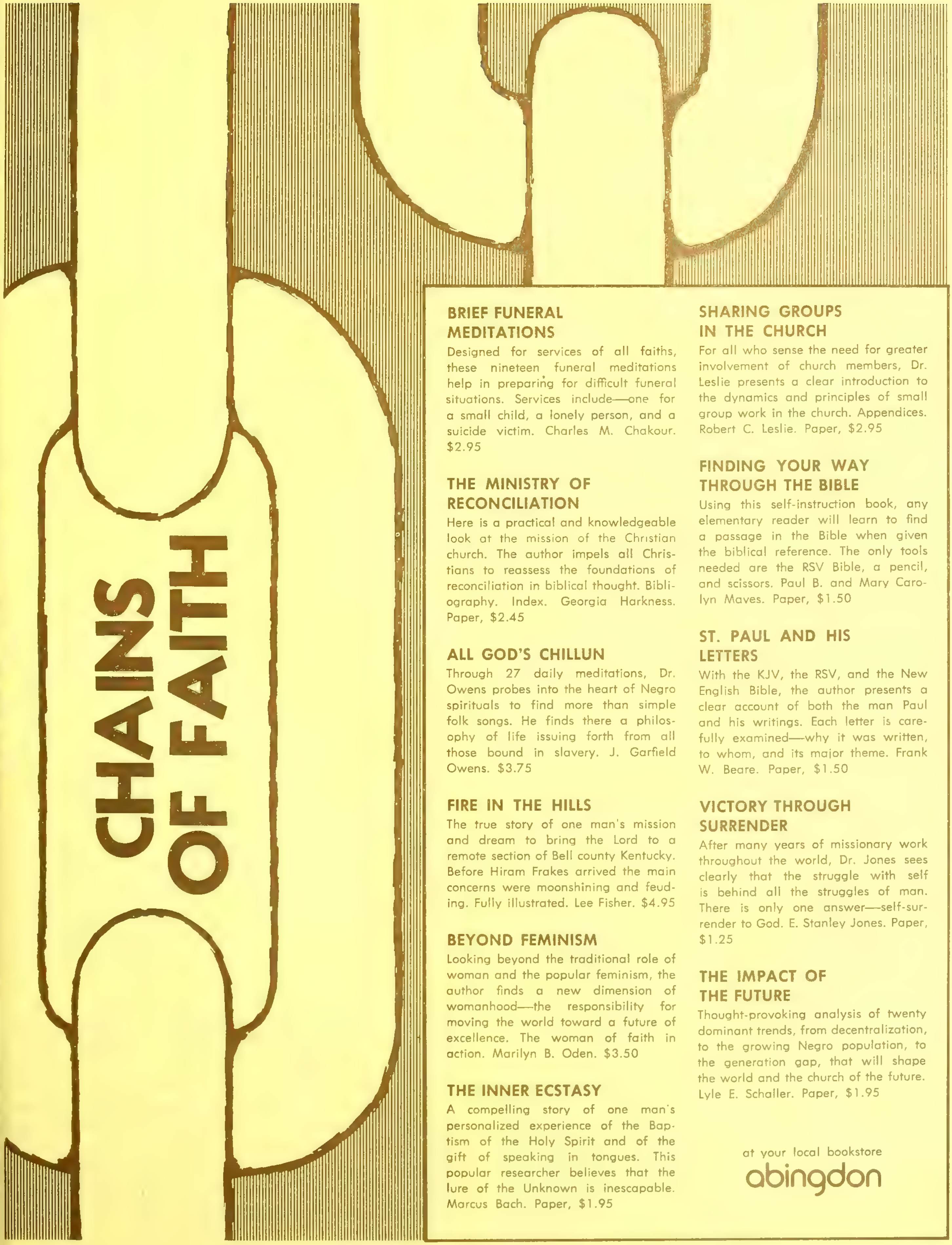

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After many years of missionary work throughout the world, Dr. Jones sees clearly that the struggle with self is behind all the struggles of man. There is only one answer—self-surrender to God. E. Stanley Jones. Paper, $1.25

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Thought-provoking analysis of twenty dominant trends, from decentralization, to the growing Negro population, to the generation gap, that will shape the world and the church of the future. Lyle E. Schaller. Paper, $1.95

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A Functional Approach to School Aid

The question of tax support for nonpublic and parochial schools is crucial right now, with many state legislatures in session. We have, curiously, tended to look the other way during the last fifteen years when many sectarian colleges and universities have sought all manner of government support to keep themselves going. But when the question comes down to the support of elementary and secondary schools, we find a full head of steam developing in most communities. Probably this is because the public school involves our children and seems to be the one local government enterprise over which the community wields some control. This, of course, is a delusion. Public education is dominated by the state. Nonpublic schools must face this delusion. Once their hand is in the public till, they must expect to go the way of the public school.

This really represents my major concern about the problem. It comes as little more than scant sympathy for those who are really hung up on the problems of finance. I cannot agree with the tactics of Protestants and Others United for Separation of Church and State. They are fearful of some colossal sell-out to the Roman Catholic Church which would lead to a return of the medieval church-state. The advance of secularization has taken us far beyond that. The real question is not what the use of public funds for nonpublic schools will do to the state. The question deals, really, with what it will do to the church.

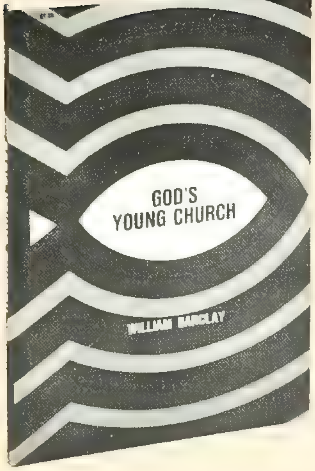
Roman Catholics have maintained a kind of fierce pride in their parochial school systems. They could really say that they were doing for their children and youth what their Protestant neighbors were not. Much of the motivation for activity and action on the parish level has centered around the school. There have been endless hours of work to build buildings, buy buses, and promote program. To be sure, one can ask, "But what does this have to do with religion?" Certainly Vatican II has brought new meanings into the church that supplant the old. Perhaps there is already an adequate restructuring of motivation in the life of the church and my concern is not valid. Would the availability of public funds bring immediate relief, yes, but a long term letdown in parish life? From my vantage point that is the problem.

Surely there is a way. The United Methodists issued a statement which encouraged a church-state relationship of "interaction with independence." This reveals little more than sectarian bias. Perhaps the Lutheran Church of America comes up with the better policy statement. This branch of Lutherans should be distinguished from the Missouri Synod Lutherans, who have staunchly maintained an impressive system of parochial schools. Their policy statement calls for the "institutional separation" of church and state but the opening of the way for "functional interaction" between the two.

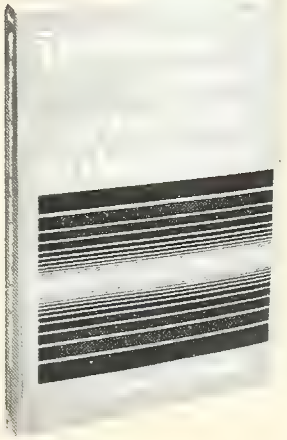
This I can buy. In fact, I feel it must be done. The experience of Catholics and Protestants giving managerial support to the poverty program is certainly a good example of a functional approach. This has happened in many communities. Even though vast amounts of money were at stake all could work together in functional harmony since their eye was focused on the problem that they were attacking rather than the money that was available. Indeed, a great deal of ecumenism has sprung up from this kind of program where the state really acts as the catalyst. Sort of shames us, doesn't it?

But, then, the abandonment of some of our sectarian goals in favor of helping the government sector to reach the needy and neglected may not be too far off from the church's basic intent. Jesus didn't say too much about nonpublic schools, but he had much to say about the dispossessed and the maimed of society. Perhaps they belong in the same bag. If they do, what are we waiting for? — Alvin F. Klotz

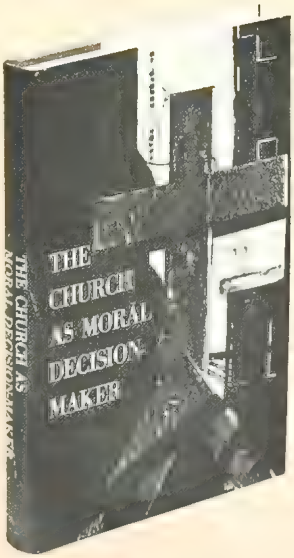
Barclay, Smart, Jones, and Gustafson speak on the church



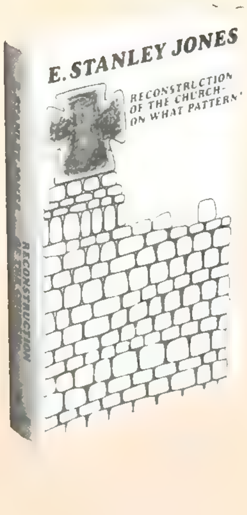
God's Young Church
by William Barclay
Drawing examples from the Early Church and outstanding men of New Testament times, this noted Bible expositor and teacher points out the role of the modern church ond what it means to be a Christian today. Dr. Barclay sees the church as learning, praying, reverent, sharing, worshiping, happy, grateful, likable — as a place where things happen and where barriers are broken down. Each chapter closes with questions for group discussion. **$1.85** paper



The Strange Silence of the Bible in the Church
by James D. Smart
In this provocative book, Dr. Smart investigates the reasons for the growing disuse of the Bible in the churches and points out ways to make the Scriptures meaningful for us today. What is most urgently needed, he says, is for preacher and people together to face honestly what is in the Scriptures — and tells how. Such openness to the problems of literature and history would, he believes, result in an openness for the revolutionary word of the test. **$2.95** paper



The Church as Moral Decision-Maker
by James M. Gustafson
Here is a penetrating examination of the ethical role of the church in contemporary society. A distinguishing mark of Gustafson's writing is the articulation and application of his theological perspective to a wide variety of social issues. This embodies a consistent effort to relate theological methods and language to the concrete problems confronting the church in the seventies. It is based upon a consistently applied argument about what the church ought to be doing to function as a moral decision-making agent in society. **$5.95**


E. STANLEY JONES
RECONSTRUCTION OF THE CHURCH—ON WHAT PATTERN?
RECONSTRUCTION OF THE CHURCH

The Reconstruction of the Church — On What Pattern?
by E. Stanley Jones
From the vantage point of long and perceptive evaluation of church problems, Dr. Jones addresses himself to the Christian Church urging it to renew itself with Christ as its center. From the church at Antioch, he derives a vital and relevant nine-point pattern by which today's Christian "can raise the percentage of Christ in the church." To bring about a unity of the many Christian groups as the crowning achievement of renewal, he proposes a federal union of churches. Such a union offers unlimited possibilities for Christian cooperation while retaining the greatest degree of individuality of member groups. **$4.95**

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in this messenger

Peace Studies: Is the Crux Reconciliation or Social Change? *After twenty-two years of offering a major in Peace Studies, Manchester College is taking a look at its program's strengths and weaknesses. Faculty and students speak of the directions they want the program to take.* **by Terry Pettit**

Spring! Spring! Spring! *"When spring comes all the things of earth are new and young all over again. And man, too, needs to draw out of his winter cocoon, blink a little in the sunlight, and spread his wings."* **text by Joe Van Dyke, spring photos by Grant Heilman**

More! More! More! *Man has an obsession for stockpiling things. But how much is enough? There's never enough love, goodness, mercy, faith, and commitment.* **by T. Wayne Rieman**

You Can Help Someone in Trouble. *Nothing is beyond or outside of God's love – even the experience of crisis that threatens to upset one's mental health. And there are practical ways of ministering to a person in crisis.* **by Ralph Click**

A Rumor of Innocence. *One short scene from a two-act historical drama reflects several similarities between issues facing Brethren in the 1860s and issues confronting the church today.* **by Gary Rowe**

A Ritual – Or a Way of Life? *In the process of rethinking John 13, the author concludes that "he has given us a way of life, and we have thought to obey his command by a little ritual in the church once or twice a year."* **by Ira H. Frantz**

also

Peace in Two 60-Second Pauses (page 2); a **report** on a meeting of the General Staff's Evangelism Task Team and leaders in the Brethren Revival Fellowship (page 3); **news** of a change of location and date for the National Youth Conference (page 7); an **ecological poster** appropriate for spring (page 16); **Remembering Horeb,** a poem by Edith Lovejoy Pierce (page 24); **Prayer Is Confession** (page 25); and **How Can Injustice Be Resisted?** a review article by Dale Aukerman (page 26)

coming soon

Participating in a "soul" communion, perhaps the first in the history of the Church of the Brethren, prompts Graydon Snyder to reflect on ecumenical and other aspects of the Lord's Supper. . . . Other features related to the Holy Week/Easter season include some thoughts on the meaning of Easter in which C. Wayne Zunkel says he is "Surprised by Joy," directions for making a new spring banner (with Easter overtones), and an up-to-date review of the explosive situation in Palestine that presently finds Jews and Arabs in conflict. James S. Best, reporter, following a recent visit to Jerusalem, asks, "When Will Her Warfare Be Over?"

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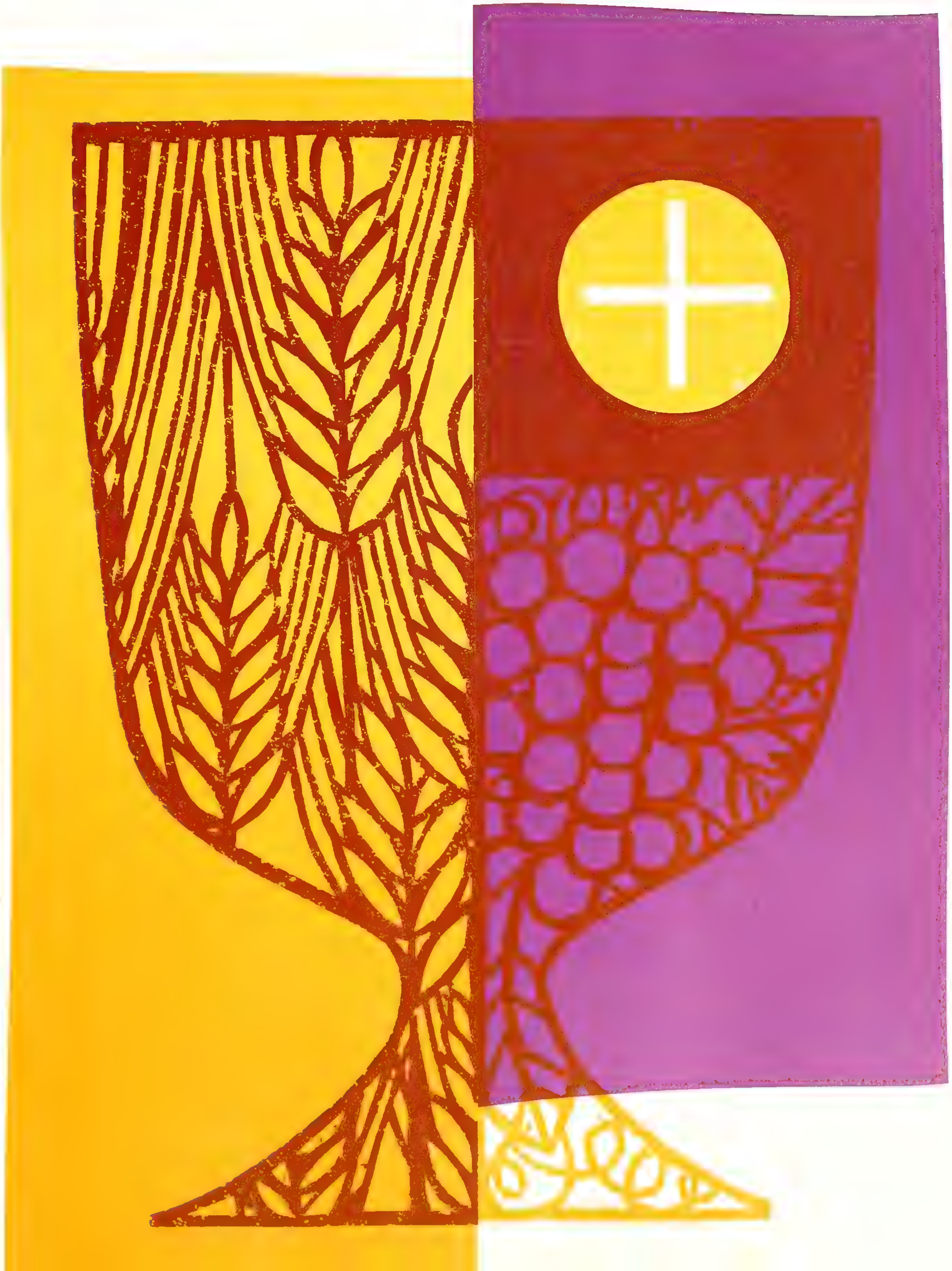

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Readers Write

INESTIMABLE WORTH

Somehow I missed the article by Charles Wampler and the reply by Harley J. Utter in the Feb. 15 issue.

I am not a Brethren, a pacifist, or a conscientious objector, but if the Brethren "do not think it right . . . to support conscientious objectors while they sit in prison," I can find some Air Force chaplains who do! If a man is conscientious in following what he believes to be the leadings of the Holy Spirit (however I disagree), I must support him or Christianity has no meaning. Without Christianity, democracy cannot really survive. Ultimately, it depends on the individual decisions of men who regard every other man of inestimable worth under God.

CLASON L. ROHRER, CHAPLAIN
McConnell Air Force Base, Kansas

CORRECT PERSPECTIVE

After reading Hazel Guyer's "Learn to Praise God in New Ways" (Jan. 1), I wish to raise some concerns regarding new forms of worship. . . . (1) What is worship? (2) Who is worshiping? (3) Who is being worshiped?

What is worship? My impression of the early church's worship is that the group called together was small, dedicated, and involved. From this example I have a few ideas of what worship is not. It is not a "spectator sport"; it is not a time when everyone "grooves" on the music; it is not a time when we chant someone's clever litany.

Mrs. Guyer suggested that we try to "understand" the medium being used by someone else, inferring that we, too, might find it worshipful. Let us be open to one another's choice of worship styles, but let us not confuse the appreciation of an art form with worshiping.

Who is worshiping? By the use of new forms of worship, it sometimes seems that we are trying to seduce nonbelievers, particularly youth who have no use for the church, into attending our "groovy" worship services. Isn't this the old "cart before the horse" routine — worship before conversion? Should not the worship service be an authentic outgrowth of the believing community's faith in Jesus Christ rather than an attempt to impress the nonbeliever?

Perhaps the most important question is: Who is being worshiped? We would all like to think the answer is "God." But just because we use his name here and there does not mean that *he* is being worshiped. We must question whether it is instead, the medium being worshiped — the dance, the music, the words. Mrs. Guyer praised the Saturday night service at Annual Conference, but I would question whether the applause at the conclusion of that service was in praise of the performance or in praise of God.

I am not opposed to all new forms of worship, nor do I challenge Mrs. Guyer's exuberance over these forms. It is my intent, rather, to urge that we keep these new forms in their correct perspective.

NANCY POLING
York, Pa.

ONE WAY OF POPULATION CONTROL

"Too Many People?" (Feb. 15) is a thought-provoking article. Most of the facts presented are not new to anyone who has been interested in this problem.

What is amazing to me is the seeming lack of concern about this problem. Most people seem to think it can't happen, or, even if it does, it won't happen soon, so why worry? But now is precisely the time to do something and not when it is too late.

The planning cannot be done by individuals or even by individual nations. It is a global problem and should be tackled by all nations. . . .

One important item that was not mentioned in the article is the fact that wars have been a limiting factor in population control. However undesirable wars are, they have played a major role in limiting population growth. Unfortunately, they usually eliminated the best young men a country produced.

Now the specter of atomic warfare inhibits some countries from engaging in all-out war, but how long this will last is anyone's guess; mine is that it won't be forever. Then this fearful kind of warfare will take its heavy toll. . . . If this happens, then there will be no fear of an overcrowded earth.

H. EARL WEEGLEY JR.
Lutherville, Md.

SWORDS INTO PLOWSHARES

In response to John W. Hunter's letter ("Agricultural Economics," Feb. 15):

We are operating under the Keynesian

theory of economics: basically creating money out of thin air and loaning it out at interest, therefore borrowing a way to prosperity. . . .

There is a better course of action. We know everything we have starts with raw materials from the land, the ocean, and the air. Sixty-five to seventy percent of these raw materials flow from our farms, and they are renewable each year when farmers plant a grain of wheat, corn, or soybeans. New wealth springs forth as though it were a miracle. (Try planting a penny or a dollar bill. Try eating one.) What we must do is price these raw materials in relationship with the rest of the economy, 100 percent of parity. It now stands at sixty-eight percent. With an honest price for these raw materials, enough income would be generated to buy back the production from our factories without tremendous debt expansion. . . . If we would do this, we could start forgetting about building F-111s and C5As, just to give some people jobs. This is what I call "beating swords into plowshares." . . .

LEON MALOTT

Brookville, Ohio

BASIC BUDGET GUIDE

After living eight years in an underdeveloped country, I've been impressed how a rural people can live within their means on limited budgets. A basic guide follows the old American adage: "Eat it up! Wear it out! Make it do! Do without!"

Mrs. Ruth Martin (Readers Write, Feb. 1) urges motivating folks to live within their means. I heartily concur. The question is how we can best go about this. I suggest that one thing needed is a basic, inexpensive, paperback guide to living within a limited income. This would be designed primarily for lower-income urban groups, be illustrated, and have an easy-to-read text. It could include buying tips and some baking recipes to stretch staple foods; urge clothing repair; advise on basic automobile maintanence; explain dangers of credit-card buying and credit programs.

Some sixty-odd years ago, our Brethren membership contributed to create the famed Inglenook Cookbook. How about someone — perhaps Mrs. Martin or the staff of MESSENGER — considering production of a

Continued on page 31

page one

■ In the gentle warmth of the northern spring we wandered about a community art fair last year. It was an ambitious project. Lining the sidewalks, filling the grassy quadrangle of the town's modern high school were bright oils, moody pastels, lavish acrylics, thick pottery. The wide, sunny cafeteria and an adjacent courtyard inside the building teemed with exhibitors and onlookers. Even in the basement the patterns and colors of macramé, stitchery — and, yes, banners — washed over us.

Banners? At an art fair?

This most ancient form of decoration — revived from medieval histories of drafty, damp castles — has come into its own as an art form. And in churches, in school classrooms — and for art fairs — people are creating banners: banners that celebrate, banners that affirm, banners that shout a colorful YES to life.

Like their predecessors, banners in 1971 draw on symbols, signs, phrases, and ideas contemporary to their makers. In 1500, for example, an astute banner maker might have paired such symbols as the lion and the crook or staff. In 1971 ancient symbols take on new meanings, and new ones emerge, called out by our culture.

The banner in the center section of this MESSENGER combines an old symbol — the sun — with some words from the rock musical *Hair,* to make concrete the Easter message of light breaking into darkness.

In fact, Easter messages that affirm "the light shines on in the dark, and the darkness has never mastered it" — the awesome answer of the resurrection — abound in this issue. *C. Wayne Zunkel,* for example, declares that Easter is an overture, a beginning. Wayne, a member of the General Board's Parish Ministries Commission, serves as pastor of the Elizabethtown, Pennsylvania, church. . . . *David Young,* pastor at Bush Creek in Maryland, punctuates Wayne's affirmation with his own exclamation marks of joy and praise, written when he was a student at Bethany Seminary.

Holy Week activities included the sharing of the first communion. *Graydon F. Snyder* reflects on a contemporary observance of the love feast from the perspective of one who signed, with eighteen other theologians, a statement on the Eucharist that demonstrated a consensus among members of many denominations.

Editor of *Fellowship* magazine and one of four Associated Church Press editors who received a writing grant for use in the Middle East, *James S. Best* focuses on troubled Jerusalem.

Other contributors to this Easter issue include *Stanley Burriss,* Garden Grove, California, whose poem frames the life and death of a man in celebrative terms . . . pastor of the Pomona, California, Church of the Brethren, *B. Wayne Crist* . . . and Whittier, California, poet *Ernestine Hoff Emrick.* — THE EDITORS

NEWS

BRETHREN RESPOND TO EARTHQUAKE

Church dispatches volunteers, emergency disaster funds to Southern California residents

Within a week after the "moderately severe" earthquake that has become the most expensive ever experienced by Southern California, nine Brethren were in the area providing services for residents of the 12-square-mile San Fernando area hardest hit by the temblor.

Deaths were mounting past a count of 60 in the first week after the Feb. 9 quake, 42 of them caused when a Veterans Administration Hospital collapsed. Traffic was disrupted and detoured when segments of freeways buckled.

Leland A. Nelson, pastor of Los Angeles' Ladera Church of the Brethren, reported that some 3,000 homes were severely damaged, totally destroyed, or in need of repair beyond the ability of the homeowner. Most homes escaped with minor damage, though some 85 were totally destroyed, he said. And of these, 60 were occupied by Mexican-Americans.

Churches escape: First reports indicated that no Brethren churches were damaged, though parishioners' homes and properties were. Of the four congregations in Los Angeles, the Panorama City church was closest to the epicenter of the 45-second temblor. Luckily, it came at 6:01 A.M., before commuters were on the freeways and office buildings and schools were occupied.

Sent first to Los Angeles were three Brethren Service volunteers who were diverted from other projects where they were serving. Working out of the San Fernando area disaster center are Janice K. Gilbert, 20, of Kokomo, Ind.; Ruth Ann Rowland, 19, Hagerstown, Md.; and Mary Kay Snider, 23, Bradford, Ohio.

From this office they are assisting families and individuals seeking what aid is available to them through federal and state governments, Red Cross, and other agencies.

Couple volunteers: An adult couple from Elgin, Ill., Revie and Bea Slaubaugh, volunteered their assistance to the World Ministries Commission in one Brethren response to the disaster. Mr. Slaubaugh is a former employee of the General Board.

Two men, both BVSers, assigned to the California recovery effort were William E. Hamilton, 20, Glendale, Calif., and Dale R. Seese, 21, Delphi, Ind. Joining them from the Modesto Service Center were Ron Duncanson and Dave Holl. Volunteers sent later were Klaus Rimpau, 20, Voldagsen, West Germany; and Chuck Eggers, 20, Marine St. Croix, Minn. The volunteers were to be in their new assignments for up to 12 weeks, as needed.

Coordinating the Brethren response in personnel and funds is Leland Nelson, with Panorama City pastor D. Conrad Burton and R. Truman Northup, Pacific Southwest Conference executive.

WMC staff indicate that up to $20,000 may be committed to relief efforts from the Brotherhood's Emergency Disaster Fund. An initial funding of $5,000 was given, $2,000 to help feed 13,900 persons in three days and the remainder to support the volunteer workers and to provide material aid.

Brethren thanked: Mr. Nelson received repeated expressions of appreciation from various relief agency personnel for the quick and substantive response of the Church of the Brethren.

No other national church body related to the disaster as did the Brethren, Mr. Nelson believes. While other church groups became involved, most did so at the local and regional levels. The Brethren apparently have had the only officially organized response on a denominational level.

In fact, other groups have worked through the Brethren on the scene, says Lee Nelson. Methodists responded in a food appeal organized by Brethren with trucks from the Modesto, Calif., Service Center; United Church of Christ congregations are also contributing food and providing lodging for the homeless, through Brethren initiatives.

Also because of the Brethren presence a donation of $2,500 came from Church Women United through the Division of Christian Life and Mission of the National Council of Churches, designated for use by the Brethren especially in their efforts among the Mexican-American population affected by the quake. Similarly, a check for $5,000 was channeled through the Brethren disaster response from Church World Service.

Women BVSers: The Brethren response has been particularly related to the Spanish-surname community. The three women BVSers are working here, through an interpreter where necessary, and explaining what aid is available to them. Jan Gilbert herself speaks Spanish.

As welfare case workers, Anglos have often been interpreted by Mexican-Amer-

Through help from Brethren disaster f

icans as depriving them of benefits available to them and showing partiality to whites who speak English.

There has been a serious barrier between whites and Hispanic-Americans in Los Angeles. Pastor Nelson considers the Brethren work among them as a "very significant breakthrough," with the experience serving as a bridge to the Spanish community that formerly resented help from whites.

Facilitating this liaison are Abe Tapia, who heads the Joint Venture Office of the Office of Economic Opportunity, and Father Luis Val Beuna of the Santa Rosa Roman Catholic Church.

Disaster center: The church and its school have been a major disaster relief center where food was served to some 35,000 persons in the first week. With gas and electric lines disrupted, many families couldn't use their own kitchens even though homes were safe to occupy.

Revie and Bea Slaubaugh initially worked with a group of La Verne College students, excused from classes for a few days, in conducting a survey of the most severely damaged area, many of whose residents are Spanish-surnamed.

The team determined the extent of the damage, what assistance had already been received, and whether the residents were aware of assistance that is available to them and where it can be obtained.

The male volunteers are working from the Pacoima office of Joint Venture and the Santa Rosa church, where food and clothing have been distributed and arrangements made for housing, employment, and first aid.

nds received meals in days after the quake

Surveys needs: Within hours of the quake, H. McKinley Coffman, director of the New Windsor, Md., Service Center made an on-site inspection of the earthquake damage and needs. At his recommendation Church World Service dispatched stock from the Modesto Service Center — 200 blankets, 6,000 children's garments, 2,000 infants' garments, 1,500 adults' garments, and 300 pairs of shoes.

Brethren Service trucks moved out on a tour of northern communities to pick up clothing items donated by Brethren and other congregations cooperating through local ministeriums. Twenty thousand pounds were obtained in the drive.

In thousands of homes throughout the city dishes and glasses were shattered. One part of the Brethren relief effort was to distribute 600 dozen sets of dishes to residents for basic eating needs.

Mission destroyed: The quake, the worst in 38 years, almost totally destroyed the historic San Fernando Mission built centuries ago by Franciscan padres. The roof of Midnight Mission for transient persons collapsed, and one man was killed. Elsewhere brick walls crumbled, plate glass windows of shops shattered, and water pipes at City Hall ruptured.

Directing relief operations is the Emergency Disaster Coordinating Committee headed by Ed Russell, disaster chairman for the National Red Cross. Other agencies, including the Church of the Brethren, coordinated through this office. The relief operation is well organized, said Mr. Nelson, "but that still allows for a lot of confusion."

Buildings believed to be "earthquake-proof" were toppled by the quake. One leading earth specialist, calling for more research, emphasized that "it serves as a warning that people had better begin to study the civil defense aspects of such catastrophes."

'My Congressman wasn't even listening well'

THE HIGH SCHOOL GIRL had just visited her Congressman, and she hadn't been very impressed. "He really wasn't interested in what we had to say. In fact, he wasn't even listening well."

Her experience came during January's Christian Citizenship Seminar, at which sessions in Washington, D.C.'s, politics and New York's international community struck a mixed, if clearer, conception for the 240 youth and adults of political life and action.

Similarly, a mock Security Council at the United Nations proved as frustrating and unproductive for some youth as the actual sessions appear to observers.

Still the goal of the seminar came through: understanding the Christian's responsibility for good government. If the product of government is often discouraging, the processes by which youth can influence government for the good were made clear.

The week of seminar was not filled with great events, but individual, significant ones. Three are related here.

Valentine Berezovsky describes his position as "the number-two man" at the Soviet Mission to the United Nations, relating particularly to foreign policy and the Security Council. He is an important man, and the ten Brethren students who visited the Soviet Mission on New York's 67th Street were suprised to have him spend an hour with them discussing Soviet diplomacy.

Before being introduced to Mr. Berezovsky, the students waited in a small room lined with magazines, books, and pamphlets that they were encouraged to take with them. Much of the literature would be hard to come by anywhere else: titles like *Soviet Jews: Fact and Fiction*, *Maoism Versus Culture*, and *USSR Ball Games* are not readily available at the local newsstand.

Mr. Berezovsky is an easy man to

respond to. He didn't look particularly sinister, nor was he especially defensive. More important, he decided against giving a lecture in favor of talking about what were the students' interests.

The students wanted to know Russia's position toward South Africa's apartheid policy so they could represent Russia in a mock Security Council meeting the next morning. There are probably few foreign policy questions that a Soviet diplomat could feel more comfortable discussing. Russia has supported all UN measures to embargo trade with South Africa and has not had diplomatic relations with South Africa in several years.

By contrast the United States has ignored most of the resolutions passed by the General Assembly regarding South Africa. American business investments are a substantial part of the South African economy.

One student asked if the UN was really playing a significant role in world affairs when the resolutions it passed could be ignored and the Security Council's actions could be vetoed by any of the Big Five powers.

"We value the UN highly," he replied, "because nowhere else in the world can countries come together to shout at each other, to speak out, and, hopefully, to find some resolution. The UN plays a high role in international life."

He was not quite as comfortable when asked about the situation for Jews in Israel. He began with a phrase with which many blacks in our own country are familiar: "Some of my best friends are Jews, and many of them are in high government positions."

"If that is true," asked an exchange student from the Netherlands, "then how do these Jews in high government positions feel knowing that Russia is supplying arms to fight against Israel?"

Berezovsky paused, looked her straight in the eye, and then condescendingly said, "I'm going to tell you something you should know, but you probably don't. The Jews who live in Russia do not consider themselves Jews but Russian people." "Then why won't you let the Jews who want to leave the country return to Israel?" asked another student. Berezovsky thought, then gave the weakest answer, "Because we want to make sure that they are properly cared for, have good jobs and living accommodations."

One last question. "Mr. Berezovsky, do you think that we will ever have a world where all countries and all men will have an equal say over their destiny?"

Berezovsky sat in silence for a few seconds, then responded, "We must pray for this."

On a hazy Monday afternoon 25 Brethren taxied across the Potomac to "the world's largest office building" where they met with three colonels of the Office of Public Affairs in the Department of Defense. Lieutenant-Colonel Charles M. Luce narrated a movie-slide presentation and discussed military policies and priorities.

It was doubtful that Colonel Luce or his associates would confide in the Brethren as to current military operations in Southeast Asia, or accusations of military spying on civilians, or long-range plans for world peace. The seminar participants hadn't anticipated that kind of sharing, and so they were not disappointed when the session began with Colonel Luce offering statistics about the Pentagon: "The Pentagon is a city in itself, housing 30,000 employees engaged in the world's biggest business — defending the United States and the entire free world against aggression.

"There are 150 stairways, 19 escalators, 4,200 clocks, 685 water fountains, and 280 rest rooms in the Pentagon. . . ."

Following this introductory information the movie-slide show began with a picture of George Washington and a voice-over by Colonel Luce acknowledging that Mr. Washington was America's first commander-in-chief. Then came a barrage of slides and film footage that included the Iwo Jima monument,

Continued on page 25

Regional seminars planned

Regional, rather than national, gatherings will be the format for the next round of Christian Citizenship Seminars.

Spurred by the desire for a better learning experience, more flexibility and mobility, and concern for regional issues, five seminars of 50 persons each are planned in Washington and New York in 1971-72 on a regional basis.

The difficulties of dealing with nearly 300 persons in a Brotherhood-wide seminar is no small part of opting for regional groupings. "It's hard just getting 300 people across a Washington street," commented one person familiar with seminars.

The plan also provides for more seminar leadership in the Brotherhood. January's seminar involved 13 persons who received training in seminar planning and who will organize the regional meetings.

The teams come from areas based on past seminar attendance. Regional seminar planners are Arlene May, John Sayre, and Terry Slaubaugh for the Southeast; James Gibbel, Kenneth Gibble, Gerry Greiner, and John Nantz for the Northeast; Ron McAdams and Ted Powell for Ohio-Michigan; Bob Johansen and Bob Mock for Indiana; and Don Brooks and Gene Wenger for the states west of Indiana.

Success of the regional planning in the 1971-72 seminars will determine if a similar plan will be followed in succeeding years.

Is execution outmoded?

GLOBALLY, capital punishment may well be in its death throes.

Moral revulsion against the death penalty seems to be virtually worldwide. The most recent evidence centered in protests to the death sentencing of six Basque nationalists in Spain, two Jews in the Soviet Union, and six convicted political prisoners, including a Roman Catholic bishop, in Cameroon. The stream of clemency pleas, in most of these instances, stayed the hand of the executioner.

Consensus: The outcry against the death penalty is seen as an indication by many that the conscience of the world is refuting capital punishment as an instrument of state policy. The grounds: undesirability and inefficacy.

Countries and territories which have already abolished the death penalty by express constitutional or legislative provision are Argentina, Australia (Queensland), Austria, Brazil, Colombia, Costa Rica, Denmark, Dominican Republic, Ecuador, Finland, Greenland, Iceland, Italy, Mexico (24 states out of 29 and the federal territory), Monaco, the Netherlands, Netherlands Antilles, New Zealand, Norway, Portugal, Republic of San Marino, Sweden, Switzerland, Great Britain, Uruguay, Venezuela, and West Germany.

In several other countries, while standing laws provide for the death penalty and sentences are passed, the execution is never carried out.

Suspension: In the United States, the whole question of capital punishment hangs in a kind of suspension, pending Supreme Court rulings on two appeals it is now considering.

Although the population of Death Row, USA, is 621 men and three women, and convicts are still being sentenced to death, no execution has been carried out in the nation since June 1967, in Colorado.

Nine states have totally abolished the death penalty. They are Alaska, Hawaii, Iowa, Maine, Michigan, Minnesota, Oregon, West Virginia, and Wisconsin.

Four states — New York, North Dakota, Rhode Island, and Vermont — have restricted capital punishment to such crimes as the murder of a policeman or a prison guard. New Mexico allows the death penalty only in the case of a second conviction for murder.

Proposal: Early this year a blue-ribbon commission, named in 1967 by President Lyndon B. Johnson, disclosed its recommendation that the death penalty be abolished for federal crimes.

Issued by the National Commission on Reform of Federal Criminal Law, the abolishment proposal is not dogmatic. The report offered Congress a "provisional" suggestion under which only treason and premeditated murder would be punishable by death. The commissioners said Congress might wish to include other offenses or, on the other hand, limit the penalty to the assassin of a President or Vice-President.

Foes of the death penalty, however — such as Citizens Against Legalized Murder (CALM) — insist that the commission proposal does not go far enough. In their view, execution as punishment is not only inhumane but unjust and ineffectual as deterrent, and should be abolished absolutely.

Discrimination: CALM and another vigilant group, the NAACP Legal Defense and Education Fund, Inc., point to data from sociologists and criminologists that reveal, for example, the disproportionate percentage of blacks on death row. Of 3,859 men and women executed since 1930, fully 53 percent have been black. The current population of death row is 52 percent black.

The record also shows that persons who cannot afford their own legal counsel are far more likely to be executed for capital crimes than are persons of

NEVER
AGAIN

Young Jews in New York protest sentencing of 11 Jews in the Soviet Union. Death sentences were commuted and others lightened after worldwide demonstrations wealth or influence.

The newly-named president of Boston University, Dr. John Silber, remarked recently, "I don't think you can find a single person who was represented by counsel and who had plenty of money to develop his defense who received the death penalty."

Deterrent? Some proponents of capital punishment lean heavily on the argument that the threat of execution is a better deterrent to crime than the threat of imprisonment. "Why else," they argue, "do condemned men fight so tenaciously to stay alive?"

Abolitionists counter by pointing out that the five states with the highest murder rates since 1930 are among the highest in the number of executions, while the five states with the lowest murder rates have either abolished the death penalty or have not used it for years.

Most capital crimes, they insist, are acts of passion, not cold-blooded planning. Hence the consequences are not likely to occur to the offender.

Recently Winthrop Rockefeller, while still governor of Arkansas, commuted the death sentences of 15 men to life imprisonment.

This action, coming on the heels of the commutations given to the Basque nationalists and the Soviet Jews, prompted Mrs. Cynthia Wedel, president of the National Council of Churches, to send telegrams of praise and commendation to the governors of all 50 states and the Spanish and Soviet ambassadors in the United States.

Barbarity: Citing the action of Gov. Rockefeller, Dr. Wedel urged all governors to "follow his example."

Then, noting that "we are not as yet in this country or anywhere ready to claim that we are free from barbarity," she gave voice to rising expectations.

"We hope that the diminishing use of capital punishment in most nations is a trend that will be reflected in all until the modern firing squad, gallows, electric chair, gas chamber, and guillotine join the Roman cross as relics of man's earlier barbarity."

BRETHREN TESTIFY

Dale Brown calls for repeal of draft and "favo

"I DON'T HAVE A LOT of confidence that it will change any votes, that it will end the draft; if the draft is ended it will be for other reasons," Dale W. Brown reflected after testimony Feb. 10 before the U.S. Senate Armed Services Committee on legislation to renew the military draft.

"But I do feel that we have a constant obligation to witness to our faith and what we have declared together at Conference and then leave the results up to God and the Holy Spirit."

The moderator-elect of the Church of the Brethren presented his statement to the committee on behalf of the church and its World Ministries Commission.

In his testimony Dr. Brown, a Bethany Seminary professor and active in the peace movement, called for the repeal of the draft and expressed dissatisfaction over the "favored status" afforded Brethren who seek the conscientious objector position.

"There is urgent need to restore faith in our American system by ending the draft. We share the concern of others who fear that a professional volunteer army might pacify opponents of war and 'lure poor men to fight rich men's wars.'

"But we see the solution to be in eliminating all wars and in stopping all killing rather than in humanizing and universalizing the armed forces."

Legislation for conscientious objectors has in this century been "among the most generous granted by governments recognizing freedom of conscience," he said. Still, many men outside the peace churches have found it difficult to gain CO recognition. Dr. Brown pointed out that an increasing number of Brethren young people are questioning whether they can conscientiously cooperate at all with Selective Service.

It was the mention of the church's dual position of alternative service and of open nonviolent noncooperation for its draft-age youth that elicited questions from the committee chairman, John Stennis of Mississippi.

Dr. Brown felt that the noncooperation stance, adopted by last year's Annual Conference, was the one new issue introduced by any of the groups who testified.

From an uncritical yet probing perspective, Sen. Stennis questioned whether noncooperation wasn't counseling men to disobey the law. Dr. Brown responded:

"We are saying that these young men who follow this position are equally faithful to the gospel of Jesus Christ, as we see it, as those who would follow the alternative service position."

Noting the strong, one-sided vote and vigorous debate that accompanied the noncooperation paper at Conference, Dr. Brown asserted that adults as well as draft-age youth must "put their bodies on the line" and that the Conference action represented this.

"Some of us in the peace groups are feeling that we shouldn't leave all of the burden of protest and the suffering in jail on young people. Some of us who are older and some of us who are in responsible positions and some of us who have been elected to leadership by our churches need also to lay our position on the line."

Dr. Brown also noted that the Conference action pledged the church to provide financial and spiritual aid to noncooperators and encouraged local congregations to offer sanctuary. Senator Stennis picked up on this latter issue. The exchange follows:

SENATOR STENNIS. You offer sanctuary here to noncooperators. What do you mean by that, "to offer sanctuary to noncooperators"?

DR. BROWN. I think that can mean different things to different congregations.

N DRAFT EXTENSION

tus" afforded Brethren conscientious objectors

I think what is really being urged here is to put our arms around these boys and support them. We will not, I don't think we will, participate in hiding them — .

STENNIS. Yes, that's what I meant, you didn't want to — .

BROWN. Because for the most part we believe that our Christian witness should be open and above board — .

STENNIS. Yes, Yes.

BROWN. And should be completely public.

STENNIS. You didn't mean to hide them from the sheriff or from the law.

BROWN. We might put our arms around them; but since we are pacifists, we would not fight the sheriff or the FBI when they come.

During his prepared testimony, Dr. Brown urged the end to the draft "as a symbol that we are serious about changing our priorities as a nation, as a symbol that we are planning to end the war, as a symbol that we are serious about our American concern for freedom, as a symbol that we are serious about our religious faith which espouses freedom of conscience."

The churchman urged recognition for selective objection to particular wars, noted concern about the penalties of the law imposed on noncooperators with Selective Service, and sought study of amnesty for draft exiles.

At one point in the questioning period Dr. Brown stated his reluctance about appearing before the committee, aware that there is much despair as to whether there is any possibility of repentance over the war at this level of government. An unusual personal exchange occurred when Sen. Stennis noted that some witnesses "have been sharp in their criticism of this committee," and asked Dr. Brown's reaction over his reception.

Dr. Brown's response was both positive and incisive: "Yes, the warmth here is wonderful, if it just weren't associated with creating a million refugees in Laos and knowing that bombs at this moment are being dropped on innocent women and children."

He testified that many young men have been pushed to the wall in having to choose among leaving the country, going to prison, or fighting in a "jungle war they regard to be immoral."

Committeeman Richard Schweiker of Pennsylvania welcomed the Brethren testimony and noted that his own church, the Schwenkfelders, though not a peace church, "did come to this country to escape the militarism in Europe. . . . I think we should be cognizant of the stability and the responsibility all of these groups [peace sects] have brought to our way of life."

While the majority of senators, including the chairman, in the Armed Services Committee have been ardent supporters of the military establishment, others like Sen. Schweiker are beginning to question the acceptability of continuing a large conscripted army in peacetime and massive defense budgets.

That the draft will be allowed to expire at the end of June is unlikely, more than uncertain at this point. President Nixon has called for a two-year extension while working toward a voluntary army.

An exceptionally "straight-from-the-shoulder" article in the Feb. 23 *Look* is headlined: "The Dump-the-Draft Talk Is Double-Talk." Author J. Robert Moskin writes in the lead paragraph:

"The Pentagon brass and their political allies are ganging up to keep their good old red-white-and-blue draft alive. After 22 years, they are not about to let go. They say they need more draftees for mud-logging combat jobs. Uncle Sam still wants you, kid."

Mr. Moskin says that the military's moves toward an all-volunteer army are intended to make the draft's renewal politically easier, not to end it. While many groups, within and outside Congress, oppose the draft, "some kind of miracle," in Moskin's words, is needed to overcome the opposition in the approaching Congressional battle for its renewal.

Dale Brown would not see his testimony as working any miracles. But he does see that the church must not hesitate to state who it is and where it stands. It is in the growing weight of opinion against continuation of the draft that such testimony can play a significant role.

in brief

People you know

At the close of his year as president of the Indiana Council of Churches, **Raymond R. Peters** received the council's ecumenical service citation. . . . **Harvey S. Kline,** pastor at Chambersburg, Pa., for eight years, will become administrator of the Brethren Home at New Oxford May 1.

* * * * *

Pittsburgh, Pa., pastor **R. Russell Bixler** heads the board of the newly-incorporated Western Pennsylvania Christian Broadcasting Co., seeking a UHF television channel in Pittsburgh for religious programming. Eventual involvements in further broadcast media, literature printing, overseas work are intended.

* * * * *

M. Bitrus Sawa, Nigeria churchman, has accepted the post of senior assistant registrar at Ahmadu Bello University, Zaria, where he will be involved in coordinating development.

Plymouth, Ind., youth **Ben Baker, Linda Snyder, Marcia Snyder**, and **Kevin Troyer** acted as pages in the Indiana House of Representatives, Indianapolis. They were guests of the speaker of the house.

A guest speaker at the 1969 Annual Conference, **J. Archie Hargraves,** has been named president of Shaw University, Raleigh, N.C. He leaves Chicago Theological Seminary, where he was associate professor of urban missions. . . . **Wilfred G. Norris,** professor and chairman of Juniata College's department of physics, has accepted an appointment as dean of academic affairs for the college. He had been serving in that post in an interim capacity.

Former moderator of the Church of the Brethren and retired Pennsylvania educator **A. G. Breidenstine** was elected chairman of the state's commission for united ministries in higher education.

Levi J. Ziegler, pastor of the Erie, Pa., Community United church, will serve at the helm of the Erie County Council of Churches.

* * * * *

A retired professor of music at Manchester College, **Cora M. Stahly,** died in early January. She was an Elkhart, Ind., resident at the time of her death. Mrs. Stahly was featured in the March 14, 1968, issue of MESSENGER.

Two men have been licensed recently to the ministry: **Richard Dial** of the Pomona, Calif., Church of the Brethren, and **Michael Hostetter,** Palmyra, Pa.

Three pastors have revealed changes in location since last fall. **Kermit Flora** joined the ministry at the New Bethel congregation in Southern Virginia on a part-time basis. He had come from a similar post at the Fairview church near Rocky Mount, Va. . . . **Charles Whitacre** has left his pastorate at the Cloverdale Church of the Brethren in the First Virginia District for social work with the Offenders Aid and Rehabilitation group. . . . And Topeka, Kansas, pastor **Richard Landrum** has accepted the call of the Stone church, Huntingdon, Pa., effective in October 1971.

"Reach out and touch"

High School youth from three midwestern districts of the Church of the Brethren gathered at McPherson College in Kansas March 12-14 for a **regional youth conference.** Music group discussions, worship, and guest leaders employed the theme, "Reach Out and Touch."

Tornado destruction

New Windsor, Md., Church World Service Center director H. McKinley Coffman reports that tornado damage in Mississippi and Louisiana is intensive. Plans are being made by the World Ministries Commission to fund recovery efforts, and teams of volunteers may be sent to the devastated areas.

Congregational collage

At the Martinsburg, Pa., church, artists are exhibiting their work in the pastor's study on a monthly basis. The exhibits have been developed as a follow-up to a successful art festival hosted by the congregation last fall.

"We're trying to learn about and from each other." That is the way an **ecumenical exchange** began last year between a Methodist church, a Roman Catholic community, and a Church of the Brethren congregation — the Flower Hill church — in and near Gaithersburg, Md. As part of last year's exchange the Community of Marian Fathers, Brookville, Md., demonstrated a folk mass. This year the Marian Community invited the two Protestant groups to join in an evening mass celebrating the resurrection of Christ.

The **New Paris** and **Holsinger churches** in Middle Pennsylvania have consolidated the two church houses of the Dunnings Creek congregation with their move into a new church building near New Paris. A May dedication is planned. . . . A. Blair Helman, president of Manchester College, addressed the **Heathersdown congregation,** Toledo, Ohio, at dedication ceremonies March 28.

At Santa Ana, Calif., members of the Church of the Brethren burned the mortgage in a special ceremony. . . . April morning worship services at the **Calvary church,** Winchester, Va., will be broadcast over radio station WHPL.

For readers

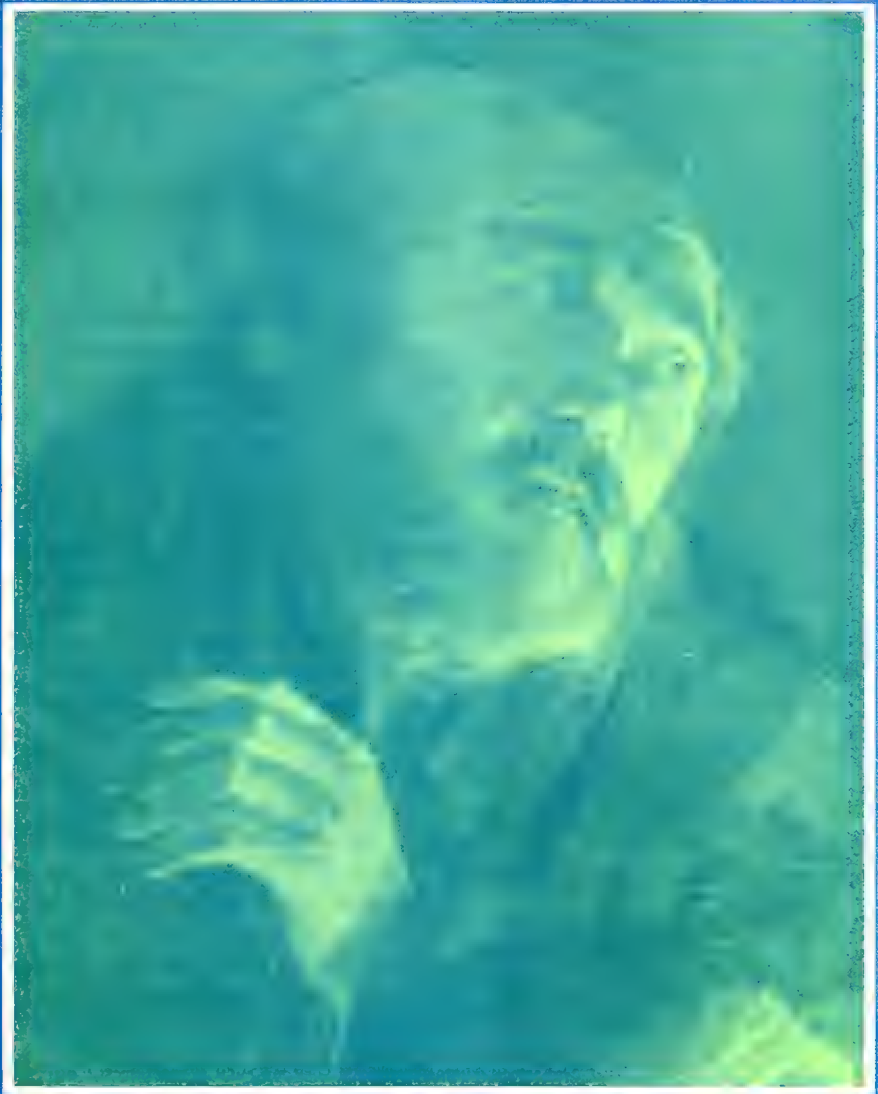
Library of Resources personnel are recommending two new booklets not now listed in the Keysort Card file. **Great Decisions 1971** reflects on eight major issues facing the world, and could aid a group interested in current affairs to develop an objective view on international concerns. Published by the Foreign Policy Association, a nonpartisan, nonprofit group, the booklet sells for $3 per copy for one to nine copies, with discounts for orders of ten or more. Persons may order from the Foreign Policy Association office nearest their area: 345 E. 46th St., New York, N.Y. 10017, or 2141 14th St., Boulder, Colo. 80302.

Try the World Out, published by the United Methodist Church after consultations with outdoor Christian education specialists of several denominations, provides a resource in outdoor education for early teens.

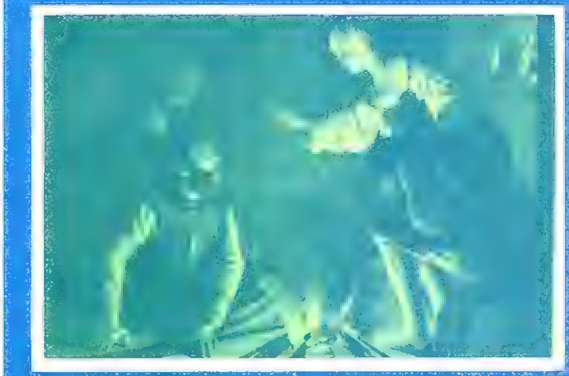
Models, training patterns, learning tasks fill the leader's guide while the learner's booklet offers a collection of communication activities. Related materials include sets of creative skill cards and of ecology action leaflets.

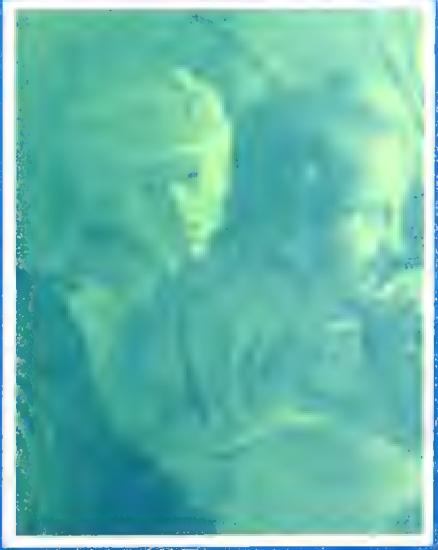
Prices: Leader's booklet, filmslip, two records, $3.75; learner's booklet, 75c; activity cards, four sets of twelve each, $1; leaflets, four sets of eight each, $2. Order from the Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

The Denial of St. Peter



A painting (below) by Hendrick Terbrugghen, after 1624, with detail of Peter (left) and Christ (below), courtesy of The Art Institute of Chicago





*M*eanwhile Peter was sitting outside in the courtyard when a serving-maid accosted him and said, "You were there too with Jesus the Galilean." Peter denied it in face of them all. "I do not know what you mean," he said. He then went out to the gateway, where another girl, seeing him, said to the people there, "This fellow was with Jesus of Nazareth." Once again he denied it, saying with an oath, "I do not know the man." Shortly afterwards the bystanders came up and said to Peter, "Surely you are another of them; your accent gives you away!" At this he broke into curses and declared with an oath: "I do not know the man." At that moment a cock crew; and Peter remembered how Jesus had said, "Before the cock crows you will disown me three times." He went outside, and wept bitterly. (Matthew 26:69-75, New English Bible)

SURPRISED

The closing words of the musical *Camelot* tell of King Arthur's having moved to the shores of France to do battle with Lancelot and his men. Arthur could foresee the dissolution of the Round Table and its knighthood.

On the morning of the last battle, he rose early and stepped from his tent. The mist was just beginning to scatter. He saw a small boy darting between the tents. He called to him, "What are you doing here?" The boy told the story of being a stowaway on one of the ships. He wanted to be with the knights of the Round Table wherever they might go. King Arthur said to him, "Go back to England as fast as you can. There remember each evening from December to December before you drift to sleep upon your cot. Think back on all the tales you remember of Camelot. Ask every person if he's heard the story, and tell it strong and clear if he has not, that once there was a fleeting glimpse of glory in Camelot."

To some people, this is Easter. A remembrance of a past glory. Flashbacks of the mighty deeds and strong words of one who came and lived among us and, for a few brief years, opened our lives to God and to one another.

But glorious as this view may be, this was not Easter to the disciples. It was not a reliving of a past glory which

Easter is not a remembrance,
not a curtain call,
but an overture.
Easter is a beginning, a joy, a certainty

BY JOY

by C. WAYNE ZUNKEL

could never again be.

Nor was it a curtain call, a brief return of an actor for applause for a performance well done.

Easter, for the disciples, was an overture, a promise, a beginning. In a sense, the Easter stories are the place to start reading if we are to understand what the gospel is all about. They are the opening chapters of a living faith. For, apart from Easter, there would be no birth stories, no account of his acts of kindness, no recording of the poetic yet pungent words of Jesus.

I don't know what happened on that first Easter morning and on the days that followed. Someone has said of artistic expression — of music and painting and pottery and carpentry — "Things are so much more beautiful in my head than they are when I try to put them in my hands." In translating the vision into reality, something is lost in the process.

And so is it with the stories of Easter when we try to harden them — when we try to translate them into paintings. When we set about to reduce Easter's poetry into twentieth-century prose, something is lost.

The New Testament is filled with "faith statements," not fact statements about those events.

John's gospel, written much later, puts it beautifully when it says of Jesus, "The Light has come into the world. But men preferred darkness to Light." But then singing his faith about Easter he says, "The Light has come into the world and the darkness has not put it out."

That's a faith statement about Easter: poetic, powerful, true. And so it is in the gospel stories. If you try to diagram it all and place each of the persons in that drama at an exact place at exact times along the way, you'll be in trouble. The stories, though positive and sure, conflict with one another — as stories often conflict about many events of either great tragedy or great joy.

But these glimpses are important faith statements. They tell us the ways in which those ancient followers had become convinced that the Light had overcome the darkness. In the midst of life they had been surprised by joy!

Sixty years later Matthew was to write that Jesus had said, "Lo, I am with you always." Scholars will argue that those may not be the exact words of Jesus. But to the writer, this was a reality. Jesus was with them in a variety of ways. The whole earth seemed alive with his power and his presence.

Easter is not a remembrance, not a curtain call, but an overture. A proposal. A beginning. A beginning not only for eleven remaining disciples but a beginning for you and for me.

Because he lives, we too shall live.

Because his way of love and joy and fullness of life triumphed, you too can know that kind of victory — not in some far-off time of physical death, but today! Weep not for those whose physical life is ended. "Weep not for me," Jesus said to the wailing women, as he stumbled under the weight of the cross. "Weep for yourselves and for your children."

Many who have completed their physical life here on earth are far more alive than we who remain but who are dead inside. Our bodies live. But we are dead to the beauty around us. Dead to the springtime. Dead to the sound of warm, gentle rain. Dead to green shoots of grass and the first thrusts of the crocus and the songs of birds. Dead to golden sunlight bathing the world in light. Dead to joy. Dead to excitement and adventure. Dead to love. Dead to life!

An elderly neighbor hadn't been well, and a woman nearby — concerned about her — said to her young son, "Michael, run across the street and see how old Mrs. Murphy is today." He returned to say, "Mom, Mrs. Murphy said that it's none of your business how old she is today."

We are obsessed with the number of years we live. But eternal life is not how long we live. It is a quality of life — how deeply we live.

"I come that you might have life," Jesus said — not only sometime in the future, but today.

He who understands Jesus has life.

Not "will have." *Has life!* And he who denies him is dead already, the scriptures say.

Phillips Brooks, a great preacher of a former generation, said it many years ago, but it is still true: "The great Easter truth is not that we are to live newly after death —that is not the great thing — but that we are to be new *here* and *now* by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever." Because we no longer fear death, we can face life here.

I believe the promise, "Whoever lives and believes in me shall never die." There is life beyond. But it must begin here. And to exist bottled up in the blind hope that somewhere after death there may be something joyous is to mislead ourselves. If you have not learned to live here, there would be no joy in extending that misery through all eternity.

What we are to be, we are becoming. We say it to school children but we need also to say it to those who are older. We are not "getting ready" for life. This is life. Heaven or hell begins right here, today, John's gospel tells us.

This day is life. The very life of life. Taste of it. Drink of it deeply. Discover what it holds.

Paul could face persecutions, shipwreck, abuse, and death itself because he had found life. The life of Christ, which the powers of hate or fear or death could not destroy, had found dwelling in him. He lived, he said, in the power of the resurrection, in the light of the certainty which Easter brought.

The drama of these holy days is an enactment of many events in our lives. The snowballing story of the last week in the gospels consumes much of their attention. The final week of Jesus' life takes up one fourth of Luke's gospel, one third of Matthew and Mark, and almost one half of John — so important to them were the events and sayings of just seven days of Jesus' life, plus a few scattered resurrection stories.

I think of that little band of disciples almost 2,000 years ago. All their energies — their lives, their jobs, their family, their resources — all that they had and were, had been committed to Jesus of Nazareth, who seemed to hold the very key to life. And then, suddenly, he was taken from them. Tried and sentenced and crucified. The light of love in him was crudely, suddenly, snuffed out. It all seemed shattered now.

But for them, Bleak Friday and Despairing Saturday were not the end of the story. Early on Sunday morning, the dawn broke across the dark night of their despair. The light of the sun filled the skies and drove back the blanket of heavy clouds.

Love proved to be stronger than hate. Hope had more staying power than defeat. Life had conquered death. Trust was a surer force than fear. People were changed. With a song on their lips they walked to their own death, unafraid now.

In the midst of persecution, the author of Romans down in a dark, damp prison cell could write: "We know that in everything God works for good with those who love him, who are called according to his purpose. . . . What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

How do you explain that? I confess that I cannot. Except to say that the whole world is viewed through different colored glasses now. We know something we didn't know before. Because death is no longer the final word, I can live today . . . now! One writer long ago said: "The day which you fear as being the end of all things is the birthday of your eternity." Once you know that, there is a new confidence. Emily Dickinson wrote: "The world is not conclusion; / A sequel stands beyond, / Invisible as music, / But positive as sound."

Something happened on that day so long ago. A little group of weary, discouraged, defeated people suddenly came alive. Someone compared it to a row of cottages across a lake at sunrise. We stand with our back to the rising of the sun. The hills and trees shut out a view of the morning sun from our eyes. But across the lake, the windows of those once dark cabins which had been hidden in the night are ablaze now with reflected light. Because of what we see in them, we know that a new day has dawned.

And so is it at Easter. There is a joy and a certainty which no one can deny. It is real. And the promise is that its reality can be ours as well.

Open Yourself to Joy and Praise

by DAVID YOUNG

In an age when some say that God is dead, many persons have a hard time living in the present. No moment seems to give us enough of its vitality. Even when that moment holds promise, we find it hard to celebrate it. We are too busy — and we are busy being busy. When that hoped-for minute of relaxation breaks in, it often becomes an unwanted enemy. We have nothing to do.

Because we cannot live in the present, we cannot deal with death or with life, because neither can be known as a present reality. When we are able to live in the moment — and also able to look honestly at ourselves — it is usually an awakening experience. It seems to entail an element of grace.

Perhaps it is only when we take our future seriously and are able to stake our lives on something there that we will be able to anticipate the experience of the present. No moment can be full and invigorating if no future offers hope; no future is possible unless we are open to it as a possibility of the moment.

To be hopeful about the future is to allow oneself to be directed by something beyond one's own possibilities. It is to stay youthful, to be free to invite others into our lives, to accept moments of strength among the moments of weakness. When we stake our lives on possibilities and can hope, we throw ourselves with exuberance into our moments. We can know joy amid despair.

Joy seems to have much to do with our beliefs about the future. A moment can be deadly or it can hold possibility. When we glimpse the kingdom God promises, we are bound for joy and full moments.

The Bible speaks of many occasions when persons experienced joy because they knew God. After the Red Sea deliverance, Miriam the prophetess took a timbrel and went with all the women to dance. She sang: "Sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea" (Exodus 15:21).

When David saw the Ark of the Lord being ushered into Jerusalem, he burst out in dancing. He made offerings and gave everyone a cake of bread, a portion of meat, and a cake of raisins to take home. He was later despised by the daughter of Saul for the way he was caught up in the moment.

Perhaps the cartoonist Charles Schulz can tell us best about living in the moment. He seems to allow persons to dream and to look at themselves. Music often allows us to experience the moment. Times of prayer and worship, in which we offer the divine a different kind of chance to enter our lives, are similar occasions.

Praise seems to have much to do with sensing hope and joy. Praise affirms the present and its possibilities, proclaims faith that, in the future and in the present, all are in and of God.

This is gospel to us in an age when the present seems such an enemy. If we open ourselves to joy as well as to despair, to feelings of inadequacy as well as to feelings of adequacy, to confession of need as well as to profession of faith, we can meet both death and life. The moment is ours to live.

CHITTERLING COMMUNION:

BREAKING CRACKLIN' CORNBREAD TOGETHER

by GRAYDON F. SNYDER

First Church of the Brethren, Chicago, threw a New Year's party to welcome 1971. It was a communion supper. Everyone had a great time — children, youth, adults — all agreed it was a fun evening.

Why so joyful? It's hard to say. The men agreed to fix the meal and serve it, so the ladies were more relaxed than usual. And the menu was a special "black meal" — chitterlings, spaghetti, slaw, cornbread with cracklings, and sweet potato cobbler. It was the first time "soul" food had dominated at the First church dinner — and some of us were vaguely aware this might be the first "soul" communion in the history of the Church of the Brethren. In any case, black members enjoyed the discomfiture of soul brothers with white faces trying to down chitterlings overly smothered with Louisiana hot sauce.

Yes, there was joy there. It was the joy of the Lord. To be sure, we were in the middle of a grim, inner-city ghetto. It was Chicago — seven black youths were on trial for killing a white gang detective; a highly qualified black educator had just been blocked by white officialdom from a job as president of the board of education.

But here we were — black and white, young and old, administrators and workers, teachers and students — made one at the table of the Lord. We sang "soul" music to prepare ourselves. We saluted each other with grape Kool Aid, speaking of the cup as the heartbeat of the new covenant in Jesus Christ. We broke fresh, warm cornbread with cracklings and spoke of the breaking of bread together as the sharing in the promised body of Christ. Then we had the Agape. For many it was just a good "down home" meal, but for others of us it was a new world. We were taking seriously Paul's comment in 1 Corinthians 11 about eating each other's food as the sign of participation in the body. As cautious whites downed the chitterlings and cornbread, blacks smiled and welcomed us as "soul brothers" (or was the word Brethren?).

Let us be frank about what had happened. The "white mentality" is highly imperialistic. *At best* we whites think we can serve blacks by bringing them into our communion, our way of life. It does not occur to the whites that the characteristic "soul" of the black is a quality of life they have sorely missed — joy and enthusiasm in the face of despair ("Nobody knows the trouble I've seen: *Glory, Hallelujah*") or the ability to live high on that which has been rejected by Whitey (chitterlings and cracklings).

At this love feast whites no longer "served" blacks but were served by blacks who brought them into their life-style. So we ended the meal by serving and being served: emphasizing the point of John 13 that one cannot take part in Jesus unless he is willing to receive life from others.

Fittingly, we concluded with a shout of affirmation: "I may be white, but I am somebody"; "I may be black, but I am somebody"; "I may be poor, but I am somebody." The power of the affirmation hit me when my otherwise shy young son jumped up and shouted, "I may be a little boy, but I am somebody."

Not every communion has been like this for me. Being a birthright Dunker, some of the more somber love feasts have been the high point of my Christian experience. The memories of Christ's presence at the table are sharp. I have seen fathers weep as their sons washed their feet at the "first" communion. I have seen the shabbily dressed, the mentally ill, the physically handicapped sit at the table as equal brothers and sisters. I have washed feet with black, brown, and

The menu was special . . . we concluded with a shout of affirmation

yellow all at the same table in the same service. I have become convinced the Eucharist is the heart of the Christian faith. This is where belief and action meet. This is where the mundane converts to holy; the broken to whole; the sick to healthy.

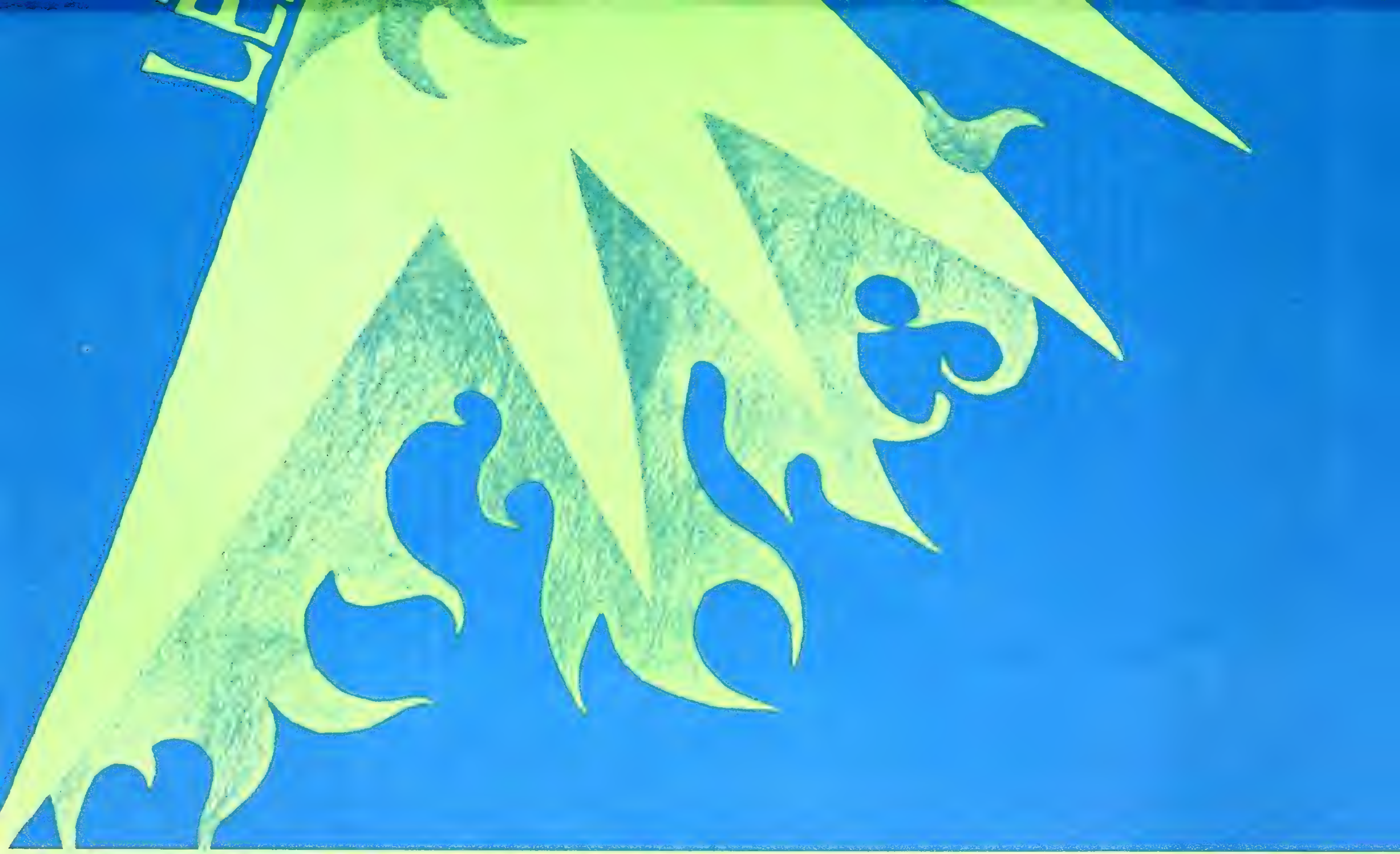
However, it is not always so. The Lord's table can be very perfunctory. For many Christians communion has become a Christian ritual which primarily defines one as Christian. Often there is little intention that the presence of the Lord would indeed heal the broken. I refer to such Eucharists as "back-of-the-neck communion." But I am not so sure changing the style, changing the food, changing the order, or changing the table really would solve the sickness of the modern communion service.

A few years ago at a time when the "real presence" of Christ in the mass was much debated, a British Catholic leader entered a Protestant church and commented, "I have always wondered what the real *absence* of Jesus was like." I have those same doubts. It is the Lord's supper we celebrate, but I am not so sure the host has yet arrived. It seems to me that is the real problem. The Eucharist no longer conveys the redemptive action of God in Jesus Christ. The true Eucharist reconciles; the true Eucharist brings new members into the fellowship; the true Eucharist breaks down the walls of hostility. It is in the Lord's Supper that the redemptive action of Jesus Christ is realized.

But we hardly expect that today. We use it now to demonstrate that we are Brethren, or Lutheran, or Catholic. We use it to define which people are Christian and which are not. In Brethren churches I know it often defines which are birthright Brethren and which are recent members. We did not become Christians in order to join a holding action or march in a creative retreat. Christians are evangelistic and universal. We expect the church to grow and move forward. Unless the Eucharist celebrates that growth and expectation, I am not sure growth and hope can occur. Dynamic Christians will be forced to have communion elsewhere.

And, indeed, that is the present condition. Some are holding underground communions, in private homes, with or without clergy present. In the face of such radical changes there are those who also believe the Eucharist of the church should be restored to its rightful function as that meal which unites Christians and spreads the good news rather than a meal which limits and excludes. In this vein a number of us met recently, under the auspices of the National Council of Churches, but ranging from Roman Catholic to Quaker, to describe such a communion. The result was a rather remarkable document in which a broad consensus was reached and which included both real presence (though not explicitly mentioned) and a real miracle of new community. Theologically I found the consensus quite satisfactory. Yet, I have some doubts.

The church needs an action which articulates the action of God in Jesus Christ, defines Christianity, and includes all men who would be created in new communion (koinonia; 1 Cor. 10:16). I am convinced such an action would be the "full communion" which I have known from my heritage. The Swiss Protestant Jean-Jacques von Allmen, in his book, *The Lord's Supper,* says the time has come for the church to restore the Agape as the means of assimilating the gospel of Jesus Christ. I would agree with him on the importance of our eating together. As some early martyrs said, "Sine Domenico non possumus" (without the Lord's meal we are powerless). At First church we can say, "At the Lord's table we found 'soul.' "



We think some of our readers would enjoy making this banner—based on an Easter theme but appropriate for other times of the year—designed by Linda Beher. Messenger offers to them a printed pattern, with suggestions for materials, colors, and ways to make. Send fifty cents (50¢) for postage and handling to Messenger Banner #1, 1451 Dundee Avenue, Elgin, Illinois 60120.

THE SUN SHINE IN!

JERUSALEM:
When Will Her Warfare Be Over?

by JAMES S. BEST

"Speak ye comfortably to Jerusalem . . . that her iniquities are pardoned . . . that her warfare is accomplished." From the room radio in the YMCA in Jerusalem came these familiar phrases from the *Messiah.* Were they a monitory word to the small group of church journalists there to try to figure out the tangle of the Middle East? Or did they have nothing to do with us in our search for "objective truth," if such there be in that area of passion and bitterness?

Who would not wish to speak comfortably, healingly, to Jerusalem today? Its very stones cry out the history of empires that have come and gone, faiths born, uprooted, and reestablished. Today, the walled Old City seems to have taken religious wars and conflicts in stride. But outside its gates are shells of buildings, heaps of rubble between the new and improved roads marked everywhere with the blue and white colors of modern Israel. After nineteen years of being divided between Israel and Jordan, it is now said to be "reunited."

We Associated Church Press editors concluded our brief trip through five Middle East countries in Jerusalem, symbol of much that is so disturbing and seemingly insoluble about the Middle East, region of so many fears and implacable hostility. We did not, of course, reach one single conclusion as to causes and solutions, and our reports will differ. What follows is just one man's effort to get behind propaganda and superficial appearances.

In one sense Jerusalem symbolizes or at least hints at one of the root causes of the troubles. As the famed Church of the Holy Sepulchre there exhibits Christian sects shouldering one another for space and recognition, so the Mosque of the Dome of the Rock, built upon the foundations of the long-destroyed Solomon's Temple (with the Temple of Herod also being excavated there) is a microcosmic example of the great contest for land between nations with strong Jewish and Moslem identifications.

Tradition and myth are overpowering in Jerusalem. And, differently interpreted, they are overpowering in all the Middle East that we saw in Egypt, Lebanon, Syria, Jordan, and Israel. It has been said that individuals cannot live without both myth and tradition. And it almost seems that some form of myth and tradition are indispensable for nations as well. But all must submit to drastic reinspection from time to time to see if any are ripe for discard.

Two great myths in particular tend to control political thinking (and that is the only kind of thinking there is in respect to your neighbors in the Middle East). The dominant myth in the Arab lands is: ISRAEL IS EXPANSIONIST AND IMPERIALIST AND GROWING MORE SO.

Every conversation in the Arab states contained this phrase, often linked with claims of varying credibility that Israel's ally, the United States, was more than an ally and Israel could generally tell the U.S. what to do and when.

They have a curious way of using a slogan to "prove" this — actually a Bible verse taken from Joshua that refers to a "pledge" given Moses by God that his descendants were to claim all land from the Euphrates to the Mediterranean. But they have improved on this to make it read "from the *Nile* to the Euphrates" One Arab leader even insisted that this was engraved somewhere in the halls of the Knesset. I expressed doubt and offered to check in Israel, which I did and found it groundless.

The counter with Israel is: THE ARABS ARE STILL COMMITTED TO DRIVE EVERY ISRAELI INTO THE SEA.

Here there is perhaps more warrant, since the one-time head of the Palestine Liberation Organization, Ahmed Shukairy, did include this in a speech in the verbal skirmishing which preceded the 1967 war. But Israelis tend to forget (or don't care to remember) that Shukairy shortly disappeared and has not been heard from since.

Both are very useful slogans to keep alive the myths that prevent serious moves toward peace. In the wartime mass psychosis which still exists, it remains good policy (and salving to the conscience) to keep saying, "Of course *we* want peace . . . but . . . ." Thus, peace to an Israeli means, for the nonce, little more than "secure" borders. And to a Palestinian Arab it means a chance to rebuild his society and his armed forces and his revolution a little better, unless of course a miracle occurs and he gets his own state.

We talked to refugee camp inhabitants on both sides of the cease-fire line; we talked to college professor "specialists" of Moslem, Jewish, and Christian persuasion; we talked to ministers of information and ministers of foreign affairs; officials in Egypt, Jordan, and Israel; we talked to UNRWA officials, social workers for church agencies; we met with very articulate and informed student groups in the American University in Beirut and Hebrew University in Jerusalem; and we conversed with endless guides, taxi drivers, merchants, money changers, street sweepers, members of a kibbutz about how they felt about conditions. A surprising number departed from these myths; but many used them in their conversation to "warm up" to their topic, which was generally peace through negotiation or peace through revolution.

Anyone can record and report conversations; anyone can read books and pamphlets and form his own conclusions from them. But sometimes facts and opinions are not enough. Sometimes a framework to hold and guide the truth in some direction is needed. I should like to propose one, but with many trepidations.

Israel has been the dominant element in the Middle East during most of this century, particularly since the British Mandate ended in 1947. Arab nationalism, of course, was rising before that, trying to assert itself after its "captivity" to the Turks, French, British, and others. Rich deposits of oil, two world wars fought around the fringes of the Mediterranean and the Near East, the rise to power of the USA and the USSR, the nations of Asia and Africa struggling for liberation from old-type colonialism — all these were big factors in change. But the one main force for change in the status quo was the entry of the Jewish people into the Middle East in their long-deferred hope for an ingathering in a homeland and refuge in Palestine.

Such was the state of shock and guilt in the West when they finally learned that six million Jews had perished in the ovens of the Nazis under cover of a world war that their survivors' request for their own land seemed altogether reasonable and almost inevitable. Thus Western technology, Western public relations, Western diplomacy and power politics, and, above all, Western weaponry and military know-how were placed at the disposal of the Israeli state by nations, forces, and individuals who still suffered from a nagging guilt that they had neither taken in a significant number of Jewish refugees nor found a way to stop Hitler and friends from killing them. Quite a number of Arab intellectuals said they shared these feelings, though they came in conflict with their devotion to their own home and their identification with the Arab cause.

Of course, the new nation availed itself of these gifts and put them to phenomenal use. But original Palestinians were dismayed to find themselves not wanted except as Jewish pioneers, which they were not, and fought back, often viciously, as a desperate people might. The Arab world, never able to agree and work together in their vast, generally skimpily populated lands, with their strange and diverse cultures, their lack of political traditions, found themselves powerfully united in opposition to Israel. Thus, when the Israelis emerged with greater strength from the 1948, 1956, and 1967 wars, they found, to their apparent amazement, that the Arabs were not yet ready to consider themselves defeated.

This, in almost ridiculous simplification, is where we stand today. Israel militarily victorious, holding now over three times the land given her under the UN partition plan, having now one million Arabs out of a total population of nearly three million — people restive and unhappy under Israeli rule. The Arabs, feeling the lack of a charismatic leader or indeed any viable structure to hold them together, torn between going into peace negotiations or continuing to defy them as in the past.

The concept of an independent

Palestine, meanwhile, is just about the only fortunate product of the four years now elapsed since the end of the Six-Day War hostilities, unless one considers Israel's new prosperity. Whether you call them Al Fateh, commandos, fedayeen, or "liberation forces," the dissident Arab revolutionaries constitute a new force that the new "union" of Egypt, Libya, Sudan, and Syria, plus Lebanon and Jordan, feel bound to respect. The three representative members of Israel's Knesset we talked to, from left to right, all agreed that there is now a Palestine and that it must somehow be a part of an eventual peace settlement. Of course the "how" is now bigger than the "why."

But Israel — and this is the saddest part — finds itself in a slough of indecision and doubt. To have that cease-fire permanently frozen is a most tempting thought, since it would postpone — for awhile — handling a lot of very tough problems. To give the Arabs more freedom to organize politically would relieve pressure but it would open the door to the fedayeen lurking both without and within the camps inside their borders. To draw the fangs of the terrorists by allowing refugees to return to their homes or compensating them would be to open a political and an economic can of worms if there ever were one! But the Israelis, good their firepower and resolve, flourishing their economy, rich their lands, are still only one fiftieth the manpower of the countries nominally Arab from North Africa through the Arabian Peninsula.

I left Israel on Thanksgiving Day — an American who felt much more at home there than in any of the Arab states, in which, wonderful though they were, I experienced a kind of cultural shock. The fellahin in his dingy *jellabi*, the farmer going from field to field astride his tiny donkey, the shrunken black-veiled creature at the roadside one knew must be a woman, the gawky, scared kid in his coarse olive-drab uniform — the fiery intellectual in the college, the suave, mustachioed civil servant in the tall building, the throng of men sweeping in and out of countless mosques — these were part of a world I might wish to know but kept at arm's length.

But Israel — cocky, proud, knowledgeable (every instrumentality of life at one's fingertips), struggles to manage and master the intractable land (a la USA a hundred years ago!), trying to put up with incompetent and inscrutable blacks, Indians, and Mexicans (although they call them something else) — I can relate to her! Its women are slim, tanned, chic; its men are keen, a nice tension between relaxed behavior and "let's-get-it-done" drive.

I've left religion out of all this, but it must come in now. We were astounded to hear numerous Christian Arabs try to convince us that temperamentally and even historically, Moslems and Christians were closer than Christians and Jews. Maybe if I had lived in a Moslem situation all my life I'd understand it, but I haven't; and I have a profound conviction that, as Pope Pius XII once said, "Spiritually, we Christians are semites" (and he didn't mean Arab semites, either!). Some other of our hosts put it in different ways. Some of these are:

"A strong state, committed to the principles of the prophets of Israel, could be the cornerstone of the Middle East."

"The world is moving toward universalism; Israel is a retrograde step."

"A Jew who becomes a Christian becomes more Jewish than a Jew, more Christian than a Christian, since Christianity depends upon its Jewish roots."

"The Jewish destiny is linked with all of humanity." Are these contradictory? Maybe in some respects, but I think they all agree that Israel can be "a light to lighten the Gentiles, a glory to my people Israel."

I think we Americans can understand the predicament of Israel better than any other people. We too "conquered" the land, subdued the former inhabitants, came here in flight from oppressive regimes abroad, initially vowed to make a "small state of God" upon a foreign shore, were not appreciated by our neighbors nor by the "powers" of the time.

But we have come to see that America's might does not inevitably make right, that original pure purpose quickly gets adulterated along the way, that we have made our own deals with Moloch and Baal to get certain "necessary" benefits. Israel is still under a war psychology, which, though fading away now, brought with it the need to hold high the atrocity story, to spurn the gestures at conciliation, negotiation. Israel is still a people beleaguered, may always be. It bears a fearful incubus of hatred, not by any means all of its own making, but not altogether to be explained away, either.

When it moved against Arab territories on the former West Bank of the Jordan in 1967, when it began retroactively to enforce the Absentee's Property Law of 1950 to reclaim lands, when it destroyed Arab buildings near

Old Jerusalem held by the Mohammedan Waqf without consulting them, it added further fire to the smouldering feelings of Palestinian Arabs, some of whom are four-time refugees. No satisfactory response has yet been made to the General Assembly Resolution in 1967 (no. 2253) and Security Council resolutions of 1968 (no. 252) and 1969 (no. 267) all asking for corrective action in respect to change in the status of the city of Jerusalem.

A new entity is coming into being in Palestine, which is neither entirely apart nor entirely separate from that area variously outlined on world maps as Israel. We saw it taking shape in the intellectual hothouses of Beirut, in the camps of Syria, Jordan and "administered territories" of Israel; felt its weight one wild night of shooting in Amman. We felt its presence in a meeting with two very strong Arab women operating a "School of the Orphans of the Martyrs" in Jordan.

And we felt it perhaps most of all in a gathering of Palestinian Arab deportees from the West Bank of the Jordan. Since the Six-Day War ended in 1967, a stream of distinguished people has come out of that part of Jordan where they had charge of their own government for nineteen years but do no more. While local Palestinian government in the Arab towns and cities (aside from Jerusalem) has been left mainly intact by the occupying Israelis, those whose allegiances were primarily to the government of King Hussein were, naturally, *persona non grata* to Israel. Some were asked to leave (even taken out under cover of darkness); others have seen their inutility under an alien rule and have moved out more or less voluntarily. These people — senators, teachers, merchants, physicians, school administrators — have each given themselves a number of a "deportee." We saw a list of 197 of these who crossed over to the East Bank of the Jordan through January 1970. Four of the first five to be deported met briefly with us — a former mayor of Arab Jerusalem, the president of the West Jordan Moslem Religious Council, a former minister of foreign affairs in Jordan, and a former deputy. They were clearly men of stature — poised, gentle of speech, restrained, but withal bitter. They stood in considerable contrast to a number of church officials and other clerics with whom we had been meeting for weeks, it seemed, who appeared to be more deeply concerned about church properties and prestige, who would not on occasion hesitate to make use of antisemitic clichés against the Jews.

It is the people of the caliber of these deportees, one may gather from a recent dispatch from Peter Grose of *The New York Times*, around which a new alliance of Palestinians is being formed. Casting aside the tired, recriminatory shibboleths the Arab world has used to exhume and distort history, they are looking into the future of a unified Palestinian nation.

It is not in keeping here to enter into the political intricacies of how an Arab-Israel peace may be achieved. That both sides have made Himalayan blunders is not at issue, only that they not continue to make so many more that there is no longer a road back to peace.

Thus we welcomed the new fact of an emerging Palestinian consensus that has, at least for now, a good chance to avoid some deadly pitfalls, especially the mindless kind of extremism that has always plagued the Arab cause. Whether West and East bank of the Jordan can or should be reunited, under King Hussein, Yassir Arafat, or some coming leader — whether it can be joined with the Gaza Strip in a corridor across Israel, whether Jerusalem can be internationalized or exist under the rule of any national state — all these cannot be even discussed here. But there does seem to be a new mood for discussions and perhaps face-to-face meetings on the Arab side.

Now that it is clear that Israel is not going to be exterminated by anyone, I hope that nation will realize that it has an unequaled opportunity to fulfill a role we all covet for it — a leader among the nations in a land where "every man 'neath his vine and fig tree can live in peace and unafraid."

Sestet for Maundy Thursday

by Ernestine Hoff Emrick

"Here, drink my wine," the clear command comes new,
And writes our willingness with blood-hued ink
Against the cross-rimmed sky. O kindly Christ,
Turn that dark gall into a sweeter brew,
That, with thy touch, the bitter cup we drink
Become a cup of blessing, paradised.

A Wind Blows Without Asking
(Seven Songs for Spring)

Like a Child

warm sun
cool breeze
kids on bikes say "Hi!"
blue sky
    it's good
    it's beauty, uncomplicated
the sun doesn't pretend to shine,
it shines
the breeze doesn't wait to see how the trees will respond,
it breathes easy,
in its own way,
and the trees can take it from there
they sing

the kids ride up to talk
Kathy's from Vermont
she and Caroline use the porch swing
without asking
like the wind blows without asking the trees

now they ride off to visit Rose, and leave me
wondering if it's possible to regain the beautiful
directness of *being* without asking first

by Bob Gross

False Spring

Just as the greening bud
leaps from its cage
on the winter bough;
just as the coiling plant
breaks through to emerge
from the then to now;
as radiant petal and ecstatic leaf,
loosed from a dark cocoon,
cavort on the air,
a turncoat traitor comes:
winter returns, freezing the sun
and bringing its dark and despair.

by Roy Z. Kemp

Birthing of a Bulb

The mystery lies buried.
This much we know . . .
life stirs, bursts forth,
and pushes aside
the shroud wrappings,
thrusts up dirt
with fist clenched
against revealing day,
then, almost indiscernibly,
opens vulnerable petals
to sun . . . and rain . . . and wind.

by Elinor O. Gray

Song

I am locked to the earth.
From Ohio to Nevada
and back,
my roots have plunged deep
into black loam and desert dust.
The sod and stones of Illinois
are in my sandals now,
and my fingers throb
with the tug of tiny plantings and growings.

by Linda Beher

Hi-Flier

Hi-flier on a wire, you've endured
The rains that come from spring to spring.
It took three of us to launch you above
Limbs that bent the air with disaster
And one dormitory antenna that waited. . . .

From the Union we watched a kite,
Keeping its vision in the gunsight
Grill that embraced the windows of that room.
We laughed and pointed and shared the secret
Till the campus lay back and looked up
With necks straining, histories falling,
We launched ourselves.
For three whole sunny-rainy sunny-rainy
Days, you danced and dived
And revived the air around the sun
Hardly wasting a breath until that death
On those wires,
Where now, one May later, I wait
For your ribs to heal and fly once more.

by Terry Pettit

Spring Thing

Here I sit in a half-hitch
waiting
for my dreams to explode
across the backyard of my imagination
and when they do
I'll be picking pieces
of you
from behind every clover flower,
last year's leaf and green wisp
and I'll never dare
never
mow the grass again

by Phil Anderson

Warm Sun

No sound of rake or spade
birds seek shelter on ledge
rain comes flooding the tall bamboo
down by the garden gate.

Flowers of fustian from cloudy skies
drip aery petals in mounds;
no philosophic mood deludes
the miraculous green; quick rain

lashing in air on shivering
sparrow and huddled lark
will not last. An unseen Hand
through dripping clouds will soon
bring us gold beams of warm sun.

by Dora M. Pettinella

Faith Looks Up

Most of us are familiar with the life stories of wealthy businessmen who credit their success to prayer or tithing. I believe a Christian should practice both, but I have a certain personal skepticism about some of these stories. It seems to me that they may give some persons distorted ideas of success and of proper Christian conduct.

Being a Christian has helped me form a concept of success which is broad enough so that I do not have to worry, too much, about selfish concerns. I believe Christianity teaches that if we have proper concern for the needs of others, our own deepest needs will be met. Being a Christian has aided me in my business by helping me to maintain physical and mental health and to love and understand people.

Most of us still do not fully grasp all that Jesus wanted us to understand about sowing and reaping. We are continually aware of those who are harvesting bitter fruit. My faith looks up when I see the results of someone's decision to serve rather than seek to be served, to trust rather than to doubt, to love rather than to hate, to help rather than to hinder, to hope rather than to despair. This happens everyday of every week, with very common and ordinary persons.

My prayer for myself, for my fellow Brethren, and for all Christians is that in the home, in the office, and in the church, God will help us choose to be a part of the answer and not part of the problem.

GALEN R. QUAKENBUSH has been an agent in the general insurance business for more than twenty-four years. A member of the Wichita, Kansas, church, he served during World War II on the Civilian Public Service administrative staff for thirteen months. Recently he has served as moderator of his local church. He is on the trustee board of The Cedars, Brethren home in McPherson.

A Question of Bells

For Dan West

by Stanley Burriss

It should not be shocking, but, yes,
the man is gone,
the man is gone.
I want to clamber through
the steeples, up
the ghetto streets, crying
"No, he is not finished —
he has found a need, somewhere
his eyes are moving."
But the bells are rolling, and
I am seen in my tower.
I'm told by a long string
of friends, be silent,
this is death. . . .
Still
angry, I shake my fingers
alive again. I see him
walking over seas, carrying milk
and the hope of young animals,
I see great cities of brethren,
and I see him
among them, his strong hand
bringing word to a thousand tongues.
And I find my father standing with him,
two men alone. . . .
When he was here, when
I was alone in childhood,
I looked up to him through my blond
hair, and loved him without knowing —
loving the warmth of his ripe white hand,
the flame of the soft blue
circles on his face.
He could not know my name;
but he stops me, speaking to
another man, and I listen closely.
The words are never forgotten,
his voice is too beautiful for death —
quickly
I climb back to the churches

shouting, "Stop the white bells!
Demons are on those ropes
and on our heads,
stinging our eyes with water
and our lips with a sad prayer!
Christ is the last friend,
standing with Christ, the
man is alive,
he is alive still."

'MY CONGRESSMAN' / *continued from page 4*

soldiers in battle, several slides of American weapons, even a couple of slides that were out of focus and couldn't be identified.

The whole experience was remarkably similar to the film that accompanies the National Anthem on our television sets each early morning.

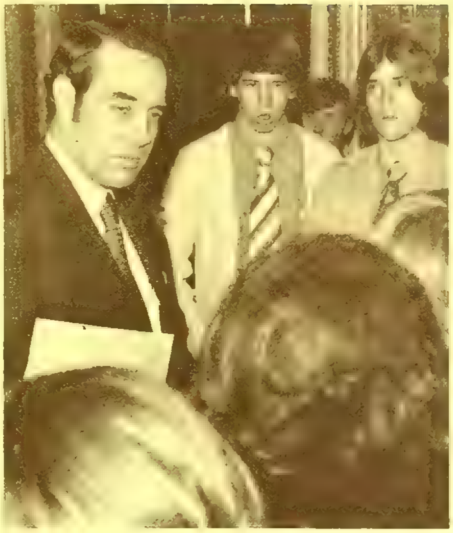
Colonel Luce's outline of major defense programs was tossed out in much the same manner as a college recruiter talking about curriculum to a prospective student. "The war in Southeast Asia is our most crucial program," he began. This statement was accompanied by a slide of American soldiers helping orphaned Vietnamese children. Colonel Luce then outlined other "programs" the DOD is engaged in, including our General Purpose Forces, which respond to any military action short of nuclear war, and Strategic Forces, which provide "an adequate nuclear deterrent."

Colonel Luce pointed out that because we cannot depend upon our enemies to act rationally we need nuclear waepons to deter them from attacking us. One seminar participant was somewhat skeptical about this explanation because it appeared to him that a policy of nuclear deterrence depended upon your potential enemies' acting rationally to the weapons threatening them.

If our enemy is as irrational as the Pentagon believes, then all is lost anyway — but if our enemies are rational enough to respond in a sane way to nuclear deterrents, why wouldn't they respond to nuclear disarmament?

The colonel described more "programs" and outlined the DOD organizationally. The briefing was informative and to one girl even offered a sign of hope. Near the end of the session, following a comment on the military's rough lot in preserving world order, she commented, "I hope you guys take over the world and clear up this mess."

Later, returning to the hotel, she was asked why she said what she did. "Well," she replied, "the man at the State Department left me feeling so confused and depressed. . . . At least these Defense guys are loyal and sincere."



Robert Dole (R-Kansas) meets with Brethren constituents at D.C. seminar

President Nixon's action shows a gross lack of respect for Congressional opinion." The reporters' pencils fishtailed each word as the political science professor spoke, while at the back of Committee Room 1114 there was a shuffling of feet as visitors grew restless. The speaker was one of a dozen men, most of them law or political science professors, who were taking part in a roundtable discussion on the constitutionality of Nixon's pocket veto of the Family Practice of Medicine Bill.

At the moment there were no senators present, but the room was jammed with young people (many of them Brethren) in anticipation that the senior senator from Massachusetts would arrive, as announced in the morning's Washington *Post*. Ted Kennedy's participation was enough to bring a dozen reporters to a discussion (not a hearing) that could at best be a slapping of the President's hands for a questionable use of one of his constitutional powers.

The photographers left as soon as it was announced that Senators Kennedy and Ervin were at a party caucus and would arrive later. The reporters entertained themselves by reading various sections from a *New York Times* and speculating among themselves as to what Kennedy's recent defeat for the majority whip post meant for his political future. The students kept glancing at the door.

"Furthermore, the President had eight days to make a decision — I don't see where he was prevented from giving it consideration." The man now speaking was a law school professor. He was responding to Assistant Attorney General William H. Rehnquist's defense of the President's pocket veto on the grounds that the President didn't have enough time to consider the bill and return it to Congress.

The bill had passed the House by a vote of 364 to 2 and the Senate by 64 to 1, and would have authorized $225 million for grants to hospitals and medical schools to train general practice physicians. But what really irritated Congress was the fact that the President had used the pocket veto over a Christmas holiday and not at the adjournment of a session where, said the professors, the Founding Fathers had intended it to be used.

The press corps was obviously bored by the whole discussion. Frequently and not too softly one of them would say, "This is bad."

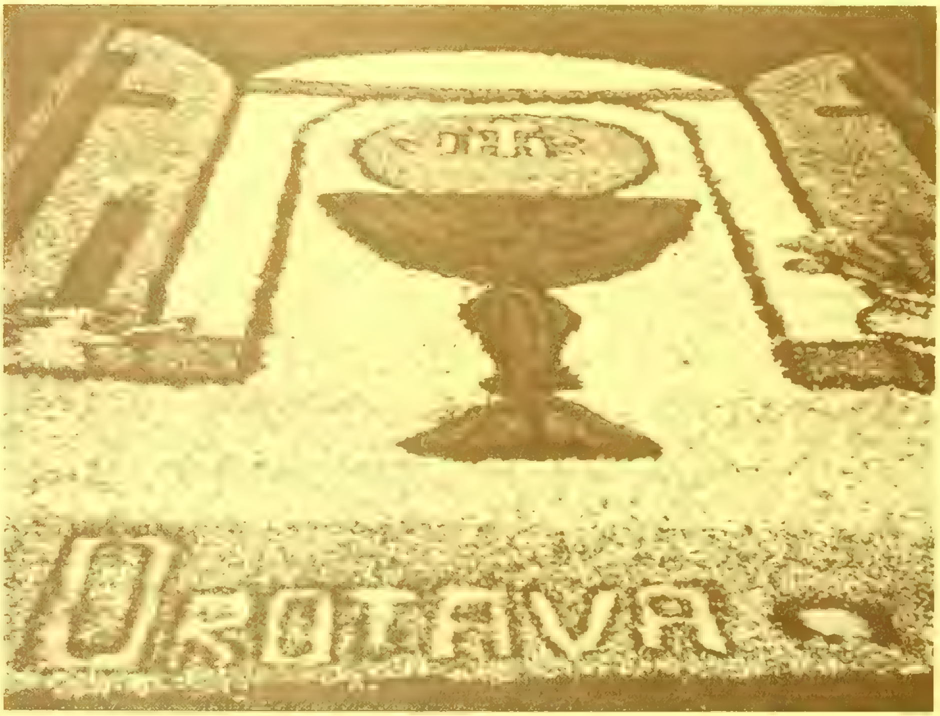
Another educator began a soliloquy: "I take this act by the President to be an act of anger, as if he were trying to spank Congress. It was an act of weakness, not of strength. . . ." The reporters once again began scribbling, while at the back of the room a group of Brethren students walked to the door, exercising its own kind of pocket veto. A newsman heard their footsteps, turned, and watched them exit, with the comment, "They must think there's a better show in town."

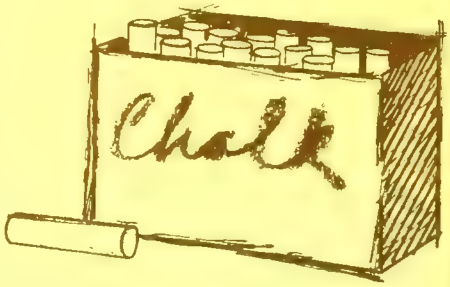
Twenty-five minutes later the room suddenly grew quiet, a witness stopped short in his speech on the intent of the Founding Fathers, and Sen. Kennedy walked to the front of the room and took his seat. Neither the Brethren nor the press were there to see him. — Terry Pettit

Take it FROM HERE!

Translate a carpet of flowers—with chalk, tissue paper, and lots of color!

At La Orotava, Tenerife, in the Canary Islands Gordon and I saw the spectacular Carpets of Flowers designed to celebrate the religious holiday, Octave of Corpus Christi. For four blocks on each of three main streets these colorful carpets stretched continuously. Flower petals of brilliant hues, carefully arranged on the cobblestones, formed religious symbols, pictures, and designs in unbelievable detail. The sight was dazzling in its beauty and sobering in its reverence.





I recalled reading about the Chalk Carpet of Color Contest held in New York City in the fall of 1969. Hundreds of New Yorkers rushed to Central Park on the designated Sunday morning. Each was given a kit of various colored chalks and then was assigned a square yard of sidewalk as his "canvas" on which to paint. The contest was open to any individual over the age of fifteen years. The "artists" were given a free hand in expressing themselves as long as the designs were of a mosaic, geometrical, floral, or oriental pattern. For four hours they painted. The result was a vast carpet of color in Central Park.

No doubt, some drew mandalas for it is said that all over the world children draw mandalas. Basically, the mandala is a circle or a roundish shape of any kind. It is divided by two crossed lines, looking like a pie that has been cut into four equal pieces. Mandala means "circle" or "magic circle" in Sanskrit.

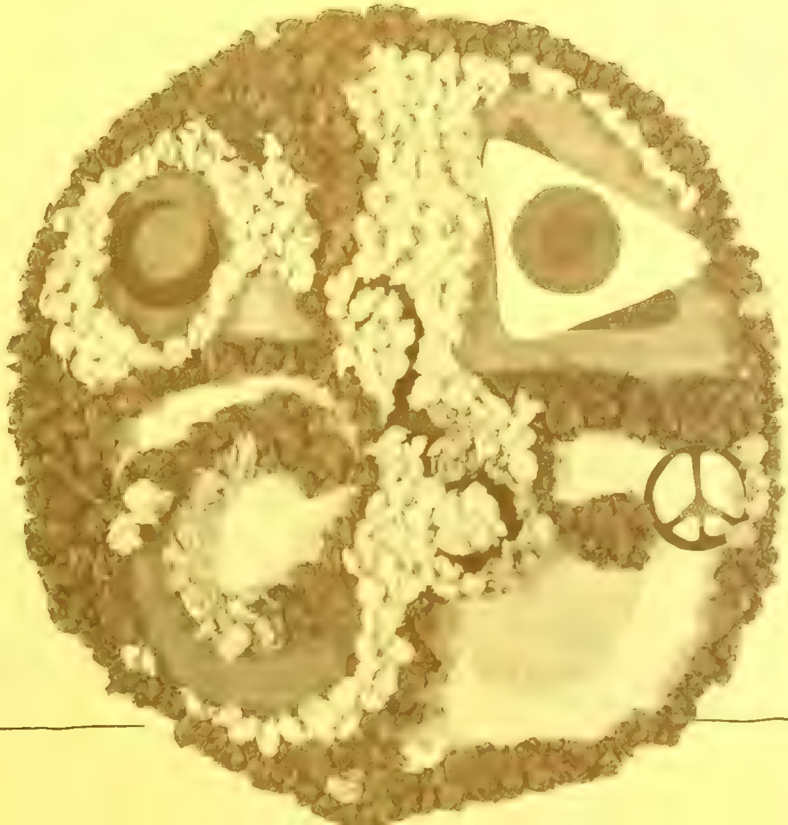
The basic idea has been used in religious art and in sand paintings of the Pueblo and Navajo Indians. Children and adults have been drawing them since primitive man picked up a sharp rock and scratched a drawing on the wall of his cave home.

Our wide driveways and smooth sidewalks are ideal places for drawing mandalas. Have available chalk of many colors. Yellow stars, blue triangles, pink flowers, swirls of all colors, and lots of squiggly lines will soon fill the mandalas. To cover an area thickly, crumbled colors may be rubbed into the pavement with the palms of the hand.

John Arms in the *Christian Science Monitor* says, "Just why mandala drawing comes naturally to children all over the world, nobody knows for certain. Some say the mandala is the child's version of the human face, which is the most important thing, in a young mind, about people. The criss-cross lines, say these experts, might represent the vertical line of the nose and the horizontal line of the eyes."

But probably when a child picks up a piece of chalk or a crayon, he simply wants to make a boundary for his drawing so he draws a circle. To break it up into smaller areas, he draws two lines. From there his imagination takes over, with long sweeping lines, concentrated little circles, and many unidentifiable shapes.

What a fun way to spend a warm spring day! Why don't you stage a Mandala Day in your community?



If it's a rainy day? Here's another kind of "carpet" or mandala — made of paper wads, of all things!

Draw a preliminary pencil sketch for the design. Later enlarge the design on various colors, sizes, and shapes of cardboard. Tear numerous colors of tissue paper into small pieces and crush them into small or large wads. Dip each wad carefully into paste and press it into place on the background surface. Apply these colored paper wads along the outline of your sketch, then fill in the solid areas within the design. You may cover either a portion of the cardboard or the entire area.

This produces an interesting carpet-like relief texture which looks a bit like the colorful Carpet of Flowers made by our Spanish friends in Tenerife. — GLEE YODER

Ethics in Formation: Twentieth Century

TO WILL AND TO DO, by Jacques Ellul. Pilgrim Press, 1969. 310 pages, $10

BEYOND MERE OBEDIENCE, by Dorothee Solle. Augsburg, 1969. 88 pages, $2.25 paper

IN SEARCH OF BALANCE, by Virginia R. Mollenkott. Word, 1969. 150 pages, $3.95

THE NEW IMMORALITY, by Brooks and Sandra Walker. Doubleday, 1968. 228 pages, $5.95

CONSCIENCE AND RESPONSIBILITY, by Eric Mount Jr. John Knox, 1969. 191 pages, $4.95

THE CHURCH AS MORAL DECISION MAKER, by James M. Gustafson. Pilgrim, 1970. 163 pages, $5.95

THE TIMES cry loudly for ethical guidelines. New areas of responsibility in which ethical decisions are made are pressing upon us. Technology, industrialization, pollution, overpopulation, and poverty all present bewildering problems calling for moral decisions. The laws and guides of the past seem insufficient to help in these areas.

Six studies are herewith presented as contributions to ethical thought.

i.

The longest and perhaps the most important book in this series is *To Will and to Do,* by the French scholar Jacques Ellul. This is an analysis in great detail of historical ethical systems.

Ellul believes that in the biblical view there cannot really be a Christian ethical system. The life of God with man is a relationship, and this cannot be codified. What Barth said in theology Ellul seems to be saying in ethics: The codes of man are of a totally different category than the truth of God.

Ellul is undercutting any assumption that we can define God's full truth for life by a moral code. God wills relationship, not law. Whenever ethical and moral systems have developed, they usually have moved toward legalism. The final result is Protestant puritanism or Roman Catholic casuistry. Such systems are blind to new world situations (the stress of "situation ethics") and also blind to the Holy Spirit, which leads to novelty and new revelation.

The constructive portion of Ellul's book is brief, and only a few directions are indicated:

1. Ethics must serve the Christian to help him relate fully to the world, the arena of God's activity.
2. Ethics will prepare the Christian and help him along the route of the "ethical event," in which decisions are made.
3. Ethics will avoid elevating either *law* or *love* to the absolute.
4. Ethics can set forth possible models of action without finished solutions.
5. Ethics need to embody in partial form the continuity of God's action. Ethics can be an "echo" of God's truth, but authoritarian codes hinder his truth.
6. Ethics will describe implications of the servant role.

Ellul is trying to avoid the disasters into which ethical systems have fallen. He is cautious about legalism and moralism on the one hand, and cautious about situation ethics, love norms, antinomianism, and private judgment on the other. Certainly the author has succeeded in showing us where all the problems lie! However, only in part has he succeeded in a constructive formation.

ii.

The German theologian Dorothee Sölle raises serious questions about some traditional concepts in *Beyond Mere Obedience.*

Obedience has been a standard assumption in ethical theory, but the author brings devastating arguments against it. She gives the example of Rudolf Höss who, by his own testimony, was obedient to teachers, pastors, authorities, and rules of conduct. Finally he was obedient to the authority that told him to direct Auschwitz for three years.

In place of obedience, which stifles initiative and individuality, Sölle suggests several virtues which seem to her more Christian. She would encourage *spontaneity,* since Jesus delivered from law. She would encourage heightened *awareness* of self and others, for love cannot come without awareness. She would encourage *imagination* (fantasy) for the encouragement of hope and the making of new discoveries about life.

This study points in exciting directions, but it is even less complete than the positions suggested by Ellul.

iii.

Virginia Mollenkott ponders the question of where to find daily guidance in her book, *In Search of Balance.* The total discussion of this book proceeds from an honest recognition of seemingly contradictory truths in the Bible, as well as in life. Instead of taking one side or the other, the author seeks a deeper truth in the *balance* of one idea against another.

Mollenkott shows the dangers of absolutizing anything, even an ethical belief. The worst kinds of evil have been supported by argument from scripture. Also, there may be times when it is unethical to tell the whole truth, for instance in hiding Jewish refugees during World War II. But the author immediately warns that in all relative choices the absolute ethic must not be lost sight of.

Dr. Mollenkott recognizes that no solution is simple, but would seem to hold more closely to absolutes than the other authors.

iv.

The New Immorality, by Brooks and Sandra Walker, is a composite of varying materials. There is a lengthy presentation of case studies in which people have taken various attitudes on "the new morality." But "the new morality" has often become "the new immorality."

The authors take into account pornography, the Playboy philosophy, and an analysis of new approaches to ethical theory. Their conviction is that persons like Fletcher and Robinson, who have discarded commands of law in favor of the love norm, have greatly oversimplified human conduct. Since all human motives are not pure, love cannot be an adequate norm, even though it might be a *primary* norm for conduct.

The authors look for a new set of ethical norms, but they are unable to delineate these. They do suggest that one new frontier is a much deeper insight into self-awareness and the meaning of personhood, combined with a new sense of commmunity.

v.

Conscience and Responsibility, by Eric Mount Jr., is worthy of serious study for insights into the moral conscience in relation to community. J. B. Phillips told us our God is too small; Eric Mount tells us our conscience has been far too small.

The author moves beyond a legalistic view of conscience. The legalistic view gives the feeling of a clear conscience if no sin has been committed. Also he warns of a purely individual idea of conscience.

Rather, conscience is *responsibility*. Conscience refers to a person's self-awareness as he lives in responsibility to himself, to other selves, and to the community.

Conscience refers to the total person, not simply to a voice within.

This is a valuable study, encompassing many of the best thinkers in the field of social ethics.

vi.

James Gustafson, in *The Church as Moral Decision Maker*, analyzes the church and its stance in community life.

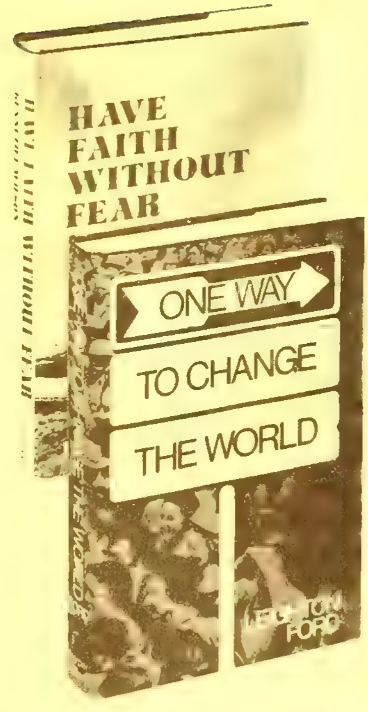
A theology of community is set forth in which Gustafson sees the structures of the common life as the instruments of God. Through community structure, God creates and sustains our life.

With this central assumption, the author calls the church to act positively in support of the common life. But also, the church will need to act as judge and prophet when there are structures that degrade and dehumanize. The church will therefore assume various attitudes or roles in society: sometimes supporting, nurturing, improving; and sometimes pointing out evils and raising moral issues.

To fulfill these roles, the church will do many things. Two important ones are: (1) to educate its members to see that all *decisions*, including social and political ones, are moral issues; and (2), to the extent that it is possible, to participate in secular causes for justice.

Some general conclusions could be stated about the directions in which Christian ethical theory is moving.

1. We are moving toward a concept of Christian virtue as responsibility for brother and humanity.
2. A more complete self-awareness is being called for, especially as the self relates to and is responsible for others.
3. Love is a primary norm for decision making, but not a sufficient norm in itself. Some law must still be considered.
4. Still, authoritarian codes and morals are under careful examination.
5. The Bible remains a guide to help the community of faith define its ethical conduct.
6. The context and the situation must always be considered in the ethical decision. The decision is the glow point in ethical conduct. This much is clear: The decision is where life directions become concrete, where justice is done or is not done. — B. Wayne Crist



How to enjoy being a Christian

Have Faith Without Fear
by Kenneth L. Wilson

There are a lot of scared Christians, Wilson believes, who are more frightened by religion than by the world around them. This book talks to readers where the bunking and debunking of religion has left them. The author takes a fresh look at old ideas and liberates the Bible from picayune arguments that obscure its fundamental truth. How to feel at home with your faith is the teaching of this cheerful, solid book. **$3.95**

The church and evangelism in revolutionary times

One Way to Change the World
by Leighton Ford

The greatest revolution in history began, not under the red star in Petrograd in 1917, but under a star over Bethlehem two millennia ago. Leighton Ford, in a book laced with stories illustrating the transforming effect of Christian faith and love, brings evangelical Christianity directly to bear on the human suffering today which inevitably breeds revolution. His sense of revolution begins in each man's soul, but it extends from that center to the ends of the earth. This is the most powerful account of the zeal for a new society which has gripped evangelical Christianity today. **$3.95**

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A Letter to the Pastor

Thank you for being a shining light in the shrinking, dissension-torn world of 1971. We are so grateful for your example, your courage, and your adaptiveness to a changing role in a fast changing world.

Thank you for realizing that the church will be more effective if we get outside the church building and "mingle with those other sinners." We know that you need to push us way beyond the act of preparing Christmas baskets for the needy. We need to have the "Christmas-basket spirit" all year. You also are wise in encouraging us to visit other churches to learn from their successes and failures. Some concerned laymen, as well as pastors, are leading groups of youth in newer forms of worship and are not hesitant to accept these young people who represent several different denominations.

Thank you for innovating in your leading of our worship services. Thanks for shifting the order of worship from time to time and including some of us in worship planning and leading. You are wise in having "talk-back" sessions which help us to bring our feelings into the open and thus understand one another better. We also appreciate the fact that you have enlightened us concerning other religious beliefs and worship forms.

Pastor, thank you for treating us as "fellow-pastors," as quickly as we are able to accept that fact. You know that many of us have an equal or greater amount of formal education than you. This fact has neither overawed you nor led you to be apologetic in exercising your leadership role. Just as we expect strong leadership from you, we know that each of us lead strongly in the use of his talent or talents. We are thankful that you realize all of us are in need of one another's counsel, including pastors, teachers, salesmen, doctors, custodians, scientists, and ditchdiggers.

Another area which you have entered is surely a good sign for the church and its effectiveness. Politics will be only as "dirty" or "rotten" as those involved in it. Thank God for a pastor who recently ran for the office of U.S. Representative and who nearly unseated an incumbent with three decades of experience. You were telling me the other day about your visit with the mayor and how he gave you his version of "the boys who really run this town." I am so glad to see that you and other pastors are learning where the so-called power centers are, and are mixing it with political officials.

Finally, Pastor, thank you for coming to my office and sharing ideas, concerns, and frustrations. Your job is a tough, challenging one. I am so pleased that you have chosen to remain in the ministry rather than joining others in more lucrative, prestigious jobs. The temptation must be tremendous, at times, to chuck it all.

All of these actions I have listed have caused the laity to increase their appreciation of your efforts. May God continue to uphold you and guide you in furthering his cause. — WADE BOLLINGER

Don't Cut Off the Buttons

For years we have been collecting relief articles. Some time ago a prominent minister said: "Even though we have been giving relief clothing to the needy, many of the women's coats that were donated had the buttons clipped off. Evidently those who were generous enough to give the coats felt that the buttons could be used again, and so they spoiled the gift with a couple snips of the scissors. If, as James Russell Lowell reminds us, "the gift without the giver is bare," it would seem that a coat without buttons would leave the receiver quite bare, indeed.

Every minister is acquainted with "Mr. Joestine" of "Plush Avenue" who is quite willing to make a liberal contribution to the church provided you let him run the whole affair. He knows "Mrs. Busybody," who, while liberal with her time and talent, insists that if she is going to give her services she must be the president (and dictate the the policies). That's giving the coat without the buttons.

A few years ago a well-to-do American offered upward of a million dollars to any college or university that would open its doors only to certain racial groups. Though hundreds of struggling colleges could quite easily use a million dollars, the gift has so far been rejected. There seems to be no place in the American commonwealth for an educational institution that basically denies the spirit of democracy. If you have a gift, "don't cut off the buttons."

We are all familiar with the person who feels he is quite generous in making a hundred-dollar contribution to a worthy cause but whose feelings are somewhat ruffled because he does not get a couple hundred dollars worth of publicity out of it. As has been said, "When some people discharge their obligation to the community, you can hear the report for miles around."

Some gifts are made with a disdainful air of patronage. It is looking down one's long, snooty nose to the lower level of society with the feeling of "Oh, did the Lord make you, too?" That certainly snips the buttons off the coat, no matter what the gift is.

We can all improve our giving without cutting the buttons off if we follow the wisdom offered by a wise individual who lived long ago: "Beware of practicing your piety before men in order to be seen by them. . . . When you give alms, sound no trumpet before you as do the hypocrites that they may be praised by men . . . but do not let your left hand know what your right hand is doing so that your alms may be in secret and your Father in heaven who sees in secret will reward you."

Probably the Nobel Prize winner in the giving contest was the good Samaritan. He left all the buttons on the coat, even sent along some extra ones. He gave his time, his love, his money, without hope of reward. — ORDO M. PLETCHER

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READERS WRITE

continued from page 1

basic budget guide suited for living in the urban 1970s?

GALEN BEERY
Vientiane, Laos

WHY THREE BRETHREN DENOMINATIONS?

The new United Church of North India is now a reality. If unity can be effected in India, is there a Brethren of any persuasion anywhere willing to come forward with rationalizations for three Brethren denominations in North America?

If theology is given as the reason, perhaps a little soul-searching might be in order. The objective of the church was settled nearly two thousand years ago, as plainly stated in Matthew 28:19-20. . . . In matters of theology, I am in no way a fundamentalist . . . but I believe that if a redemptive gospel were preached anew from our pulpits, it would not only reverse the declining membership trend in many churches, but men would be saved in or for the good of the world. . . .

I believe the Church of the Brethren has lost much and gained nothing by shifting away from an evangelistic approach of fifty years ago to its present modernistic stance. A new emphasis on evangelism would seem to be a sound working base leading toward unity. . . .

Brethren Service and the historic peace principle held by Brethren are far more relevant to this earthly life than quibbling over what may or may not be theological absolutes. It seems inexcusable that Brethren, whose only creed is the New Testament, should maintain separate headquarters at Elgin, Ill.; Ashland, Ohio; and Winona Lake, Ind.

In an ecumenical dialogue on reconciliation, let these three denominations select only consecrated ministers and laymen who have forgotten old prejudices and who do not choose to advance theological differences.

O. J. DICKEY
Omaha, Neb.

GOD'S WORD AS IT IS

I believe the writer of "Apology to Emma Sue" (Feb. 15) needs to reconsider some of her ideas.

God created all colors, including black and white, in nature as well as mankind.

I, for one, feel too much ado is made of the color of mankind. God makes no mistakes, and unless we come to him, accepting him as our savior, are washed in the blood, and made white as snow, we will be lost . . . regardless of color. . . .

What we need instead of current events and color sermons and "love, love, love" from our pulpits is God's word as it is: condemning sin and telling the consequences of sin . . .

F. R. M.
Holsopple, Pa.

Sounds for a Time of Rejoicing

They came from a family of Italian musicians, this uncle and nephew who lived in Venice during the sixteenth century. The older one, Andrea Gabrieli, composed music for organ and orchestra and for various combinations of voices. His nephew and pupil, Giovanni, continued in the family post of official church musician for the cathedral of St. Mark, where he constantly experimented with new arrangements of instruments and wrote choral music that involved three or four choirs in one service. The Gabrielis, as some recent stereo recordings of their music can testify, became adept in helping talented musicians literally to blow their horns for the glory of God. And just as literally, they arranged the choirs of their cathedral so that one could respond to another from all four corners of that house of worship.

Easter is an appropriate time to listen to the full resources of sound as they can be put to the purpose of praising God. The music of resurrection calls for alleluias and trumpets, for full-throated fortissimos sung by wide-awake voices, for trombones and tympani, whether the setting provides the echoing vaults of a cathedral, the simplicity of a meetinghouse, or the open spaces of the out-of-doors on an April morning. It seems to require such resources to give expression to the confidence a Christian experiences in the power of love, as embodied in Jesus Christ, to overcome the threat of death, the clutch of hatred, and the forces of evil that combine in a crucifixion. To celebrate the resurrection and the life with which Jesus is identified, you have to pull out all the stops in order to encourage everything that has breath to praise the Lord.

But praise should not only do justice to its subject — in this case the central theme of our Christian faith. Our expressions of praise ought also to reflect with some honesty the nature of the Christian fellowship. The reason we call attention to musicians like the Gabrielis is not merely to note how well they utilized the resources available to them. We think it is significant also that they knew how to involve several choirs at the same time, located in different places in their cathedral. They made it possible, in other words, for both diversity and unity to praise God. They showed how different groups within a fellowship can be distinct and yet blend with each other. They demonstrated that "antiphonal" singing — with voice against other voices as well as together with them — could be a means of praise.

Who is the artist among us that will help us use our diversity to glorify God? Let him show us how to combine three or more different life-styles in our fellowship without its splitting apart under the strain. Let him bring together pietists and actionists, traditionalists and agents of change, intellectuals with their appeals to reason and emotionalists with their response to feeling — and let him draw out the values they have to contribute.

For we are convinced that the Lord whose eternal life we acclaim on Easter is not nearly as concerned about our differences in style as we are. He welcomes persons of all backgrounds into his kingdom. He has no requirement as to uniform dress or appearance. Surely he cherishes the local accents that mark each one's speech even as he calls for a common confession. It would be tragic if our polarization were to keep us from enjoying the excitement of raising a song and blowing the trumpet on this day of rejoicing. — K.M.

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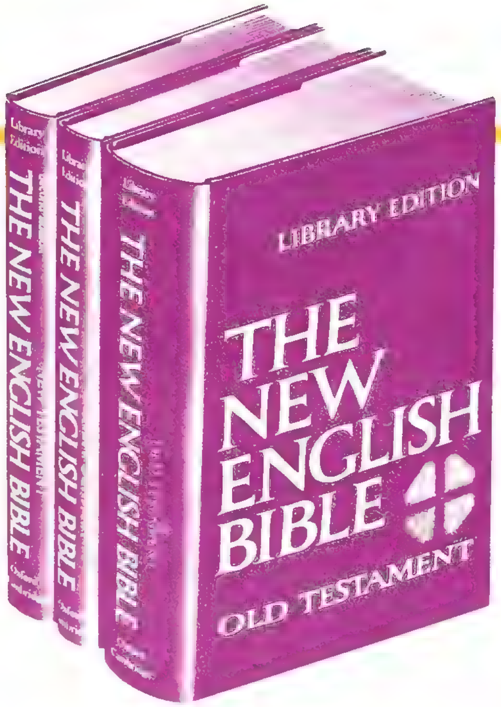
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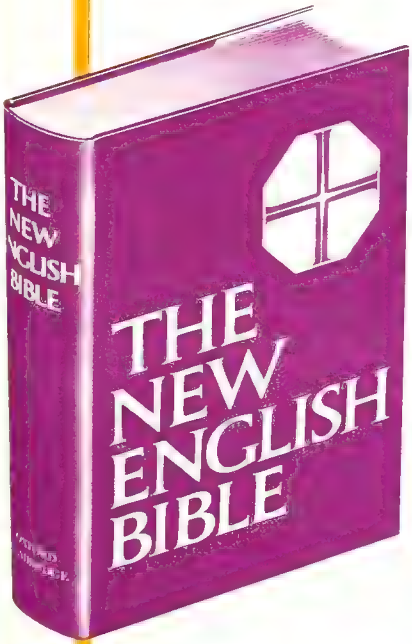
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Jerusalem: When Will Her Warfare Be Over? *The walled Old City seems to have taken religious wars and conflicts in stride. But animosities and rivalries, arguments and battles still separate one group of Palestinians from another. One reporter found some grounds for hope of a settlement, if not a basis for lasting peace.* **by James S. Best**

also

My Congressman Wasn't Even Listening Well, by Terry Pettit (page 3); a **report** on Brethren testimony before a Senate committee on the draft (page 6); "Let the Sun Shine In," a **banner** for Easter by Linda Beher (page 16); **poetry** by Ernestine Hoff Emrick (page 21); by Bob Gross, Roy Z. Kemp, Elinor O. Gray, Linda Beher, Phil Anderson, Terry Pettit, and Dora Pettinella, in "The Wind Blows Without Asking" (page 22); and by Stanley Burriss (page 24); **Faith Looks Up,** by Galen Quakenbush (page 24); **Take It From Here,** by Glee Yoder (page 26); "Ethics in Formation: Twentieth Century," a **book review** article by B. Wayne Crist (page 28); and two **Speak Up** selections, "A Letter to the Pastor," by Wade Bollinger, and "Don't Cut Off the Buttons," by Ordo M. Pletcher (page 29)

coming soon

Helena Kruger, who now lives in New Windsor, Maryland, had to leave her home in Russia as a teen-ager, travel to other European countries, and eventually start over in a new land with a new language and new customs. At the call of her church Mrs. Kruger went back to Europe, to work with refugees and others displaced by a second World War. Look for her story, unique and sometimes amusing, in the April 15 issue. . . . Dale W. Brown has some interesting observations to make concerning "The Dunker Costume and the Mod Generation." . . . De Witt Miller argues that some Christians are tempted to "denominationalize" and therefore limit the scope of the Christian gospel, which he regards as universal.

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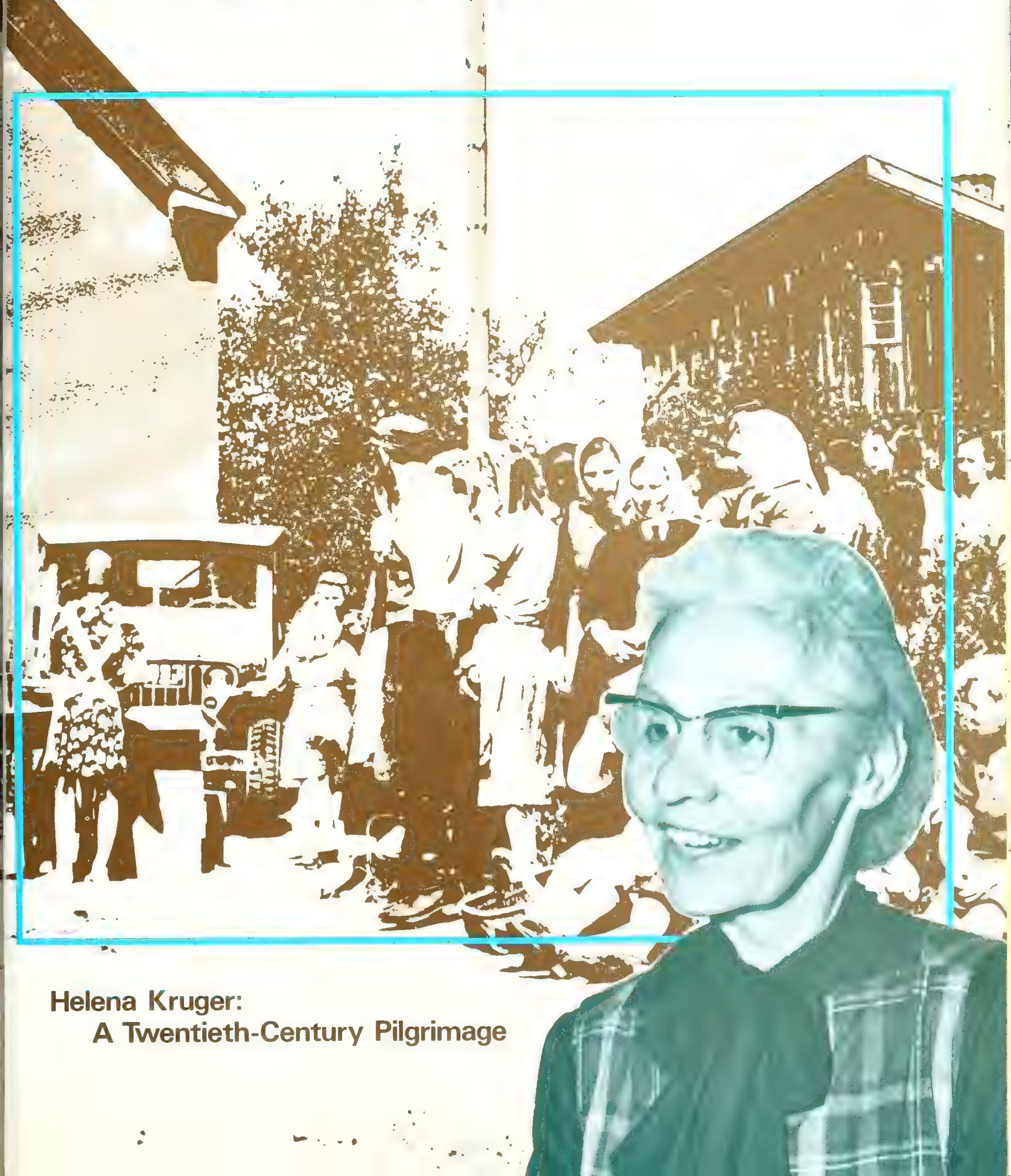

Helena Kruger:
A Twentieth-Century Pilgrimage

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Readers Write

THE REAL THING

Mark Peters' letter (March 1) brings into sharp focus the credibility gap that exists between church doings and church sayings. Isn't it a shame that a young man who takes Christ's teachings seriously enough to oppose the conscription evil has to write and ask the church's help, especially in the Church of the Brethren, one of the so-called peace churches?

Isn't it sad that there are persons in our denomination who will criticize him for this stand? No doubt these critics are among those crying "back to the Bible" yet failing to see that here is a young man putting into action the Christianity learned from that very Bible!

Some would have him stay in BVS and finish his alternative service. Doing this would show his opposition to war and would also be a witness to his Christian faith. Now I do not speak against BVS; it does a much needed and a good work. But if I were a young man in the armed services, I wonder how I would view it.

If I were in the war zone, confronting its horror, while another, because of his Christian beliefs, worked in an office or performed other services far away from the danger zone, would I view this as a strong witness — much of a cross for Christ — or more like an easy way out?

But what about the Dennis Metzgers, those who face the danger along with me, but whose only weapons are love of fellowmen and Christian service? And the Mark Peterses, to whom Christ's Sermon on the Mount means more than reading and reciting it and who, because of their obedience to Christ in their lives, face persecution, arrest, and prison?

Would I not be compelled to say, "Man! they must have the real thing — I wish I had their courage for Christ!"

PEARL WEAVER

Fairborn, Ohio

REFLECTIONS ON SACRIFICE

"Don't you know that what you like to do is no trouble!"

This reply came from an aged cousin who insisted upon getting a meal for me when I visited her years ago. Knowing the inconvenience I had placed upon her, I told her as I left, "The last thing I wanted to do when making you this visit was to put you to all this trouble."

It was then that she replied, "Don't you know that what you like to do is no trouble!" This viewpoint and reply I have used many times since then.

Recently an unwanted child was given a home with folks who cared. When asked what was the nicest thing her new mother had done for her, she replied, "She allowed me to wash dishes."

What is sacrifice?

A certain family called it a privilege to entertain a fresh-air child during the summer. When asked about the sacrifice made under their particular circumstances, the mother replied, "But all of us learned so much from the experience. We wouldn't take anything for the joy this girl brought into our home."

What is sacrifice?

Can any of us help enjoying the very thing another calls a sacrifice? Isn't it heartening that so many folks enjoy doing things that others may consider an inconvenience!

HELEN RINEHART

Westminster, Md.

THROBBING WITH ENTHUSIASM

The March 1 issue is truly exceptional, maybe because it speaks to where I am or where I feel people are. It is broad in its perspective, personal in nature, throbbing with enthusiasm, and, if read, could surely revitalize lives and churches. . . .

The article "Widowhood Without Worry" [expressed my feelings] that couples in the church need to be friends with single adults as though they were family friends. . . .

The "Tale of Two Cities" gave me an idea for Palm Sunday Sermon. . . . The two biographical accounts were thrilling . . . and the excellent editorial on evangelism really was the cap sheaf to the MESSENGER . . . .

EDWARD E. LYONS

Kent, Wash.

FOSDICK ON SCRIPTURE

Dr. Harry Emerson Fosdick's book *A Guide to Understanding the Bible* is perhaps one of the most profound religious books authored in the past half century. It became so important to theological thought that most colleges of theology have used the book as a text or reference work. The book in essence takes the reader through a tale of unfolding growth in the God concept — from the primitive concept of an anthropomorphic mountain God up to the understanding of God as propounded by Christ.

One of the great ideas expressed by Dr.

Fosdick respecting the scriptures is that there is no finality about them. . . . The God of the Bible has not said his last word on any subject or put the finishing touch on any task. The supreme contribution of the Bible is not that it finished anything but that it started something. Its thinking is not so much a product as a process. . . .

V. P. Mock
Chippewa Falls, Wis.

A DEVIOUS PATH

Many of our young people are seeking their fortune in the city. Unless they are fortified with their parents' teachings and exemplary daily living, there is danger of their being absorbed with the glitter of city ways, which may overshadow the better things. They may drift away from their church-going and other good habits.

If one soul can be helped along life's devious pathway by reading these few lines, I will feel repaid for writing them.

O. C. Frantz
Sebring, Fla.

AN ACTIVE MINISTRY

The article "God Is One, Universal and Personal" (Feb. 1) implied that Jehovah's Witnesses believe only in a personal God. . . .

But the Bible, at Matthew 22:39, commands us to love our neighbors as ourselves; and what greater love can one show than to want his neighbor to understand God's Word so he, too, would be on the road to life?

I am a Christian Witness of Jehovah. You will find Jehovah's Witnesses in all levels of society reasoning with individuals to live their lives in accord with the instructions of God's Word. . . .

Published figures for Jehovah's Witnesses for 1970 indicate over 1,384,000 Witnesses in 206 lands of the earth conducting over 1,100,000 weekly home Bible studies with individuals and families who desire to learn about God's word. Since Jehovah's Witnesses are acknowledged as the "fastest growing religion," this would tend to contradict the writer's opinion that theirs is only a "personal God." Surely their active door-to-door ministry demonstrates their concern for their neighbors and their desire for all persons to come to an accurate knowledge of the universal and personal God, Jehovah, and his son, Jesus Christ.

Mrs. Gile E. Knutson
Rockford, Ill.

page one

"I am longing for my homeland. I think it is more difficult and painful to lose your homeland than to lose all your property."

These sentences appear in a letter we received from *Mrs. Helena Kruger,* along with her final revisions for the autobiographical article that appears on page 12 and along with two photographs taken in Omsk, Siberia, about the time that her family had to give up both their homeland and most of their property.

Few of us have had experiences similar to Mrs. Kruger's — and therefore it may be difficult for us to understand why, after wars and revolutions and travel in many lands, there is still a longing for one's homeland. Mrs. Kruger notes that her mother had wanted to be buried in her homeland, but she was far from Russia. So her daughters wrote to a school friend, Princess Elena of Greece, who on leaving Russia had taken with her some of its soil. The princess sent a small bag of Russian soil to Helena Kruger and her sister. When their mother died, the daughters were able to sprinkle that soil on her coffin. Mrs. Kruger also notes that "when we worked in Greece [on one of the many Brethren Service projects with which she was associated], Princess Elena was our first visitor."

Readers will soon discover that in moving either unwillingly as a refugee or freely as a volunteer from one continent to another, it is possible for persons like Helena Kruger to find a different kind of home within the Christian fellowship that recognizes no boundaries. Her story, only partially told in this account, might serve as an illustration of another article in this issue, in which *De Witt L. Miller* insists that there is one God and Father of us all and, therefore, that the gospel itself is universal. Writer Miller is pastor of the Hagerstown, Maryland, congregation.

City planner and United Methodist minister *Lyle E. Schaller* is with the Center for Parish Development at Evangelical Theological Seminary, Naperville, Illinois.

Writer and educator *Dale W. Brown* is a member of the teaching faculty at Bethany Theological Seminary, Oak Brook, Illinois.

Another Bethany faculty member, *Donald E. Miller,* divides his time between the Oak Brook campus of the seminary and the General Offices in Elgin, where he acts as a consultant to the Parish Ministries staff.

Robert Faus qualifies well as an observer of the youth scene from his post at Wichita (Kansas) State University as an associate with United Ministries in Higher Education.

Chicago resident *Richard A. Livingston* has reviewed other plays and films for Messenger.

The Editors

Saying 'no' to the draft, 'yes' to life

Darrel Weybright is in prison because, out of conscience, he refused to register for the draft.

At his trial in January, the Brethren youth told the court: "For me this is right. If I know it is right and do not do it, I have sinned. I rejoice now that my soul is free. I say 'No' to the draft and 'No' to the military and 'No' to death.

"I say 'Yes' to life and to my conscience, my Lord, and my God."

The 19-year-old man is beginning a three-year sentence at Ashland, Ky., federal prison. The sentence culminates a series of events beginning in December 1969, when Darrel turned age 18 and informed his Goshen, Ind., draft board that he would refuse to register.

FBI interview: On Feb. 12, 1970, an agent of the Federal Bureau of Investigation interviewed him. Darrel was arrested and taken to the South Bend federal court by a marshal on July 30, 1970. There he was told his rights under the law and bond was made.

He was arraigned on Sept. 4, 1970, and pleaded guilty on Dec. 29 on refusal to register. He was sentenced Jan. 25.

Darrel's decision in 1969 came as the result of a remark he heard during the Christian Citizenship Seminar that year: "You don't owe two years to your country; you owe your whole life to humanity."

Darrel could have registered as a conscientious objector and accepted alternative service. He was given that chance again during court proceedings.

Yet he shunned this "favored position" that traditionally, though not by law has been afforded peace church members by some draft boards. "I happened to be born into a family that belongs to an historic peace church, and because of this, I would be exempt from the military service," he said in court.

Favored position: "This puts me in a favored position because of my birth. This is discrimination against others who do not have the same background. . . .

"So I cannot cooperate in any way with the military system that selects men to train them to kill. My only choice is noncooperation with the Selective Service System. I cannot kill so I cannot join the army. I cannot accept a privileged I-O classification, nor can I accept a deferment that delays the decision.

"My conscience dictates that I obey a higher commandment; that I shall try to love my brother — my neighbor — as myself."

Questioned by U.S. District Judge Robert A. Grant on whether he feels an obligation to his government and fellowmen, Darrel replied: "I think I have to stand up for what I feel, and in that I'm standing up for my fellowman. . . . I would gladly obey laws that are just and do not discriminate. I feel this law discriminates and is unjust."

Judge Grant pressed Darrel further on whether individuals may decide for themselves which laws they will obey. The youth noted that he is willing to take the punishment required for his act and observed that citizens aren't "being responsible to themselves and to society if they go on and obey unjust laws and do nothing about them."

For Darrel Weybright, draft law is unjust

Pastor testified: Darrel's pastor, James McKinnell, testified briefly on the position of the Church of the Brethren on war and on alternatives to military service endorsed by the church.

Among letters attesting to Darrel's character and background was that of Middle Indiana executive E. Paul Weaver, who knew Judge Grant when the jurist was a member of the House of Representatives some 30 years ago.

"I acquired at that time," Judge Grant stated, "a deep affection and respect for the people from which [Mr. Weaver] had come; and a man from that community by the name of Dan West, who came to Washington often, was in my view one of the greatest men of our time. . . . "

The judge had difficulty in understanding why Darrel had taken the noncooperation position when the church would also support an alternative service stance, "a position of the church that would endorse your respect for the law."

Nonviolent stance: In Darrel's defense, attorney Gregg Hartzler noted that the youth had called to the attention of draft officials his failure to register, that he has enjoyed an excellent reputation, and that his position is open, nonviolent, and nonabusive.

In arguing against penal incarceration, Mr. Hartzler noted that "punishment of actions based on sincerely held nonviolent religious beliefs seems quite questionable in light of our traditional respect for freedom of religion."

Likely Darrel won't serve a full three-year sentence but a parole clause written into his sentence may require him to serve in a civilian alternative service job.

"These are important years," Darrel has said, "ones I won't get back. . . . I'm not afraid of any physical hurt in jail; I think I can take care of myself. I keep thinking of all the other things I could be doing" — college being one of the things he is planning on.

His family supports his decision, though "they may not all agree with me, they all believe in freedom of conscience."

NCC President Cynthia Wedel presides over Louisville sessions

Advocacy role central to new NCC structure

The National Council of Churches is eager for a broader ecumenical base but it cannot "throw the baby out with the bath water" in the name of interchurch fellowship, R. H. Edwin Espy, NCC general secretary, said, following recent decisions on council structure passed by the policy-making general board in Louisville in January.

Delegates of the 33 Protestant and Orthodox constituent churches declined to endorse an ecumenical model which would have rather thoroughly decentralized the National Council. The plan would have left no central unit for policy formation. Programs would have been carried out by virtually independent partnerships.

Advocacy: The general board directed a new committee on future ecumenical structure to revise the model, giving more emphasis to "the advocacy function of a central representative body which gives meaningful, unified consideration and witness to the gospel of Jesus Christ."

One reason for the decentralized plan, drafted by a committee on options, was the desire to open the conciliar door to the Roman Catholic Church and non-NCC Protestants. Some of the latter are not always happy in the way NCC witness and advocacy are expressed in civil rights and other sociopolitical issues. Dr. Espy said that the assertion of some central authority did not close the door to Catholics and others now outside the council.

Internal factors also suggested decentralization, and the general board did not back down completely from that concept. The basic NCC problem which the task force drafting the model tried to correct, Dr. Espy said, is the inability of the central policy unit — the General Board — to carry out all its decisions.

Decentralized: The task force set out to map an organization that did not claim extensive power, authority, and capability as its center. It proposed near-independent program partnerships which would seek their own funding. Member churches and their agencies could determine their program interests. A periodic Conference of Christian Churches was suggested for interchurch fellowship and for providing a forum without holding power over the independent partnership. It would have no staff.

Dr. Espy said his own reaction to the model was that it was "overcorrection," a move that threw the baby out with the bath water and projected a disintegration of inclusive organization.

The general board at Louisville shared Dr. Espy's conclusions. The general secretary observed that the board members may have "overreacted to an overreaction" for there was "passionate and emotional" identification with the advocacy function of the council.

He said no one was trying to preserve the NCC in an unreformed state but it was clear that moves toward restructure will "conserve the best learning and experience of the ecumenical movement."

Black concerns: Representatives of the six black denominations in the NCC as well as black delegates from predominantly white churches especially urged the retention of a centralized unit.

Asked whether Roman Catholic membership in the NCC might be ruled out by keeping a centralized, advocating policy organization, Dr. Espy answered negatively.

"The Roman Catholic leadership in this closer collaboration is interested not simply for symbolic reason or the purpose of fellowship but to strengthen the voice of the Christian churches on important issues. I do not mean only social issues but a whole range of concerns — theology, liturgical life, Christian piety, education, and evangelism.

"This being true, my prediction and conviction is that the Catholic Church will be interested in the NCC in proportion to the serious interest displayed by the present member churches."

Commitment central: Dr. Espy said the NCC would proceed with its restructure on the basis of commitment to the nature of ecumenism rather than in efforts to please any potential members. A joint NCC-Catholic group is currently studying the question of Catholic membership.

On the attitude of the Orthodox churches toward the restructure proposals, Dr. Espy agreed that many Orthodox groups are "reassessing" their relationships with conciliar bodies and said there was no evidence of any organized Orthodox support for decentralization.

Dr. Espy listed Orthodoxy as one of five "dynamic groupings" which will affect the future of ecumenical interaction. The other groupings he cited were the nine Protestant denominations in the Consultation on Church Union (COCU), Roman Catholics moving toward closer relations with other churches, Lutherans strengthening their own denominational ties, black Christianity and small denominations with expanding self-identities.

An approved model for restructure is to be submitted to the member communions in September for formal response. Final action will be up to the General Assembly when it meets in December 1972 and to the member communions. The period since the 1969 General Assembly, when restructure was launched, has been a critical time for the NCC, but the Louisville session has shown that the U.S. conciliar movement is far from dead. — Religious News Service

Fighting leprosy with new attitudes

Of every fifty Nigerians in the Northern States, at least one has leprosy.

That's speaking in averages, but it's accurate enough to illustrate that leprosy is a major disease problem in Nigeria. Though the disease is more quickly associated with Africa, Asia, and South America, where most of the 15 million cases are found, few countries are free from its threat. Up to 3,000 cases of leprosy, maybe more, can be found in the United States.

Leprosy is primarily a disease of the skin and peripheral nerves. In Nigeria a Brethren physician, Dr. Roy E. Pfaltzgraff — medical doctor at the Adamawa Provincial Leprosarium at Virgwi — has sought ways to make a significant impact on arresting leprosy's spread. He proposed to bring Nigeria's future medical practitioners to the leprosarium for an intensive ten-day course in leprosy treatment and research.

Working with Dr. E. H. O. Parry, professor of medicine at Ahmadu Bello University medical school, 15 students were in his first class last November. The second half of the class, the first from the new medical school, will receive the course in May. Dr. Anthony Bryceson, also with the medical school, was in Nigeria to study the immunology of leprosy and agreed to assist in teaching.

The stigma so often unthinkingly attached to the victims of leprosy is not as severe in Nigeria as it is in, for example, India and other countries. Dr. Pfaltzgraff's leprosarium at one time cared for 400 children with leprosy.

Now children can receive treatment in their hometowns at out-patient clinics in different parts of the country. Generally adults are still institutionally treated.

Leprosy diagnosis, management, and treatment were covered in the ten days through lectures, demonstrations, and examination of patients. Slide and film presentations filled the evening.

Practicality: On the weekend each student made a complete examination of a leprosy patient, doing his own lab work, and then presented his patient to the group for discussion.

On two mornings they visited the Pirkasa and Gombi out-patient clinics to experience the total picture of leprosy management, not hospital care alone. On the final morning they visited a Hawal river village to study onchocerciasis (river blindness) in its natural setting.

A skin examination of 40 persons revealed that all but two, aged five years and older, had the filaria of onchocerciasis.

And a new case of leprosy was discovered.

Dr. Pfaltzgraff reflects: "Many of these students, I am sure, came to Garkida with traditional attitudes about leprosy, with their stigma and fear. But I know they left with fear replaced by information, and with the interest and ability to face the challenge of treating and attempting to eradicate this disease from Nigeria."

If he has succeeded in the program, he notes, then it "becomes one of the most significant things we have done for Nigeria."

Pictured from left: Medical students put under microscope skin snip specimens taken in examinations (next two photos) for river blindness and leprosy. A student presents his patient to the class after spending the weekend in examination and laboratory work with the leprosy case. Doctors Anthony Bryceson and Roy Pfaltzgraff, seen from behind, follow the presentation

NEWS

From Jesus' teachings via TV: Confronting the rich young ruler and the adulteress

Film and tape: The Word gets around

THE PEACE SPOTS of the Mennonites, the United Methodists, and the Church of the Brethren (MESSENGER, March 15) characterize many efforts to draw on today's media to communicate the concerns and the affirmations of the Christian community. Among other recent statements in film, tape, and record:

Jesus campaign: The life and teachings of Jesus were introduced in the marketplace of media during Lent. Initiated by the broadcast units of the United Presbyterian and the United Methodist churches, the multimedia campaign includes 30- and 60-second television spots, radio and television specials, syndicated articles, popular music, and a book, *The Jesus Story*.

"It is not our purpose to start a 'Jesus cult' or to emphasize the personality of Jesus, but to reveal a man through whom God's word came to us," said Charles Brackbill, mass media programmer for the United Presbyterian Church.

"The TV spots on Jesus are dramatic and compelling," said Nelson Price, executive with United Methodist TRAFCO. "Jesus is angry, forceful, human, understanding, gentle. He speaks with the authority of truth and a sure knowledge of God's love. The messages are not explained, not embellished. The 'Word' is presented in its directness and its strength."

Depicted in the TV spots are the confrontations of Jesus with the rich young ruler, the woman taken in adultery, and the Pharisee who asks, "Should we pay taxes to the Romans?"

The producers expect the messages to be interpreted in different ways, just as Jesus was not heard in the same way by people of his time, Mr. Price noted.

Filming was done in Israel, with Tim Hardy, a British actor, portraying Jesus. Much of the campaign material is drawn from the book, *The Jesus Story*, written by William A. Emerson Jr., a former editor of the *Saturday Evening Post*, and just published by Harper and Row ($4.95).

The book, in a jacket statement, says of Jesus: "He was an unmanageable man. Fascinating to the Romans, perplexing to the Jews, he had simplicity but was not simple; he obeyed the law but was not legalistic; he had a mission but was no missionary; he prayed but was not pietistic; he spoke of love but was not in love with love. He was a proud, infractious, surprising Palestinian Jew. . . . "

Unmined treasure: A church-produced film is making the rounds of commercial theaters as a current short subject. Entitled "Gold Is the Way I Feel," the film draws on the art and comments of 33 teen-agers in Omaha, Neb., who describe how it is to grow up in today's world. The title is taken from one of the artists who says, "I feel like undiscovered gold in the mountains."

Produced by TRAFCO, the United Methodist communications unit, the eight-minute release in many theaters is accompanying the Columbia feature "I Never Sang for My Father." The latter received an annual film award of the National Council of Churches Broadcasting and Film Commission in a network TV presentation on March 28.

A 16 mm. version of "Gold Is the Way I Feel" is available and is scheduled for review and possible inclusion in the Church of the Brethren Film Library.

The Brethren story: Among new resources issued by the Church of the Brethren for local use are six tapes, a slide presentation, and two sets of photographic prints, all centering on the church's outreach ministries.

Comprising the tape series are interviews with Kathryn Kiracofe, for 33 years a missionary in India, on village literacy programs; with Elmer Fike of the Lybrook Navajo Mission, on directions in Indian ministries; with Bill Herod and Dennis Metzger regarding their experiences as BVSers at Tam Ky, South Vietnam; with Ted Studebaker on community development work with Montagnard tribesmen in Vietnam's central highlands; and with Jack Warner, consultant to agricultural cooperatives in northern Ecuador.

The sixth tape records the testimony of Dale W. Brown to the U.S. Senate Armed Services Committee on Feb. 10, opposing extension of the draft. The segment includes comments by the committee chairman, Sen. John C. Stennis, and by Sen. Richard S. Schweiker.

Also available is a set of 40 color slides and a reading script on the entry of the Brethren in India into the new united church.

Two picture sets, each comprised of eight 8″ x 10″ semimatte display prints, a headline sheet, and identifying captions, deal with "The Church of North India" and "In Partnership With Ecuadorians." These were produced by Howard E. Royer and Ronald E. Keener.

In process is a film story recorded earlier this year in Ecuador by a production team of John Fike, Ronald Keener, and Merle Crouse. To be premiered at Annual Conference, the film treats the empowerment which the Christian witness has meant for residents of one Ecuadorian community.

The tape, slide, and picture sets are presently available and may be ordered without cost from the Office of Communication, Church of the Brethren General Board, Elgin, Ill. 60120.

John Kline ballad: Among 13 numbers recorded in a new album, *Songs of the Shenandoah,* is the "Ballad of John Kline," recounting the story of the heroic Brethren preacher who in the Civil War gave his life for his principles. The selections were composed by William McHenry, a public school teacher, and his daughter, Peggy McHenry Printz, also a teacher, for an historic drama entitled *The River and the Valley.*

Produced last year as a community venture in Page County, Va., the drama is to have repeat stagings this summer.

The album, *Songs of the Shenandoah,* may be ordered from the Church of the Brethren General Board. The cost is $5.

Training in cinema: Cinema Institute, a concentrated course in film and television production, will hold its second term June 6 — July 2. The institute opened this past January and included among its professional faculty for the first time Brethren film producer and actor Don Murray.

Sparked by the communications unit of the American Baptist Convention, the course draws on the facilities of a film studio in Chester Springs, Pa., and awards academic credit from Pennsylvania State University.

The institute seeks to move beyond production techniques into the creative dynamics of film and human values. In the church context, the planners see the effort as preparing for the day when the local church may turn with increasing dependency upon film and video tape as resources in education and worship.

Soundings / random viewpoints on events in the news

ANTHROPOLOGIST MARGARET MEAD, *noting that the issue of abortions tends to become an argument between Catholics and Protestants:*

"The church should direct the consciences of its members and the medical profession should provide medical care."

ROBERT MCAFEE BROWN, *theologian at Stanford University, commenting on the Berrigan brothers:*

"There is no one concerned about the peace issue who has not, like them, 'conspired' to think through the feasibility or nonfeasibility of all possible tactics to stop the war."

DEL HAFER, *Denver, Colo., youth specialist, told a Youth for Christ International staff convention in Minneapolis:*

"We'd better be sure we have a cause greater than drugs. Drugs are a fantastic reminder of what life can be, but a poor substitute for Jesus Christ.

"We shouldn't try to frighten kids away from drugs but present a viable alternative to Christ. He's not a quack doctor who gives pills. Most kids on drugs have no love for themselves or their friends. Christ can be the fulfillment of their most basic need for love."

DR. A. DALE FIERS, *president of the Christian Church (Disciples of Christ), on contacts with military chaplains:*

"It is my considered judgment that condemnation of the military chaplaincy as an appendage or tool of military policy and objectives rather than an authentic ministry of the church to personnel and dependents in military communities is unwarranted."

DR. W. A. CRISWELL, *immediate past president of the Southern Baptist Convention, observing that there is "manifest hypocrisy" in the church's rejecting membership applicants because they are black:*

"I used to be not happy about colored people thinking about joining our churches. I was ignorant, unchristian. I needed to learn about the Lord. I needed to grow in grace."

DR. VILMOS VAJTA, *Lutheran professor at the Institute for Ecumenical Research in Strasbourg, West Germany, on intercommunion between Catholics and Protestants:*

"The issue of altar fellowship is no longer an issue with a question mark. Life itself has removed the question mark. The faithful people of God have set out on the path. Men who have found themselves together in the same common faith won't stop before forbidden altars, neither in the Catholic nor the Protestant church.

MRS. ESTER STAMATES, 77, *consultant for the American Association of Retired Persons and the National Retired Teachers Association, says older persons are being pushed aside by American churches in their zeal to win young people.*

"Many older people feel rejected by the very churches they helped to build. . . . As people grow old, their families die, their friends are gone, there is a terrible loneliness which creates fears. There is no one to fulfill their needs for affection and if the church can't do this, then who will?"

FATHER DONALD SEATON, Episco*pal Church priest who ran Hospitality House for youth in San Francisco's "X-rated" Tenderloin district, says that only ten percent of those he contacted can be expected to lead a productive life.*

"For these kids, the kingdom of heaven is a home in the suburbs with a family, a car, and a TV. Most of them don't have a chance of making it. . . . I don't know how anyone else could work in this situation without a firm belief in the atonement."

in brief

Celebration outside the walls

Vocal and instrumental groups will visit St. Petersburg senior citizens' homes, correctional institutions, and shopping centers during Annual Conference week to share their faith in song and music. Interested? Indicate what days (June 22-27) your group would care to participate, by writing Celebration Outside the Walls Committee, 1451 Dundee Ave., Elgin, Ill. 60120.

People you know

Joseph M. Long, district executive secretary for the Atlantic Northeast District, has announced his resignation effective no earlier than June 1 and no later than Aug. 31. He anticipates a "basic vocational change."

Accepting an appointment to the professional staff of the University of Virginia hospital as a chaplain resident is **William Kidwell.** The post comes with an invitation from the hospital to spend a year in clinical training and means that Bill will be leaving his pastorate of eight years at Nappanee, Ind.

* * * * *

The eight members of the **Nick Farr family** are preparing their summer concert tour and invite churches and groups to contact them for local performances.

The Middletown, Pa., family, members of the Palmyra Church of the Brethren, will take a southern route to Annual Conference in Florida, then travel to the West Coast. They may also visit Hawaii. Their return home will take them through Oregon, Washington, Colorado, Illinois, Michigan, Ohio, and West Virginia.

They are preparing two religious concerts and one family-oriented variety program. Their schedule may be obtained from Mr. Farr, P.O. Box 16, Middletown, Pa. 17057.

* * * * *

Four Los Angeles area pastors meet weekly to study and exchange ideas as part of their sermon preparation. The foursome: **William R. Faw,** Imperial Heights; **Lyle Roth,** South Bay; **Leland Nelson,** Ladera Heights; and **Ernie Bolz,** Bella Vista.

Transactional analysis was the focus of the Western Institute for Group and Family Therapy, Watsonville, Calif., where **Alvin Zunkel** participated in a week's training in early March. He has been a staff member of the First Community Church of the Brethren, Columbus, Ohio, for six years, and interim director of pastoral counseling center for two years.

In the Atlantic Northeast District, two men were licensed to the ministry, both from the West Conestoga congregation: **Paul Brubaker** and **Glenn Eshleman.**

M. Andrew Murray will go to Huntingdon, Pa., as campus minister at Juniata College next September. He has resigned his pastorate at the Peace Church of the Brethren, Portland, Oregon, where he has served since 1968.

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Named to direct the new Chicago office of the Midwest Career Development Center is **Kenneth Hartman,** who has resigned his post on the campus ministry staff at The Ohio State University. The center provides professional guidance for clergymen in career evaluation.

On the road

A minister in the Church of the Brethren for nearly fifty years, **J. Perry Prather** led a ten-day tour of the Holy Land and Greece.

After fifty years

Our congratulations go to couples who are celebrating fifty years of marriage: *Mr. and Mrs. Glen Demk,* Buck Creek, Ind.; *Mr. and Mrs. Carl Johnson,* Flora, Ind.; *Mr. and Mrs. Dewey Cave,* Liberty, Ill.; *Mr. and Mrs. Laurence High,* Neffsville, Pa.; *Mr. and Mrs. Robert Belcher,* Empire, Calif.; and *Mr. and Mrs. Lloyd Rowlett,* Skidmore, Mo.

Other couples observing wedding anniversaries include *Mr. and Mrs. Cletus Seitz,* Mound City, Mo., fifty-five; *Mr. and Mrs. Sharon Miller,* Anderson, Ind., fifty-six; *Mr. and Mrs. Frank H. Layser,* Myerstown, Pa., fifty-six; *Mr. and Mrs. Cecil C. Reed,* Floyd, Va., fifty-seven; and *Mr. and Mrs. Verne Offenbacker,* Mound City, Mo., sixty-three.

Congregational collage

The **Calvary congregation** at Winchester, Va., will dedicate a new church building May 16. S. Earl Mitchell, pastor of the Mill Creek Church of the Brethren, will address the dedication audience.

At **Chico, Calif.,** race relations is more than a phrase. To celebrate Race Relations Sunday (Feb. 7) the Chico Church of the Brethren and the Bethel American Methodist congregation, a black fellowship, joined in Sunday morning worship. The services closed with the celebration of the Eucharist, with pastors of both church assisting.

Southern Ohio's **Middletown congregation** is selling its present church facility as a step in relocating on a thirteen-acre site purchased some time ago south of Middletown. Until a new building is completed, the interim place of worship will be the First United Methodist Church.

Saturday evenings at the **Nappanee Church of the Brethren** are lively with volleyball, tables games, and talk — all at the youth center sponsored by the youth committee of the Nappanee Ministerial Association.

Franklin Peace Fellowship, newest of the Brethren peace groups, has been organized in Franklin County, Va., by ministers Donald Willoughby, McKinley Hamilton, David Wayland, and Jim Weaver. . . . The Church of the Brethren-American Baptist **congregation at State College, Pa.,** is bringing together pastors and resources of four churches in a team ministry. Pastoral and preaching duties will remain with the minister for his church; other responsibilities and abilities will be shared.

At Lombard, Ill., the York Center Church of the Brethren is offering overnight lodging in the homes of members

Continued on page 30

How to Kill a Church in Ten Easy Lessons

A sure-fire approach, tested by thousands over a period of time with tragic results

by LYLE E. SCHALLER

Is your community overchurched? Are there too many churches for the number of people? Would you like to see some of them close? Are you afraid your church may be one of those that will close?

If you answer any of these four questions affirmatively, read on, for here are ten tested and proved ways to close a church. Occasionally it is necessary to use all ten, but usually a combination of the first plus three or four others will kill off all but the hardiest of churches.

These lessons have been derived from the experiences of dozens of congregations that have committed suicide, been killed off by benevolent or paternalistic friends, or simply have died from hardening of the religious arteries.

1. Change from a pattern of corporate worship every Sunday to every second or third or fourth Sunday.

Or, even better, instead of scheduling worship for the second and fourth Sundays, make it every other Sunday. There are enough months with five Sundays that this will keep all but the most faithful attenders confused.

Another approach is to cancel all Sunday morning worship services for July and August. In a few years, September will come and find only the pastor and one or two others present for that first Sunday in September.

Justify this shift away from corporate worship every Sunday with the reassurance that "no matter what happens we'll always have our church school!"

2. Sell your program and forget about people's needs.

If you have concentrated your entire program of Christian education in the church school for the past forty years, keep it up! Just because attendance is dropping off every year, don't let this become a reason to change it. Push harder to get people to attend church school. Likewise, you people who are now forty or fifty years of age and who were active in the youth program of the church back in the pre-World War II era probably know better than anyone else what kind of youth program will be most meaningful to young people today. Plan it accordingly and invite the youth to attend. If they don't, get after their parents to make them attend!

Follow the same pattern in all other areas of the life of the parish program. If it worked for the first half of this century, it should be good enough for the second half!

In business, marketing experts have found the company that concentrates on selling its own product rather than on meeting the customers' needs usually goes out of business. The same lesson can be applied to killing off unnecessary churches.

Another way to approach this is to forget about purpose and concentrate on the *means* of fulfilling that purpose. If you are building a new church building, make sure that this becomes an end in itself, not a means toward an end. Concentrate on getting the building completed and paid for; forget about the program that created the need or the desire for a new structure. If you are talking merger with a nearby congregation, make merger an end in itself rather than a means to an end. Follow the same pattern when discussing a new minister or any other paid staff, when planning a cooperative ministry with other congregations, when setting up the budget for next year, or when embarking on a new effort in evangelism.

[illegible]

"It can't be done" or "It won't work" or "We've never done anything like that before" are very helpful slogans. When you ask a person to accept responsibility for some task in the parish or to hold office, soft-pedal the size of the job. Do *not* present it as a challenge requiring dedication, time, and talent! If you encourage a low level of expectations, you still will be disappointed as the prophecy is fulfilled, but very little will be undertaken that might encourage newcomers or outsiders to think of this as a lively congregation. A high level of expectations tends to produce change, growth, and vigor — and you don't want those signs to show if you're trying to kill off the church.

[illegible]

The loyal core has been carrying the load for years and, while they are getting older and their numbers are shrinking, if each one of them will work a little harder, they can carry the load for a few more years.

A good rule of thumb is to require a person to be a member ten years before he can hold a minor office in the parish and he must have served two ten-year terms on two different minor offices before he is eligible for a position of major responsibility.

A second useful rule is if a specific task or program responsibility can be handled best by ten people, but four might be able to do the job, permit no more than two or three to be involved.

These two rules also are remarkably effective in keeping young people from believing there is a place in the church for them.

[illegible]

Have at least one clergyman available in the community, or one who will return from where he now resides, who will perform the priestly functions of the ministry such as baptisms, weddings, and funerals outside the context of the ongoing life of the parish.

There is no point in burdening the pastor, especially if he just came within the past two or three years, with these pastoral obligations.

This may not have an immediately highly visible adverse impact on the life of the congregation, but it can ruin the ministry of the pastor. Usually after you undercut the ministry of two or three successive pastors in this manner, you will have that parish on the ropes and it's easy to deliver the knockout punch!

[illegible]

Define the purpose of the church in narrow terms and discourage new ideas, innovation, proposals for broadening the program, or alternative approaches to worship and ministry. There is only one way to do things acceptably in the eyes of the Lord. Anyone who doesn't want to do things our way is obviously rebelling against the Lord and had best get out. Eventually enough people will be discouraged and leave — or never come in — that the church will die.

[illegible]

Do not let people know what is happening or why. Don't trust others with information or responsibilities that you know cannot be shared. When there is a change in pastors, don't announce it in advance. When you prepare the budget for the coming year, make up only one copy. It is none of the members' business how the money is used. Their obligation is to give generously, and they can do this without having to know where the money goes.

When a program is planned or when a special event is scheduled, don't broadcast it all over the neighborhood. The interested people will find out, and if they are loyal they will participate.

A useful variation of this is to make a great and highly visible effort to schedule a special program — and then cancel it or postpone it, but do not warn anyone in advance that it has been canceled or the date changed.

When you or some other members of the parish are ill, in the hospital, or in distress and need the supportive fellowship of the congregation, don't let it be known. If the people really care they'll find out and rally around.

If the church building needs repairs or renovation, let the trustees worry about it. In the fullness of time they'll take care of it, and what a pleasant surprise it will be for everyone when they see what has been done!

In many parishes a high level of mutual trust among the members and the pastor is a crucial factor in the effectiveness of that congregation. Keeping secrets is one way to prevent the development of this sense of mutual trust.

[illegible]

Instead of looking at the demands for ministry today and the opportunities for tomorrow, emphasize "the good old days" and how things used to be.

It is relatively easy to make each Sunday morning a kind of a family reunion or homecoming, and this helps young people, visitors, and newcomers feel like strangers. If you persist in this approach, eventually they will stop coming and you will be left alone to celebrate yesterday and ignore today.

This is not only a painless way for the members to kill their church, it also is one that leaves few scars on the community since most people outside the congregation will never notice when the parish finally does dissolve.

[illegible]

Write off this talk about the parish as a reconciling force in a fragmented society as a bunch of soft-headed nonsense. Draw the line clearly! Make people stand up and be counted on every possible issue and question. Don't waste a lot of time on talk and the search for a consensus.

During the 1970s this promises to be an even more effective device for killing churches than it was in the 1960s since more congregations will be faced with more divisive questions.

An excellent technique is to combine this with lesson seven (keep secrets). If you can force people to choose sides while they are still uninformed on the issue, polarization often can be achieved very quickly.

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Allow problems to grow unattended until the symptoms of the problem are sufficiently severe to be classified as problems in their own right.

Procrastinate. Don't do today what can be postponed until tomorrow.

Don't bother to draw up a budget for the coming year. Pay the bills as they come in or when the money is available. Don't use offering envelopes, they cost money. Don't bother with an every member canvass every year. Once or twice a decade is often enough. People don't like to be asked for money. When you do go out to raise money, keep the emphasis on "paying the bills," not on what your church is doing in terms of mission or ministry. This emphasis on maintaining the institution is a very effective method of placing a low ceiling on giving.

Discourage efforts at visitation evangelism. People know where your church is. If they want to come, the door is open. If they won't come of their own volition, they probably will be poor members.

Never provide training opportunities for persons who accept new responsibilities in the church. Let them learn as you did. Self-taught on-the-job training encourages self-reliance.

In planning for tomorrow, do so with confidence! Don't leave any more options open for tomorrow's decision makers than absolutely necessary. Operate on the assumption that tomorrow's leaders in your parish cannot be trusted because they will have less knowledge, less wisdom, less dedication, less interest, and less concern for the church than today's leaders.

When you find that it is impossible to maintain the status quo, put the question for the proposed change in this form, "Do you favor this proposal for change? _____ Yes _____ No." Since most people will tend to vote no, especially if you have followed lessons 3, 4, 7, and 9 in this manual, you can immobilize the parish. The status quo has been declared to be an untenable alternative. The members have voted down the proposal for change. No one can do anything except to throw up their hands and walk away.

Keep the members confused on purpose and priorities, on the difference between end and means. A good example is a proposal for an addition to the building. Build the addition and fit the new program (if any money or energy is left for initiating new programs) into the building. Don't build program first and construct the building to house the program later.

Some of you may laugh at these ten lessons. Don't! They have been developed by the three to four thousand congregations that go out of business every year. They are based on a solid foundation of experience. Each lesson is very easy to follow!

Is there a lesson in these lessons? I believe there is. I am not interested in closing churches nor in encouraging churches to close. I presume you also are more interested in strengthening and reinforcing the ministry of the local church than in closing churches.

If you do share this interest, there is a lesson here, a very simple one. These are the ways that have been used, unintentionally, and usually with the best of intentions, by church members to send their own parish to a premature — and often unnecessary — death. Are you following any of these lessons in your parish?

R.I.P
ONE
CHURCH

From Siberia to New Windsor:
A Twentieth-Century Pilgrimage

by HELENA KRUGER

The world has changed greatly since 1900. Those of us who were born and grew old in the past seventy years remember two world wars, millions of human beings uprooted, homeless, and countryless. We remember profitable inventions: radio and television. All this, though no one, I am sure, predicted an eventful life for a newborn girl when I was born on a cold day in January 1902, in the city of Omsk, Siberia. There were six in the family; I was the second youngest of five girls, and we had one brother.

Father had built his home before the family came to Siberia in 1896. We were brought up in a very strict Christian family, and had to go to church every Sunday.

My father sold agricultural machinery for International Harvester and some German and French machinery. Mother had a large social circle. She attended many functions. We were not rich — at least I do not think so — but we lived comfortably until the First World War started. Then, of course, the machinery did not come in to be sold and business stopped. Times changed, but we were still living much the same as before; there was little change in our daily living. Since my father had not become a Russian subject, he was watched quite closely by the government. He was not allowed to travel or to leave the city.

In 1919 a great fire swept through the Taiga Forest, which covers the territory from the Ural Mountains to the Pacific Ocean. The smoke was so dense we had no sunshine during the entire summer. The sun was a red ball in the heavens. It did not penetrate, and nothing grew. So that was

Clockwise from top: Mrs. Kruger and chicks, shipped to Austria from U.S.; German children helping unload clothing, food, toys for distribution to needy Volksdeutsche refugee families; Mrs. Kruger with Dora Zimmerman, full-time worker with refugees in Austria; in the Omsk of 1914, the city theater where the four main streets converged a year when we had no harvest. Then starvation set in. During the winters of 1919 and 1920 came a severe typhoid fever epidemic. In every home there were the sick and the dead. Entire families died. When spring came, the dead that had been pushed outdoors had to be buried. The city council picked up the dead bodies to take them to the nearest big Russian church, where they were piled up. Since something had to be done to dispose of the bodies, naphtha was poured on them and they were burned as much as possible. Afterwards, the remains were buried. There were hundreds and hundreds of bodies.

My parents, my younger sister, and I left for Europe in 1921. We had received passports from Holland and could leave. We joined a train returning with war prisoners in September, and the week before Christmas we arrived in Moscow. All that time we were on the road. After the war and revolution, coal was not available. Wood had to be chopped for use in the engines so we could continue.

In Moscow there was nothing to eat. We got soup from potato peelings, but it was so poor it was difficult to eat. When you are hungry, then you can eat it. Since we had already gone through a starvation period in Siberia, we knew food was the important item. They say you cannot live on bread alone, but when there is no bread, you cannot live. During the starvation time in Siberia we had gathered crow and other eggs in the woods, whatever we could find. Starvation is a terrible thing. Those who have not experienced it do not know. Field mice, dead horses, and whatever you can find can be eaten when hunger is keen enough. When you have nothing to eat for three or four days, anything tastes wonderful.

We were in Moscow for five days. Then, we were taken to Petrograd (now Leningrad). It was wintertime and we had to wait in the outdoors until a boat would come to take us across to Finland. It was very cold; many people froze. Father found a friend in Petrograd who gave us some straw to lie on. In the morning we discovered there were others who had just put their heads on that straw. No one was working; Petrograd was a dead city.

Finally, the boat came. Those who were with us on the train and the boat tried to get out of Finland as soon as possible. But we had a friend in Finland with whom we stayed. Then we moved to Holland, where we stayed for some time. The Dutch government appreciated my father's work for the International Red Cross so much that they awarded him a small pension. We moved to Germany because we could live better there than in Holland. At that time German money was devalued. Father sent my sister and me to a small private school there. One day an American lady came, saying that we girls could go to America. We all signed our names that we would go to New York because she promised us good homes, good clothes and good food, and a lot of money. She would arrange everything. But my sister and I never got to New York.

My father had met my future father-in-law, who had a son twenty-seven years old. At nineteen I had reached a marriageable age. And so my father and my future father-in-law decided that we should be married. The son in Danzig (he worked there) was told that he should come — a wife had been found for him. When my sister and I came home for the weekend, we told our parents that we wanted to go to New York.

My father was six-feet-four, had a long beard, and looked very distinguished. He looked at me and said, "You are going to be married." I said, "No, I want to go to New York." He said, "You are going to be married." And that was that. Three months later I was married. I cried nearly every night. I did not want to get married; I wanted to go to New York.

As it turned out, I had a wonderful husband. I fell in love with him after we married. My husband and his family were at Lechfeld Camp in Bavaria. His family was German but had lived in Russia where my husband had been born. They had never become Russian subjects so they had to leave. I had to move with my husband to the camp. We got our food in the camp which was very fortunate for me because if I had had to cook, my husband probably would not have eaten the food I prepared. I did not know how to cook a meal or clean a room.

One day we answered a summons from the Mennonite Central Committee in the camp and learned that we could go to America. My husband was Mennonite. The Mennonite Central Committee operated the resettlement program. When we arrived in America in 1924, we joined a group of six persons going to Mr. Samuel Root's farm in Chester County, Pennsylvania.

People were very kind to us. For example people in Chester County were told that we needed beds and dishes. So they began bringing the things we needed. In a short time we had eleven poster beds. But we did not know how to put them together. We continued to sleep on the floor on straw ticks. Mr. Root came in and asked why we were not using the beds. We had to tell him we didn't know how to put them together, with their long iron bolts and string and knobs! We didn't need eleven beds; we needed just one. As it turned out, we slept for years and years on those poster beds. So many things were brought that we couldn't use. There were seventy-three sunbonnets. I am used to looking around; in a sunbonnet you have to look straight ahead. So I couldn't use seventy-three sunbonnets, but I still have one and I am going to keep it.

We learned to work. My husband had to learn the mules' language. In America you have a check line to plow. When they sent the men out to bring in the corn, the mules just would not go. In Russia we say "nyo" and the horses go; we say "prrrr" and they stop. But here we had to speak to them in their language. If you don't know the language you have trouble. It was very slow for us to learn English.

After three years Mr. Root sold his farms and wanted us to come to Lancaster. My husband said that if he had to plant tobacco, he did not want to work with Mr. Root any longer. But Milton S. Hershey, of chocolate fame, had heard of the Russian farmers. His farm managers came over and talked to us, asking us to come to Hershey. They would put us on a farm and we would work for the half (on half shares). We moved to Hershey Farm Number Fourteen. My husband said that he had come to America to become a farmer and that someday he would like to own his farm. But for the time we rented two Hershey farms. Mr. Hershey sold us farm machinery and twenty-five cows. We did quite well. We had to pay $50 per month. The milk check was enough to make all the payments.

Then the Depression came. Things changed very fast. My husband and I went to Mr. Hershey's manager and told him that we could no longer pay the $50 monthly. He suggested that I work at the Hershey Hotel for $30 a month and that $20 could come from the milk check. We could do that, so I worked in the hotel for two years, never seeing a cent of pay.

Some of our people who had gone into the cities to work during the Depression were the first to be laid off. Those who lived on the farms took into their homes the families who were living in the cities. We had wheat for flour, enough chickens, eggs, and milk. We butchered and had meat. I did not have to help on the farm; I was at the Hershey Hotel.

We lived on Farm Number Fourteen for nine years. And then I had an accident injuring one of my kidneys, which had to be removed. I could not work so hard on the farm anymore. I think a farmer cannot make a go of it unless the wife helps when they are poor. So we sold everything we had for $2,000. We moved to Hershey Farm Number Forty-Two. We had not been there long when, one day in June, my little boy who was in the first grade came running in, saying, "Mama, there is a lady who wants to take me to school." I told him that there was no school, but he came back with "Yes, she wants to take me along to school." My little boy was very lively and to get rid of him for the hour I said, "All right, go along." It was vacation Bible school that he was attending. He went each day and when Sunday came, he said, "I want to go to Sunday school." The teacher had told him to bring his parents. I said that I did not have the time to go to church. I was going to school at night and working during the day. My husband went with our son to church. That was the Spring Creek Church of the Brethren at Hershey. When they came home, my husband said that that was the church we were going to join. He was very enthusiastic about the church and said that it was just like the Mennonite Brethren have in Russia. He and the children always went to church, but I didn't go. I was too busy.

During the winter they had a revival at the Spring Creek church. At that time Brethren still had revivals. My husband went every night. When he came home one evening he said, "The preachers are coming tomorrow to our house. See that you have some refreshments." He didn't know just when they would come; it would be sometime during the day. In the forenoon I went to Palmyra and bought the best wine I could find and some cookies. I was ready for the Brethren.

They came — the preacher and two deacons. The preacher, Rufus Bucher of Quarryville, was a lovely man. He could speak German and he had a beard. My husband came in and we talked. Rufus suggested that he read a chapter from the Bible and then pray. I went for the refreshments. I'll never forget the looks on those men's faces when I brought in wine and cookies. They wouldn't take the wine, though I told them it was

In [illegible]
we say "prrrr" and they stop.
But here we talk [illegible]

good for them. They wouldn't believe it. They asked for water. But the preacher took some wine. He tasted it. He put it back and said he would prefer water. After they had eaten cookies and drunk water and prayed and had gone my husband and I looked at each other. We just could not understand. We had not learned that the Brethren do not drink wine. I said, "You know what? They are visiting and are served everywhere, and they are afraid they might get drunk."

I had promised the preacher that I would come to church that night. So that evening my husband and I went to Spring Creek.

After that, I started to go to church again. Norman Baugher and Luke Ebersole were summer pastors there; there was no full-time pastor. We decided we wanted to be baptized. My husband had been baptized for his belief the first time. He was going to be baptized only because of the regulations of the church. And that is what Dr. Baugher told the congregation and the congregation understood. We were baptized by Norman Baugher, his first applicants for baptism.

In 1945, M. R. Zigler came back from Europe and said that he wanted to open relief work there as soon as possible. But the church was lacking in persons who could use several languages effectively. A. G. Breidenstine remarked to my husband and me after church that we should go to Europe. I said, "Dr. Breidenstine, we have just bought a farm. We have forty-two cows to milk, and we are making money. I couldn't go to Europe." He said that he understood that it was rather difficult for a farmer's wife to go, but he thought that I was the person to do it. My husband didn't say anything. We went home, had dinner and went to work at the barn. My husband was always quiet; I did the talking. I asked him what he was thinking. He replied, "I am still thinking of the sermon of the morning, of the need in the world, and of the men who spoke." Those men had made an impression on him. We thought something should be done. I said, "But you realize we cannot go to help in the work of relief. First of all, we don't know anything about the work. We are only refugees. We know how other refugees feel, but we are not prepared to work." He agreed that we were not.

Neither of us could sleep. We got up and prayed about it. In the morning my husband said, "If the church had not helped us to come to America, we would be homeless for a second time. It is our obligation to accept the call of the church if it is God's will. You are going to Europe." I said, "If they accept me."

"I am going to sell all the cows. I'll feed steers and then we can manage. If they take you, you can go." I was a little scared.

I went to Dr. Breidenstine and told him what we had decided. He said, "All right. You write the letter and I'll sign it." So the letter was written and sent to Elgin. I didn't hear anything for a long time. Then I got a notice to go to New Windsor. I didn't know where New Windsor was, but I found it. I had to stay overnight and here I met all the big shots: M. R. Zigler, John Metzler, who was director of the Center. They called me in, briefed me, and I stood the test.

I went to Brussels. I worked there for six months, then to Austria. Time passed. After I had been in service for two and a half years, I wanted to go home for Christmas. And it just happened that I missed the boat because Harold Row came later than I expected and I waited. I flew back. I was glad to be at home to see my husband and sons again. I started to speak in churches although my English was not very good because I had spoken little English for two years.

I said to my husband, "Let's buy cows again." He said, "No, you are going back to Europe." "Oh, no, I've already been there for two and a half years. I'm going to stay home." Then he told me that he had already given permission for me to go back for two more years. They had written from Geneva asking whether I could return. After four months I was back in Europe.

The Brethren have been wonderful to me. During the years 1950-1954, I worked as fieldworker with the Brethren resettlement program. I stopped in 1954 to become a farmer's wife again. In November of that year, Church World Service called us to go to Greece. My husband and I went together this time, leaving the farm for two years to our oldest son.

My husband died in 1957. I myself had a very severe operation. I almost had a nervous breakdown. Then the Brethren called me in and asked me to come down here to the Center. I got well again. I returned to Europe for two and a half years with the Heifer Project in Germany. When I came back, I really had a nervous breakdown. The Brethren came again and said, "Come back to New Windsor. We need you." They didn't need me, but they were so wonderful. Now I am here already eight years, and I like it here. I know I don't deserve what I am getting. But they have kept me. Isn't that wonderful?

IN MY FATHER'S HOUSE ARE MANY MANSIONS

One God and Father of Us All?

by DE WITT L. MILLER

If Jesus is the Lord of the church, as the churches claim, you have to wonder which church it is that Jesus is Lord of: the Church of the Brethren? the Methodist Church? the Baptist Church? the Presbyterian Church? the Episcopal Church? the Roman Catholic Church? the Mormon Church? the Seventh Day Adventist Church? the Christian Science Church? Each one believes that it is the true church, or at least truer than any of the others. Honestly, don't you believe that about your church?

But Jesus once said, "Many shall come from the east and the west and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." We wonder how he might have said it today. Might he have said: Many shall come from the east and the west and sit down together with the Brethren, the Methodists, and the Presbyterians in the kingdom of heaven? Or, might he have said: Many shall come from the east and the west and sit down together with the Protestants, Catholics, and Jews in the kingdom of heaven?

What does all of this have to say with regard to ecumenism, the emphasis on the unity of all believers?

To begin with, three things need to be said which can scarcely be denied.

(1) When Jesus used the names of the three Patriarchs of Judaism, Abraham, Isaac, and Jacob, he had to be referring to the orthodoxy of his day — an orthodoxy that rejected him, refused to accept his Lordship, brought pressure to bear upon Pontius Pilate to have him crucified.

(2) Jesus did not have very much use for the establishment, not because he was antiestablishment, but because the establishment of his day was interested in institutions and not in persons. Jesus always came out on the side of human values: getting people out of the boxes — even the religious boxes — that interfered with their human relationships. This is why he said, "The Sabbath was made for man and not man for the Sabbath." If the institution of the Sabbath gets in the way of doing good on the Sabbath, then the institution be hanged, at least long enough to get the needed deed of helpfulness done. Such institutions as governments and churches have only one excuse for existence and that is to help people. When the order is reversed so that demands are made of people for the sake of the institution, the time has come to overthrow the establishment. To this extent Jesus was a radical revolutionary.

By the same token, when Jesus spoke of many coming "from the east and from the west," he was recognizing that some who did not belong to the religious establishment — who were very unorthodox — were doing as much of the work of the kingdom in the world as those who belonged to the church of that day.

(3) Jesus, finally, did come out on the side of institutions. He said, "I will build my church." It is really a part of the incarnational principle which the word made flesh personified. He had much to say, especially on the night before he was betrayed, about a relationship with God, with himself, and with one another, based on love. Out of the resulting fellowship was to come a witness to his style of life that would make disciples of all nations.

We must conclude that the gospel is for the world and not for the church, except as the church is a part of that world. The gospel is not the possession of fundamentalists nor of liberals, of mystics nor of activists. The gospel is for everyone. Because we do not all see it exactly alike is not because one is right and the other wrong. Both may be a part of God's truth which is greater than either of them; and, by the same token, both may be partly in error. It is the sincerity, the commitment, and the dedication that is important.

Part of this commitment is being open to God's spirit of truth which may come to us from the most unlikely places. For instance, justice and brotherhood are not the peculiar possession of Christians and Jews; in fact, both have many times been most unfair and most unbrotherly, and both can learn from those who are many times considered "heathen" and "pagan."

If God's grace is sufficient for all human needs and if the church would become the mediator of God's grace, then the church must take seriously the task of ministering to the great instances of alienation in our world. The generation gap widens. Husbands and wives become alienated. Strife and tension exist between the races, between management and labor, between the rich and the poor. Internationally, the Middle East seethes, the dilemma in Vietnam grows worse, irritations develop between the East and the West, the free and the communist worlds.

If the church of our day is to be in mission, healing the alienations in our world, if the church is to be God's minister of reconciliation, we have to know that an unbelieving and hostile world will resist every effort of the church with the accusing words, "Physician, heal yourself." This is why the words of Dr. Calvin Eichhorst are so penetrating when he says, "The division of the churches is a form of alienation which stands at odds with God's act of reconciliation and the church's action in its ministry of reconciliation" (*The Christian Century,* Dec. 30, 1970). If the church is to bring peace to the world, it must make peace with itself. If it is to bring healing to the wounds caused by racism and poverty, it must first reject the class structure which we know as denominationalism and which has caused people to say, "Don't try to get them into our church, they are not our kind of people." What heresy! They *are* God's people. God loves them. They are a part of God's world. If we are God's people, we have to deal with them. We have to make brothers out of them and build a fellowship with them. That is precisely the reconciling task of the church. This is why Jesus came into the world — to seek and save the lost, to reconcile the alienated, to redeem those separated from God by sin, by hatred, by lack of love. So the church must heal its own divisions.

But what can we do as persons, as congregations? We can begin by looking upon our congregation as a means to an end, the end being the complete unity of the Body of Christ, the redeeming of all unredeemed areas of human experience, the bringing of love to the loveless areas of life, and the reconciliation of all alienated persons to one another and to God. Redemption involves also the renunciation of violence and destructiveness of life and property; the denial of selfishness as persons and as organizations; a careful examination of our policies, programs, and beliefs for denominational or sectarian emphases that alienate people. Many of our Christian doctrines, like the Trinity, could be redefined without any loss of meaning, in universal terms that would make it acceptable to anyone who believes in a God of any kind. This does not mean that we would give up any essential truth, but it does mean a restating of that truth in ways that win instead of lose people, that attract rather than repel them.

In the second place, we need to see every other church as an ally and be as interested in its success and well-being as we are in our own. Therefore, we will not take comfort if their problems are as great or greater than ours, because in this day and age when powerful forces are attacking the very spiritual foundations of life, the religious people will have to hang together or they will all go down separately.

In the third place, we need to support a united witness in the community. There is a belittling of union services by people who insist that we could reach more people with separate services than we can reach by a union service. We still think of God in sectarian terms! In believing he is our God in a way that he is not the God of other churches, we deny the God Jesus revealed, a God who so loved the world — not part of it — that he was willing to make the utmost sacrifice in order to save it from perishing. One of the first great steps we could take in the way of a spiritual revival would be engaging the churches in doing things together — conducting a community-wide stewardship drive in which the leadership of all the churches would present the claims of the church and its worldwide ministry to everyone in the community. Another would be a community-wide program of personal, door-to-door evangelism, in which dedicated laymen of all churches would present the claims of God upon the lives of men to every person in the city.

"The church must first reject the class structure which we know as denominationalism and heal its own divisions..."

Following Vatican II, ecumenism became fashionable. Now it seems to be falling into disrepute, and, to their everlasting discredit and shame, many Christians are rejoicing because of it. But quoting Dr. Eichhorst again, "Ecumenical activity is not . . . a luxury; it is an essential part of God's reconciling activity and the church's ministry. Churches have been divided and divisive communities; they must become reconciled and reconciling communities. . . . These are perilous and difficult days that try the souls of men. But they are days of opportunity. The church can more fully enter its ministry if it first experiences healing at the institutional level. We can be healed and carry on a ministry of healing. We can be reconciled and carry on a ministry of reconciliation. But if we merely perpetuate . . . alienation, we shall not deserve to exist."

The gospel is universal; it is not sectarian.

The Dunker Costume and the Mod Generation

A study in change and the doctrine of nonconformity

by DALE W. BROWN

Not for a half century have Brethren dinner conversations been so preoccupied with the subject of dress. In the debates which surrounded the controversial dress decision at the St. Joseph Conference of 1911, the problem was the degree of permissiveness to be granted members who wished to conform to the styles of fashionable society. In recent years the struggle has revolved around the amount of freedom to be granted youth who wish to identify in costume with a culture which is expressing its rejection of middle-class values.

Some Brethren youth have begun to don again the broadbrim. Whereas many of their parents and grandparents may have suffered from the stigma of being identified with a "peculiar" people, many in this generation reflect the sentiment of one student who, upon seeing a picture of his roommate's grandfather in his Dunker attire, exclaimed: "Who's that cool cat?" It would be erroneous to claim exact parallels between the Brethren garb and current dress fads. But one can miss some real lessons from history by arbitrarily dismissing all comparisons and insisting that the early phenomenon was entirely "religious" while the present costumes represent something completely different. In both cases the costume embodies a symbol of nonconformity. In both times clothes outwardly express basic feelings and beliefs.

The exact origin of distinctive Brethren clothing awaits additional historical research. It is fairly certain that the early Brethren, like their Anabaptist predecessors, did not consciously adopt a garb. Rather, their uniformity in dress resulted from the emphasis on simplicity and the practice of wearing the costumes of the common people of their ethnic backgrounds. The Brethren costume evolved out of the dress of the culture more than from prescriptions from the New Testament.

As time went by "plain" clothes for the "plain people" became more standardized in the respective groups and there developed a rationale for this visible manifestation of nonconformity. In the light of our present situation it may be interesting to attempt to discern some possible theological bases for the garb of earlier Brethren and compare the same with the recent revolution in dress.

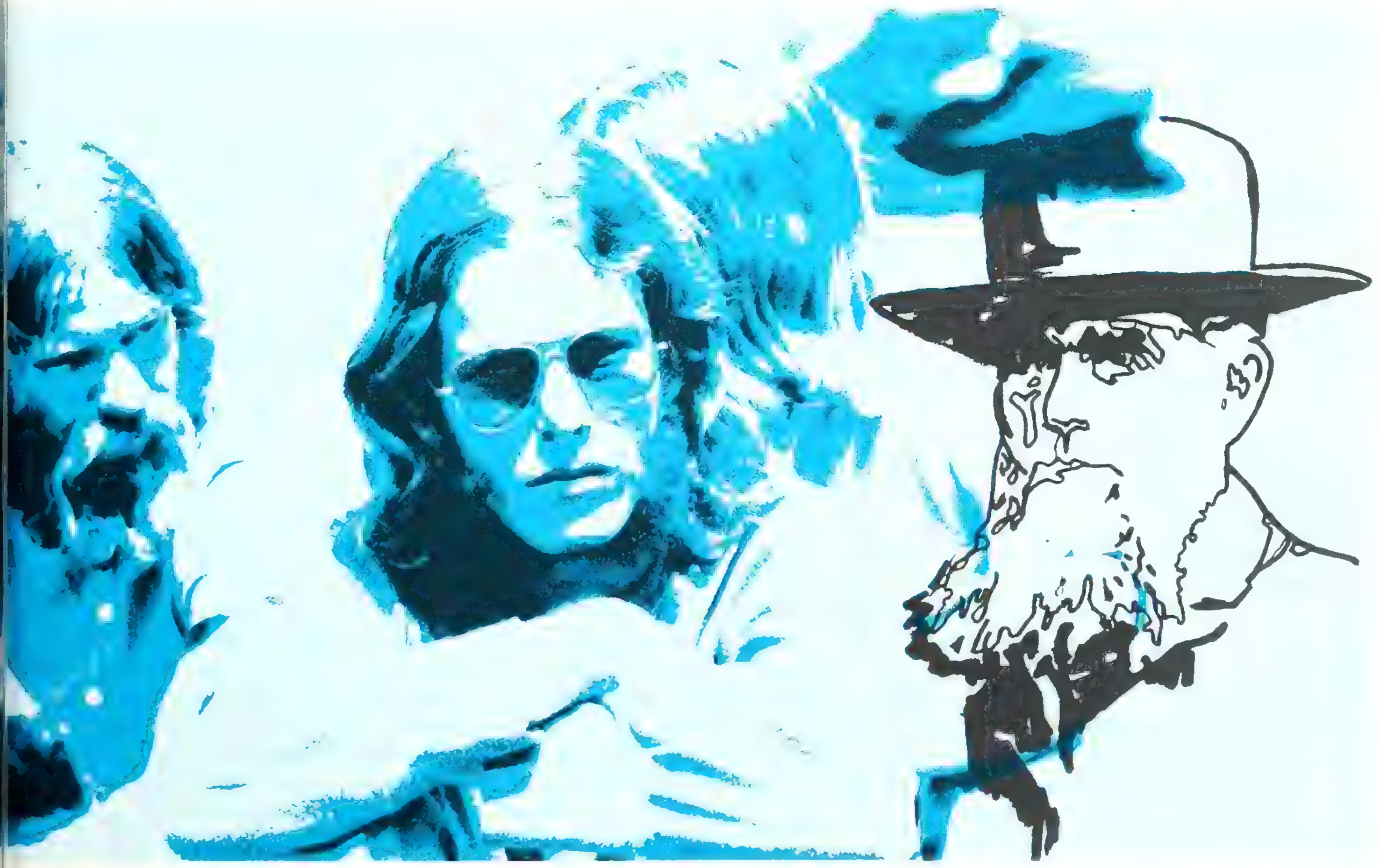
Floyd Mallott speculated that the adoption of the broadbrim and plain dress may have been related to an identification with the peace movement in Colonial America. The Brethren voted for and supported the pacifist Quakers as long as they remained in power. According to Melvin Gingrich's study, *Mennonite Attire Through Four Centuries,* the terms *gay* and *plain* originated among the Quakers. The "Plain Dutch," the sectaries, were to be differentiated from the "Gay Dutch," the Reformed and the Lutheran. "Gay" became synonymous with "worldly," and "plain" no doubt carried the freight of pacifism and other sectarian views. If the costume was a symbol which pointed beyond itself to an identification with the peace party of Pennsylvania, there are obvious parallels for our situation. Not all youth are the same, by any definition. We know the youth culture to be quite pluralistic. But for a large segment, nevertheless, the beads, the peace sign, and certain styles of clothing have represented a conscious identification with the peace people and "movement" of our time.

Brethren in the past frequently asserted that plain clothing manifested an emphasis on simplicity of life. Approvingly they quoted such biblical admonitions as, "Women should adorn themselves modestly and sensibly . . . not with braided hair or gold or pearls or costly attire" (1 Timothy 2:9). Although many will correctly rule out modesty as an ingredient in some current costumes, there has been a renewed interest in simpler, less materialistic life-styles. As inconsistencies emerged when it became more expensive in some cases to have a distinctive garb tailored, so today some of the "simple" Western attire can be very costly. Nevertheless, some Brethren youth do remember asking their grandfathers about their beards and why they had them. Often they replied, "Because we do not believe in being a part of the world." For some youth, not all, distinctive dress has been a way of identifying with a mood and a culture which have attempted to say: "We do not want to be a part of your sick materialistic and militaristic society."

In the nineteenth century it was argued that the common garb kept a sense of equality in the group and prevented some in the body of Christ from trying to outdo the others. In this way it symbolized the doctrine of the priesthood of all believers. Most of Christendom has known religious costumes — special attire for priests, nuns, clergymen, and others who are set aside for special functions. More logical in many ways was the reasoning of the "plain people" that every Christian should be set aside to be a minister. The fact that their leaders or ministers were the last to lay aside the religious garb in many places points to the fact that the Brethren were laying aside their belief in the general priesthood the same time they were putting their costumes in mothballs. Someone on a college campus has observed that present dress styles do make it easier for less handsome and less affluent youth to feel accepted than was the case with more fashionable collegiate styles. The emphasis on equalitarianism and democracy, with the greetings of "brother" and "sister," is a mark of both cultures.

Distinctive costumes with many groups throughout history have constituted a powerful symbol of witness and testimony. Such a symbol has been a way to signify publicly what one is about and to what one belongs. Many older Brethren and Old Order Brethren testify to expectations and conversations which have been elicited in response to their dress. Often it has been a means for saying, "I am not ashamed to be a Christian." Not all costumed people today care or know to what they are witnessing. Some of us felt, however, that even the dirty and filthy costumes (which have offended the cleanliness "religion" of the Brethren) have sometimes been trying to witness to what Jesus proclaimed in his woes to the scribes and Pharisees (Matthew 23:27-28). Outwardly our lives and our nation appear like beautiful whitewashed tombs, but actually our veneer of cleanliness and polished brass covers up the dirty deeds and terrible lies we are perpetuating as a nation around the world. It is this type of respectability and hypocrisy which needs to be judged even though we cannot always go along with the way the hypocrisy is attacked.

Undergirding all the reasons for a unique costume was probably a basic attitude in reference to the larger society. The frequent appropriation of Romans 12:2 ("Do not be conformed to this world") emphasized that for the earlier Brethren a Christian life-style



must be different from the rest of society. M. R. Zigler once shared his experiences of visiting a "solid" Brethren congregation when it was in the midst of struggling with the dress question. The more liberal voices, who wanted to dress like others, were arguing that the Bible teaches the Christian to be different not in less important matters like dress but rather in more important values such as faith, dedication, basic attitudes, and habits. This reasoning still sounds good to this author. M. R. Zigler reported, however, that upon visiting the same congregation some twenty years later, he found it necessary to confront them with the admonition: "You argued that if you were no longer different in insignificant things like dress you would nevertheless be different in more basic matters. Look at you now. You are little different from your Protestant neighbors. Your sons go off to war as theirs do. You want the same things and have the same value system as most of your neighbors."

This may document well the story of the Brethren in the twentieth century. We have evidenced a dominant desire to conform and to become respectable, to fit in nicely with the mainstream of American society. Tired of being a "peculiar" people and living in a country which had been good to them and which seemed to be good, the Brethren wanted to be accepted. Floyd Mallott observed that when the Brethren jumped into their new Model Ts, much more than the broadbrim and bonnet went out the window. The desire to be respectable has contributed to the demise of our biblical peace position and has made us ashamed of many of our peculiar practices. In more recent times our drive toward respectability has caused us to enjoy praise for our humanitarian efforts at the same time that we resent our own radicals who give us a "bad name."

Many who worked so hard to become respectable are now confronted by young persons in a new generation who are not so eager to be respectable. Those of us who learned to appreciate our country and adjust to its ways are confronted by those who see our American society as basically degenerate and in serious error in its present ordering of priorities. Increasingly, many Christians are coming to name again the sin of respectability as one of our commonest sins. Christians probably never were meant to be respectable. Our Lord certainly was not. He was maladjusted to the status quo and they crucified him between two thieves.

There is a lot of truth in the charge of my generation that the majority of youth are not true nonconformists. They are simply conformists to their own peer group and perhaps manipulated in all of this by the merchandizers of Madison Avenue. Pondering this truth, however, has caused me to reevaluate what my generation was taught by the previous one concerning the rejection of the Brethren costume. I was taught that the primary motivation for discarding the costume was to gain freedom from the narrow legalism of the past. There was no doubt a need for this deliverance. But primarily the change was a change in basic allegiance, a transfer from identification with a counterculture to an identification with the main culture. For the truth of the matter is that Brethren have not been nearly so free in their patterns of dress in the twentieth century as they might believe. For the most part they have merely exchanged the taking of cues from the elders to the taking of orders from Madison Avenue. In reflecting on personal experience as a pastor, I was not much freer to take off a necktie and remain a member in good standing than my grandfather was to put one on. When hemlines have gone up in our society, Brethren hemlines for the most part have gone up.

Once I saw youth beaten because they had long hair and others were passed by, I emotionally identified to such an extent that I, too, wanted at that time to grow a beard and let my hair grow. Since I was facing several district meeting assignments, I decided against such a costume because I knew that my wearing it would antagonize some Brethren. My basic identification remained with the Brethren, and I was not free to "nonconform" to their conformity with society.

Now, as an attempt to express Christian freedom (though some may see it more as a slavery to psychological hangups) and as a symbol of identification both with the heritage I love and some contemporary youth I admire, I propose to go without a tie most of the year I am moderator. The truth of the matter is that I have not learned to tie the wider varieties. To avoid narrow legalism, I do reserve the right to wear a tie on those occasions when my wife makes me. I also hope to promise not to be self-righteous and judgmental toward those Brethren who still prefer the complete worldly costume to my crude variations. More important than what is said or not said about my action will be whether Brethren can recover something of what it really means to be "pilgrims," "exiles," "aliens," "strangers" in this world and to appropriate anew for our day the biblical doctrine of nonconformity.

The Faith Community as Teacher

When we discover one another's gifts we, as a group, become the teacher

by DONALD E. MILLER

Teaching in the church in our day has lost its power. Fifty years ago, in the upswing of the Sunday school movement, Christians were willing to give their full effort and devotion to teaching in the hope of "evangelizing the world in this generation." That dream is gone. The evangelized generation has come of age, proclaiming that God is dead. Many agree that it is time to say, "Nix on the Sunday school."

In the face of such changes we are forced to ask whether church school teaching is dead. The answer to this question will have to come from a longer view than we are accustomed to give the church's teaching efforts. Contrary to most articles about the Sunday school, teaching in the church does not begin with Horace Bushnell or with the Ragged School of Robert Raikes. It begins with the Christian concern for "doctrine," which means nothing other than teaching. It begins with the *didache* of the New Testament, a Greek term for teaching. It begins with the "rabbi" or teacher of the gospel. It is anticipated by the Torah, that is, covenant or instruction, of the Old Testament.

The church has always exercised a teaching function, but not always in a classroom setting. The innovation of Bushnell was to be concerned about children in their own terms, not as baby adults ready for evangelism. Children ought never to know a time that they were not Christian, admonished Bushnell. The early part of the century saw the introduction of graded curriculum in a classroom setting. These innovations were especially good at the time, since educational theory was making its advance in just these areas.

Today the classroom method is as much in jeopardy in the public schools as in the church. Witness the oppressive and unimaginative atmosphere of many public schools. Or consider the number that are agreed that the public schools often make it more difficult for Johnny to learn to read. Should the church consider the classroom method to be more effective before an altar than beside a gymnasium?

Today the newer methods of teaching include learning centers, programmed instruction, ungraded systems, multimedia presentations, and individual guidance. These approaches require different, more flexible, and more imaginative use of materials and spaces. Yet at the center of the process are dedicated teachers. No amount of hardware or technology can ever replace the teacher. The newer approaches will have to come if teaching is to live in the church.

This leads us to ask, "Just who is the teacher?" Let me offer to you that the most important answer to this question is "the whole community." I am especially sensitive to the absence of designated classroom teachers, since I received my own Christian training without benefit of Sunday school before I entered my teen years. I learned because the congregation of which we were a part was a teaching community. Recent studies of learning indicate that every group transmits a culture from one generation to the next. Culture is transmitted through intimate groups

that facilitate learning. The culture is to learning as air is to breathing or as water is to swimming. Teaching may be formal or informal, designated or undesignated, but it will occur so long as a group exists.

All the activities of a congregation facilitate the learning of the children and adults in that congregation. Graded materials will not guarantee learning, nor will "poor teaching" on the part of some stop learning. The ethos and mentality of the congregation will be learned by everyone with any degree of devotion to the congregation. The community of faith is the teacher.

A congregation may change its teaching style, but it will hardly dispense with teaching. One congregation I know well agreed to say, "Nix on Sunday schools." Now they have special movies and other events on Wednesday evenings for children. In itself this means very little, except for the fact that the quality of life in that congregation is joyful, creative, dedicated, and resourceful. These qualities show up in the planning for children, and are transmitted in a variety of ways. If moving your teaching efforts to Wednesday evening frees you to give the planning and creativity to teaching that is needed, by all means do it.

The Community of Brothers (Bruderhof) impresses me as much by what they do with their children as by any other single thing. They have their grammar schools, licensed by the state in which they reside. They have no special religious instruction, since they believe that their everyday life is a kind of religious instruction. Weddings, funerals, special celebrations are all worked into the regular educational routine. That in itself would not mean so much except for the fact that it embodies a particular spirit and style that is at the heart of the Bruderhof.

If the life of a congregation is detached from the rest of life, is joyless, is without commitment, is full of isolated people, a gifted Sunday school teacher will hardly make up for the lack. What the child learns will be precisely the quality and style of the congregation, somewhat idealized and uniquely appropriated by the gifts of that particular child.

The Old Testament rightly indicates that the covenant is what is taught. Is not Torah both covenant and teaching? Would the telling of the children about the deliverance from Egypt mean anything outside the way it embodies the faith of a people? The renewal of covenant and the renewal of teaching go hand in hand.

In the New Testament we are given a picture of the church as a group of persons whose various gifts contribute to the one body. The church is an assembly of those who realize that each needs the gifts of the other if the Lordship is to be fulfilled. The special gift for instruction is also variously distributed throughout the congregation. Who wants to be left on the spot as the "teacher" for any particular Sunday while the members of the class consider that they may sit back and let John do the teaching? The quality of teaching is determined as much by the sitting back as by the speaking. Teaching will begin only as the covenant is renewed by all those present.

If renewal begins by repentance, then the fullness of renewal continues by accepting and celebrating the gifts that are already present. God has left no man or group bereft. No man can repent without his presence. No confession before God and one another can be given that is not at least partially inspired. God is already present. The gifts of each person present are the building blocks for a new community.

When one realizes that the gifts of the Spirit are the beginning of life and that no one of us can be free without receiving the gifts of others and communicating those of our own, then teaching takes proper place. Those who have something to give (that is, all of us) may teach. Those who have something to receive (all of us) may learn. Those who have been joined in Christ have him as their guiding purpose. The scriptures, the life of the church, and the people are the resources. Joy, hope, and love mark the gatherings of Christians.

We need not spend so much time deciding what to teach. We ought to spend far more time hearing what our brother has to give. Children are the teachers in any class of which they are a part. Listen to the stories they tell. Listen to the conversations they speak. They will teach you what they believe. Only thus are you ready to teach them what you believe.

Imagine learning where there were no free movement, no expression, no music, no art, beauty, no morality. Imagine a setting in which persons were to sit in a particular way day by day, never being spontaneous, never expressing joy and enthusiasm. Could such be called the freedom of God? Hardly. We must discover, encourage, and celebrate one another's gifts, and we shall find that these are the gifts of the Holy Spirit. No one of us is teacher. The faith community itself is teacher, and it will continue to teach irrespective of any of us. The spirit of that community, when opened to one another by Jesus Christ, is the teacher. Blessed be the words that inform us both.

Prayer is communion

Communion is a mountain peak experience in prayer. It means that culminating moment when God's acceptance of us is answered by our acceptance of his will for us; there is union of minds, of wills, of love with love.

All the pain of life is due to our being at odds with God and his will — our living against his light. So life comes to the voids of emptiness, the despairing dead ends, the bitterly blank hours, the disturbing and annoying feeling of being out of tune. There is the anguish of lostness, aloneness, alienation, estrangement. In the awareness of our hollow life we realize that we have been living against God, ourselves, our neighbors. There is that something in us that obstructs communion with God. So we talk to God about the plight and perplexity of life; we lay bare our hearts, and in expectant openness and silence we listen for God's message.

Communion — telling God and letting him tell us — results in a union of life with his infinite life. Life's movement turns from living against God's image in us to living in harmony with his image in us. The wonder of this stage in prayer is that we are caught up in the healing, forgiving, sustaining love of God. We are at one with our maker, with creation, with people, and, above all, with the mind of Christ. We know the fusion of human life with the eternal life. We know the exhilarating experience of God for us and with us and the joyfulness of being for him and with him. As two rivers unite to flow together, as two colors are blended into one, so prayer as communion unites and fuses our lives with God's.

Jesus said, "I and my Father are one." To seek this unity is to be on the way to it. Communion that results in union requires times of quiet, waiting, yearning, listening, speaking, until the discipline becomes habitual. Then union with God may be known anywhere and anytime. — GLEN WEIMER

Contemporary prayers

O Lord, perfect for me that which is lacking of Thy gifts: of faith, increase my littleness of faith; of hope, establish trembling hope; of love, kindle its smoking flame; shed abroad Thy love in my heart, withal to love Thee, my friend in Thee, mine enemy for Thee. Let me fear one thing only, the fearing aught more than Thee.

From *Instrument of Thy Peace,* by Alan Paton, quoted from Lancelot Andrewes. Copyright © 1968, The Seabury Press, and used by permission.

Lord, strengthen us in these troublous times. Save us from a retreat into hatred or despair. Call us out of the shelters and send us up to the roofs, even if day and night we are under fire. Help us to rebuild the house that is broken down, and to put out the flames before they destroy us all. Rebuke us for any self-pity, and teach us rather to keep our pity for others. who need it. May we remain calm in the midst of violence and panic, and may reason and love and mercy and understanding rule our lives. And may we this coming day be able to do some work of peace for Thee.

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A biblical prayer

Make thy paths known to me, O Lord;
teach me thy ways.
Lead me in thy truth and teach me;
thou art God my saviour.
For thee I have waited all the day long,
for the coming of thy goodness, Lord. . . .
All the ways of the Lord are loving and sure
to men who keep his covenant and his charge.
For the honour of thy name, O Lord,
forgive my wickedness, great as it is.
If there is any man who fears the Lord,
he shall be shown the path that he should choose;
he shall enjoy lasting prosperity,
and his children after him shall inherit the land.
The Lord confides his purposes to those who fear him,
and his covenant is theirs to know.

From Psalm 25:4-5, 10-14, *The New English Bible.* Other biblical prayers of communion may be found in Psalm 39:4-7; Psalm 77:1-14; and John 17

An Invitation to Be Responsive

MEET ME AT THE DOOR, by Ernest Gordon. Harper and Row, 1969. 154 pages, $4.95

CAMPUS APOCALYPSE: THE STUDENT SEARCH TODAY, by Donald L. Rogan. Seabury, 1969. 154 pages, $4.95

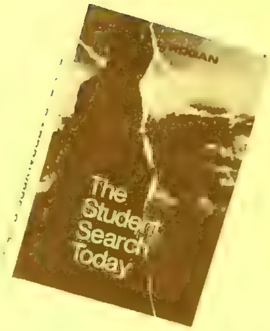
COLLEGE EDUCATION AND CAMPUS REVOLUTION, by John E. Cantelon. Westminster, 1969. 143 pages, $2.65 paper

As long as college and university campuses remain the focal point of public controversy, we may expect authors to continue to crank out books of one kind or another. Not the least among these authors will be churchmen who attempt to bring to the church-university relationship some theological insights. The results of their efforts are bound to be mixed. Let us consider but three of the books which have appeared in the past year.

In one of them, *Meet Me at the Door,* Ernest Gordon, chaplain at Princeton University, writes a spiritual autobiography of sorts, in which he shares experiences in his own past which have helped equip him for his work in campus ministry.

Perhaps the most vivid of his experiences are those which grew out of the time he spent in Chungkai Prison on the Kwai River during World War II, where he not only came to terms with God in a genuine conversion, but where he also felt the spirit of Christ at work among fellow prisoners. This series of events prepared him personally for his relationships with other people. And it is obvious to any reader of his book that his life among students at Princeton is a ministry of compassion, empathy, and warmth.

However inappropriate it may be for me to try to analyze the very personal confessional statements contained in this book, I sometimes wonder about the applicability of one man's own discoveries for other situations. Personal pilgrimages are significant, often moving, at times inspiring. But these experiences are not often transferable.



Then again Mr. Gordon speaks primarily about the responsibility of the church to individuals within the university community and more specifically students. While this is admirable, one might expect him also to mention the responsibility of the church to the corporate entites within the university community and the university itself as an institution. But this latter point goes relatively unmentioned in his book.

At first glance Donald L. Rogan, author of *Campus Apocalypse,* seems to be turning out another analysis of the youth culture from the perspective of someone who is not a part of it. Indeed,

Faith Looks Up

God is dead! This is a phrase that has been used frequently in the past years. But I cannot believe or feel that God is dead, as I have seen him work through the lives of many people I have learned to know.

A man's life had been threatened as well as the lives of the members of his family. He lived in a small village in India where he heard of the Christian way of life. Soon after he embraced this new life, he was given the choice of returning to his old religion or being unable to obtain food or water in his village. He had a large family and the decision would be hard to make.

What should he do? Was there really truth in this new life that he should have hope and life beyond after this physical life had passed? Was God alive for him?

In the midst of his struggles and trials his answer was that he felt such a strong leading and comfort which he knew in his life to be God. No matter what may happen, even if it meant his life, he could not renounce God and go back to his old way of life.

Many times as I have faced struggles, loss, and uncertainties I have remembered this man and his strength. God cannot be dead as we see him work in such people to give strength to others.

I have recognized that God is not dead for me, after having special feelings that a certain road is the one I should take, that as circumstances developed, surely God led me. How important can life be for us if we do not accept what God can show us?

ELEANOR WEAVER has served the church in several capacities: as missionary in India along with her first husband, Clyde Carter (1946-51), as a pastor's wife (1953-60), and as an employee of Juniata College and of the Middle Pennsylvania District (1960-68). Now married to E. Paul Weaver, a former missionary in Nigeria, she lives in North Manchester, Indiana. She has three sons, James, David, and Leonard Carter.

much of this book seems to be doing just that. The author touches on drugs, sensitivity training, world religions, activism, relevance, and revolution.

On closer examination, however, Mr. Rogan is saying more than that these realities exist. He is saying that each represents for the youth in the counterculture a search for salvation. It does occur to this reader that this perception may be more appropriate for the author and other Christians of an older generation than it is for the youth themselves. It could possibly be another expression, a bit more sophisticated, of the church's "blow soot — offer soap" syndrome.

However, the idea of a search for salvation on the part of a whole generation cannot be so easily dismissed as that. Youth today, caught between a loss of confidence in traditional ideas of God and a loss of confidence in humanistic attempts to reconstruct a better world, find precious little direction in which to turn. As one reads about youth under Mr. Rogan's scheme, one senses that the search for salvation is in many respects an act of despair. And rather than getting compassion from an older generation, who incidentally become defenders of the traditions the youth are challenging, they find opposition and contempt, even where their search is honest.

Even though Mr. Rogan contends that the salvation the youth are seeking is both personal and social, it is probably fair to say that his attempt to boil down a complex problem to a single theme may cause as many problems as it solves. But as a working hypothesis, "search for salvation" is an idea that should be taken seriously by all churchmen who try to understand what is happening to the generation coming on.

John E. Cantelon, author of *College Education and the Campus Revolution*, addresses himself to some of the major moral questions in higher education. The pressure from youth has sharpened the focus of many of these issues even though they had been developing for a long period of time.

Is it more important to acquire skills in particular disciplines which then can be marketed in our wider culture, or to attain a level of responsible and wise use of any information? To what combination of these twin goals should higher education be directed? Must the concept of the man-God relationship in Protestantism take nature more seriously, especially as the preservation of our natural environment becomes more necessary? How can there be change in the university which brings about some kind of resolution of the conflict between those who claim superiority for intellectual objectivity and those who see experience and emotion as the more legitimate reality? Can the liberal arts colleges survive, and if so, will it be at the expense of liberal education?

Beyond these questions, Cantelon suggests that we in Christendom have experienced three revolutions which are both past events and continuing processes. The first transformed Christianity from a sect of Judaism into a world religion. The second reformation attempted to destroy the arbitrary division of the world into sacred and secular. The third, in which we are noninvolved and for which no end can be seen, is to determine whether Christianity can be transformed from being another of the world's religions into being a way of life. The secular version of the last of these reformations can be found operating in those people in the university who question those things which have been declared sacred or absolute and who insist on pressing for meaning amid all other pursuits.

It seems that Mr. Cantelon's book is long on analysis and short on solutions; there is nothing particularly wrong in this, save for the weariness involved with being invited to try out still another scheme for considering our problems.

But at least the church is invited here to be responsive to the institutions of higher education at the center of their life, and not only to those parochial interests on the edge. — Robert Faus

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The Night Thoreau Spent in Jail

HISTORICAL SUBJECTS have never been strangers to the stage. From the dramatic representations of historical memories produced in Athens during the fifth century, B.C., through the Elizabethan chronicle plays by Shakespeare and others, to the controversial plays about Pope Pius XII and Winston Churchhill written in recent years by Rolf Hochuth, the theater has used history to bring its audiences into confrontation with issues currently relevant to them. Somehow this juxtaposition seems to add the significance and perspective of tradition to present problems even as it enlivens and honors the past. Such a combination, if it is a success, should be helpful to a culture that often prides itself on being a "now generation.

The Night Thoreau Spent in Jail, by Jerome Lawrence and Robert E. Lee, is a new play that has already achieved considerable popularity with high school and college students through a number of university and community productions, even though it has not yet been staged on Broadway. Lawrence and Lee also wrote *Inherit the Wind,* another "historical" play well remembered by theater, movie, and television audiences for its powerful trial scene in which Clarence Darrow and William Jennings Bryan argue the Scopes evolution case.

Their current play centers on the one night that Henry David Thoreau spent in the Concord, Massachusetts, jail in the mid-1840s for failure to pay taxes because of his opposition to the Mexican War. Action is given to this largely static situation through a series of flashback episodes from Thoreau's past; a touching and amusing, though entirely fictional, relationship with Bailey, his uneducated cellmate, whom he teaches to print his own name; and an intense ideological conflict between Thoreau and Ralph Waldo Emerson, here made to represent the extremes of the generation gap.

Almost every dramatic treatment of history takes liberties with known facts. The farther removed an audience is from a direct knowledge of the subject, the more free a playwright can afford to be in his adaptation of historical material. Thus, the question must arise concerning the view presented in this play of the two leading figures, Thoreau and Emerson, and of their ideas. Whether or not the play gives us historically accurate views of Thoreau's mother and brother, of Emerson's wife and son, or of various townsfolk is not of much importance so long as they are psychologically plausible and dramatically useful characters. On both of those counts the playwrights have done well.

But one must question, at least momentarily, the portrayals of the main characters. In the play Emerson is presented as an intellectually tolerant but egotistical, insensitive spokesman for the compromising, "let's-not-move-too-fast," practical "establishment." To be sure, he is far more open-minded than the strict, puritanical Deacon Ball, who sadistically forces Thoreau as a young schoolteacher to administer severe corporal punishment upon the village children. But the Emerson of the play, who in a strongly Freudian dream sequence becomes identified in Thoreau's subconscious with the hawkish President Polk, suggests little of the historical figure whose liberal unorthodoxy led him to resign his Unitarian pulpit, whose friends included many of Europe's unconventional free-thinkers, whose public utterances frequently outraged supporters of slavery and conservative political policies.

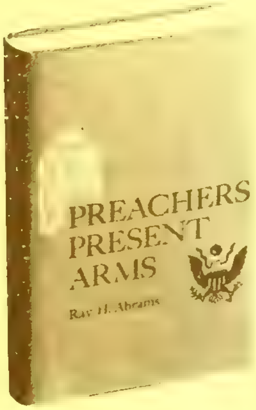
Likewise the Thoreau of the play, complete with flowing hair and beard, flared trousers, and boots, seems as if he would feel far more comfortable in a college protest march or a hippie commune than in the disciplined solitude of Walden Pond. It is in the presentation of these two main characters that the play finds its immediate popularity with youthful students in their quest for "relevance." Certainly there are clear parallels between the civil disobedience described in Thoreau's celebrated essay and practiced by the New England abolitionists and the protest movement of today with its emphasis on peace, pollution, and liberation.

There is much in Thoreau that is appealing to today's protesters; there is even more that is relevant. And it is for the latter reason that one must remember that *The Night Thoreau Spent in Jail* is chiefly drama, not history. Hopefully, successful performances of the play stimulate members of the audience to ponder more deeply the ideas of Emerson and Thoreau, for this is really a play of ideas, a play that tries to teach a point of view, to win converts to a way of life. But the student of Thoreau and Emerson must not let himself be prejudiced, as he reads further in the writings of these men, by the play's distortion of Emerson and reduction of Thoreau. Thoreau's understanding a nature in *Walden* is far more than the "flower power" of the play's protagonist; Thoreau's view of education is demanding yet spontaneous in a way seldom approached by the self-conscious iconoclasm and currently fashionable planned permissiveness suggested in the play; above all, the enigmas and inconsistencies by which the historical Thoreau continually maintained his individuality and precluded any simple imitation of himself are lost in the play's images of Thoreau as the prototype of the 1970 radical.

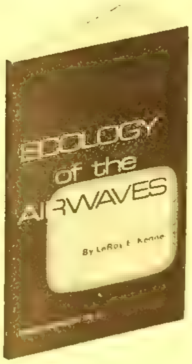
If *The Night Thoreau Spent in Jail* is not wholly reliable as history and is somewhat limited in its presentation of the richness of Thoreau's and Emerson's ideas, nevertheless it is good theater. It is more of a pageant, a series of vignettes, however, than it is a play with a developing plot. The production which I saw at Chicago's Goodman Theatre was effectively acted and staged, well paced, and thoroughly entertaining. The role of Emerson was played by the eloquent Douglas Campbell, famous for his work in London (England), Stratford (Ontario), and Minneapolis as well as in Chicago. As Thoreau, a young New York actor, Christopher Walken, both looked and sounded like a radical student fresh from a university.

The flashback scenes, sometimes lengthy, sometimes lasting for only seconds, are fascinating in themselves and are ingeniously linked together with a repeated word, a striking contrast, or a telling correspondence. Only the long dream sequence, introduced late in the play apparently to provide for some spectacular stage effects like explosions, smoke, and flashing lights as well as a bit of shallow psychoanalysis, seems jarring, and inappropriate to the rest of the play. Many familiar quotations from both Thoreau and Emerson are integrated naturally into the dialogue without resorting to excessively long speeches. Even so, the play does not create a real character in Henry David (or David Henry, as his mother insists) Thoreau. While those about him seem to be individuals who live, change, and develop even in the brief glimpses we get of them, Thoreau, however much he is on stage, tends to remain static, composed of bits and pieces. Perhaps his inadequacy as a fully convincing dramatic character is not unrelated to the play's preoccupation with only the "relevant" ideas and activities of the historical Thoreau and its failure to grasp the totality of his spirit.

Some historical plays transcend their historical subjects and outlive them. I don't believe that will be true of Lawrence and Lee's play about Thoreau. Fortunately for us and posterity, Thoreau and Emerson are not simply historical memories but remain vitally present in their own writings. *The Night Thoreau Spent in Jail* is an entertaining and provocative theatrical work. As such it deserves to be presented and attended. Certainly any such reminder, however qualified and temporary, of the profundity, the artistry, and, indeed, the relevance of Thoreau and Emerson is worth our while. — RICHARD A. LIVINGSTON



Mennonite books of interest to Brethren



Preachers Present Arms
Ray H. Abrams

This book is a documented story of the involvement of the churches in three modern wars. It records the part which churches and the clergy have played. In showing preachers caught in the vortex of war madness, the author reveals the influence of war psychology, its propaganda techniques, uses of slogans, and manipulation of emotionally charged symbols. **$5.95**

Ecology of the Airwaves
LeRoy E. Kennel

The author writes that television has abdicated its responsibility to society and focuses his analysis on an issue big broadcasting has long attempted to ignore: morality in the mass media. Broadcasting's amoral behavior stems mostly from its success over the past three decades in avoiding reality to a great degree. Dr. Kennel spells this out in convincing detail in discussing such issues as screen violence, the suppression of creativity, and advertising misrepresentations. Dr. Kennel is on the teaching staff of Bethany Theological Seminary. Paper, **$1.50**

Order from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

IN BRIEF / *continued from page 8*

for persons who are in the Chicago area and need housing. The pastor, Dean Miller, will coordinate the securing of lodging. He may be reached at York Center Church of the Brethren, 1 S 071 Luther, Lombard, Ill. 60148.

Happenings

Schnitz und knepp, smierkase and applebutter, and shoo-fly pie — some of the treat in store for participants in the **Pennsylvania Dutch Culture Week** sponsored by Elizabethtown College June 13-18. Besides the hearty Dutch delicacies, including home-cooked Dutch suppers at local farm homes, culture week registrants will visit the heart of the Dutch country, learn the basics of "Dutch" and hear the language spoken by natives of Lancaster County as they recount stories and folklore of the conservative but colorful Pennsylvania Dutch; hear a presentation of the music of the people; and learn of the history and the religious heritage of the Amish, Mennonite, and Brethren groups of the area.

Further information — including registration costs — may be obtained from Pennsylvania Dutch Culture Week, Donald L. Neiser, Registrar, Elizabethtown College, Elizabethtown, Pa. 17022.

* * * * *

"Resources for Renewal in the 70s" will keynote the **Burkhart Institute** for church workers of all faiths at La Verne College April 20-22.

Farrago

La Verne College students and faculty questioned Charles Silberman, author of *Crisis in the Classroom*, in the television program "On Campus" in March. In his book Silberman discusses the problems facing education today and offers possible solutions.

Tempo, a tabloid monthly published by the National Council of Churches, ended with its December issue because of financial problems. The publication reached a circulation of 10,000 paying subscribers. It will be replaced with a periodical newsletter reporting news of the ecumenical life of the churches.

Courage to be . . .

Young persons planning to attend National Youth Conference Aug. 9-13 will want to begin registering April 15 (but not before!). Though the registration period extends through June 1, district quotas will be filled on a "first-come" basis. Register only with official registration forms or on photocopies.

Faculty members of Church of the Brethren-related colleges are writing! To be published this summer is **German Propaganda in the U.S.: 1933-1941,** by Juniata College associate professor of history Klaus Kipphan. Author Kipphan spent more than ten years in the preparation of the scholarly volume. . . . Bethany Theological Seminary faculty add to the authorship marathon: Dale W. Brown's **Brethren and Pacifism,** issued last fall by Brethren Press, and **The Christian Revolutionary,** released last month by Eerdmans, join Warren F. Groff's **Christ the Hope of the Future: Signals of a Promised Humanity,** from Eerdmans this month. LeRoy E. Kennel authored **Ecology of the Airwaves,** published in January.

People and Places, 1890-1970, a limited edition of an autobiography by Lawrence W. Shultz, has been announced and is available on order from the author, North Manchester, Ind. 46962. Price is $10 the copy.

Do you have these?

Mrs. Price Heckman is searching for **The Price Family,** compiled in 1926 by George F. P. Wagner. Persons with a copy for sale may contact Mrs. Heckman at 204 W. Colden, Polo, Ill. 61064. . . . The Lawrence Clarks also seek information on copies for sale of M. G. Brumbaugh's **A History of the German Baptist Brethren in Europe and America,** 1899 edition, Brethren Publishing House, Elgin, Ill. Anyone with an original edition in good condition may write the Clarks, 718 Colorado Ave., Modesto, Calif. 95351.

Deaths

Aldrich, Jeffrey, North Liberty, Ind., on May 30, 1970, aged 14

Coffman, Otis E., Kinross, Iowa, on Dec. 21, 1970, aged 83

Fisher, Martha, Laurenceville, Ill., on Nov. 8, 1970, aged 86

Garrison, Clay, Polo, Ill., on Aug. 22, 1970, aged 45

Hart, Alice, North Manchester, Ind., on Nov. 23, 1970, aged 55

Heckman, Harper C., Chambersburg, Pa., on July 15, 1970, aged 71

Jagger, Phillip, Silver Lake, Ind., on Nov. 26, 1970, aged 20

Kessler, Myrtle, Virden, Ill., on Jan. 3, 1971, aged 84

Kimball, Eva Mae, Richmond, Mo., on Jan. 11, 1971, aged 79

Lichty, Arthur, La Verne, Calif., on Dec. 17, 1970, aged 92

Meyer, E. G., Elizabethtown, Pa., on Aug. 13, 1970, aged 74

Miller, Ivan F., Manheim, Pa., on Jan. 1, 1971, aged 51

Miller, Marlin E., Manheim, Pa., on Jan. 1, 1971, aged 17

Miller, Tamar E., Manheim, Pa., on Jan. 1, 1971, aged 9

Mills, Richard, Tire Hill, Pa., on June 29, 1970, aged 68

Moser, Anna M., York, Pa., on April 18, 1970, aged 94

Myers, Spencer, Huntington, Ind., on Dec. 15, 1970, aged 79

Ness, Robert D., York, Pa., on Nov. 26, 1970, aged 71

Sausman, Kenneth R. Sr., Thompsontown, Pa., on Jan. 18, 1971, aged 43

Snoke, Neva J., East Peoria, Ill., on Oct. 5, 1970, aged 67

Stine, Richard E. Sr., Red Lion, Pa., on Oct. 13, 1970, aged 41

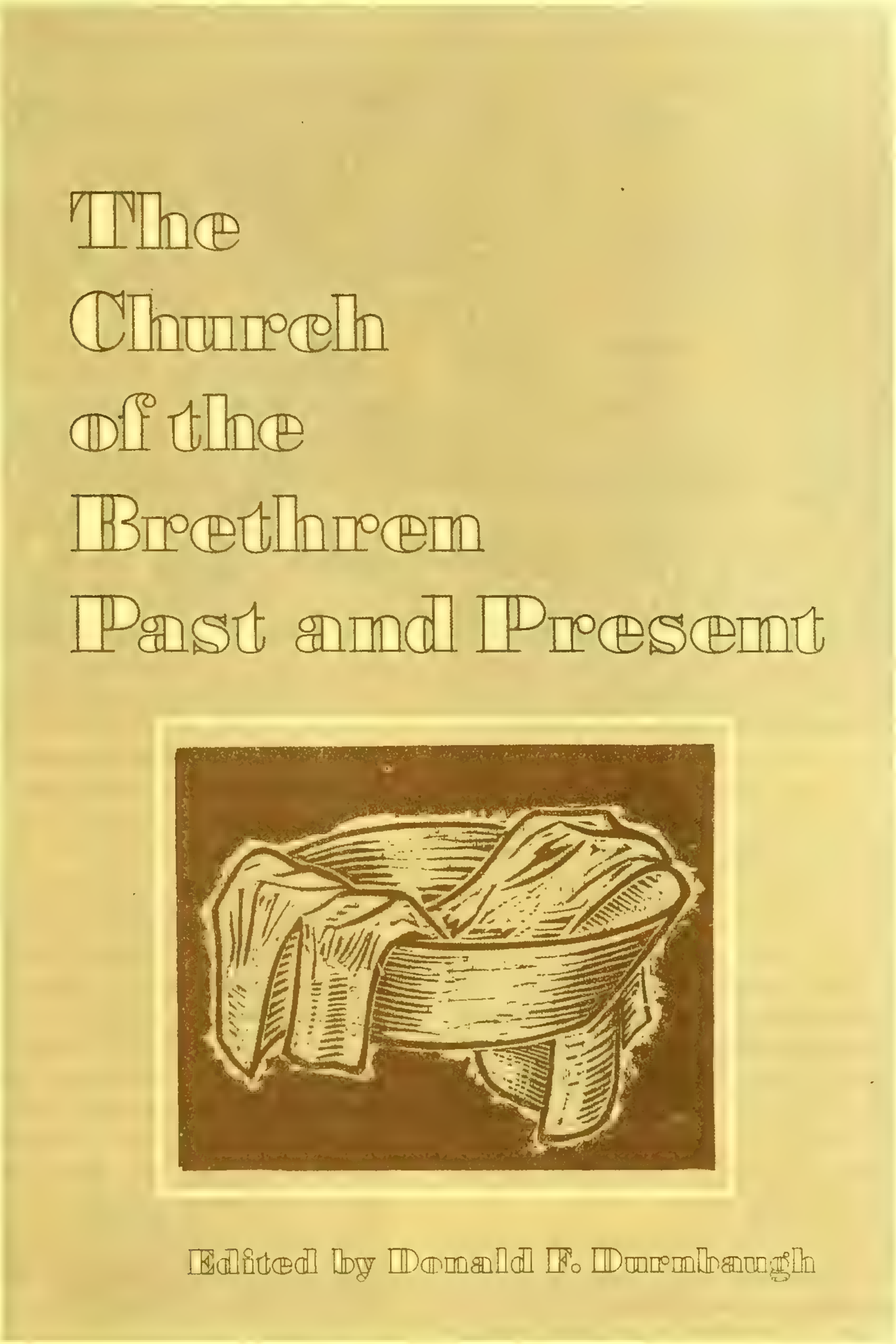
Wilson, Dudley, Johnstown, Pa., on Nov. 27, 1970, aged 66

Winnill, Charles, South Bend, Ind., on Jan. 4, 1971, aged 94

Wogoman, Pearl, Brookville, Ohio, on April 19, 1969, aged 78

Zeller, L. May, Hagerstown, Md., on Jan. 12, 1971, aged 84

From The Brethren Press



The
Church
of the
Brethren
Past and Present

Edited by Donald F. Durnbaugh

the newest book offering perspectives on Brethren life

The Church of the Brethren Past and Present Contributors to this volume are Donald F. Durnbaugh, editor, Vernard Eller, Dale W. Brown, Warren F. Groff, Desmond W. Bittinger, Roger E. Sappington, Merle Crouse, and Edward K. Ziegler. Topics include history, beliefs, liturgy, polity, education, social involvement, missions, and ecumenical relations. The book has been published also in Germany as part of a Churches of the World series issued by the Evangelisches Verlagswerk in Stuttgart.

$3.95 paper (plus 35¢ postage)

Order from The Brethren Press, 1451 Dundee Ave., Elgin, Illinois 60120

What Do You Say?

What do you say to a young man of draft age who has just received his classification and must report soon for service? You — church member, parent, counselor, pastor, or friend of the family — what do you say? True, you do not face his dilemmas and, therefore, if you wish, you can ignore his plight. But you are a responsible adult and you call yourself Christian.

You can say: *"Be glad you can help to check the spread of communism and defend the free world. Don't be too upset if you have to do some things that distress you. That's life. As one American said recently, you shouldn't worry about taking the lives of a few women and children for everyone knows the Viet Cong use all kinds of disguises. So don't be squeamish — you might even 'kill a Commie for Christ.'"* But you know full well that what once looked like a noble crusade is daily being revealed as a sordid mess from which your own nation would like to be extricated. And not even the noblest patriot can condone all that a man in combat may be ordered to do.

You can say: *"No, there really isn't much glory, and it is a dirty business and maybe we shouldn't be there at all, but we are, and your country is calling you, so it is your duty to go."* But you know full well that to engage in that dirty business is contrary to most of what you have said and taught about respect for persons, love for one's brothers and even one's enemies; contrary to your ideals of democracy and freedom; contrary even to the basic decency you want for yourself and your family.

You can say: *"Of course it's a crazy, mixed-up world. Don't try to make sense of it. But keep your eyes open, watch out for your own chances, and if you're smart, you can avoid the sordid part. You might even learn a trade that would be helpful. Or you might ——."* But you know full well there is no integrity in such selfish and cynical counsel, and you cannot even respect yourself if that is all you have to offer.

You can say: *"If you have some problems of conscience, there is a way you can serve in the military and still be spared the necessity of killing. Ask for noncombatant service even as you wear the uniform. It won't be a bad mark on your record — you might want to run for public office sometime — and you can satisfy your personal reservations at the same time."* But you know also that within the military the distinctions between combatants and others easily become blurred, and the whole organization exists for a purpose that is destructive of lives and someone's homeland.

You can say: *"Be thankful for the option of alternative service. It's legal, constructive, and it provides a way to make a witness. Some of your church leaders worked hard to get such provisions in the draft law. You ought to be grateful to your government for allowing such an option. Take it with our blessing."* But there is an uneasy side to these words also. Not all young men who are sincerely opposed to all war receive this classification. Some of them are specifically opposed only to this war, and the law makes no provision for them. Others are troubled because alternative service, however constructive, still requires cooperation with a system of conscription.

You can say to a young man: *"Follow your conscience and be true to yourself even if this means going underground or leaving the country."* But you know that he also loves his homeland and he would prefer to move as freely and openly within that land as those who happen to be beyond draft age or exempt for some other reason.

You can say: *"Stick by your convictions even though to do so means the risk of disgrace, imprisonment, the loss of some of your civil rights and a future that may be clouded by a prison record. Only at such a price can some persons be true to their conscience."* But you know quite well that you have not been inclined to pay an equivalent price for following your own conscience. And you're not really sure, deep down inside, if you would really lend moral and financial support to someone so much in conflict with the society of which you are a part.

So what do you say? Do you counsel a young man simply to "follow Jesus" or "trust in God and he will take care of you" when you know full well that to follow Jesus can quite obviously lead to a cross? And you know how often you have managed your own situation so that you could avoid the embarrassment and shame of the cross.

The question is not a rhetorical one. Thousands of young men every day struggle with these issues. You, church member, parent, pastor, counselor, friend of the family, they are speaking to you. What do you say? — K.M.

Try The World OUT
ECOLOGY ACTION LEAFLETS

NEW *camping curriculum for elementary and early teens*

Outdoor Living
Older elementary boys and girls

In camping and other activities, children will come to know God as creator and to take on responsibilities of caring for God's world.

- Leader's Guide — for general planning, programs, and worship. **$1.50**
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Try the World Out
Early teens

Designed for use in either day or resident camping situations for the outdoor Christian education of early teens. The resources are adaptable to either non-rural or rural settings.

- Leader's Booklet — administration and planning, educational and religious dimensions of the experience, the teen culture, and use of other resources. **$3.75**
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- Activity Cards — designed for individual use and present the how-to for specific activities related to camping skills, outdoor living, creative use of outdoor resources, crafts, or worship. Four sets of 12. Per set, **25c**
- Leaflets — Offer guidance for personally experiencing a relationship with the physical environment. Four sets of 8. Per set, **50c**

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. . . in this messenger

4 **Fighting Leprosy With New Attitudes.** *"Of every fifty Nigerians in the Northern States, at least one has leprosy." Brethren physicians there work to arrest the disease's spread.*

9 **How to Kill a Church in Ten Easy Lessons.** *Here are ways which have been used – with the best of intentions – by church members to send their own parish to a premature and often unnecessary death.*
by Lyle E. Schaller

12 **From Siberia to New Windsor: A Twentieth-Century Pilgrimage.** *To be born in Siberia in 1902 was, for a girl, practically to guarantee an uneventful life. Who could predict for the teller of this memoir a world war, internment in a displaced persons camp, a chance to come to America, and then, for the Church of the Brethren, a return to Europe to work with refugees of a second war?* **by Helena Kruger**

18 **One God and Father of Us All?** *"We must conclude that the gospel is for the world, and not for the church, except as the church is a part of that world"* **by De Witt L. Miller**

20 **The Dunker Costume and the Mod Generation.** *Distinctive costumes outwardly express basic feelings and beliefs, declares this writer, who calls his article "a study in change and the doctrine of nonconformity."*
by Dale W. Brown

23 **The Faith Community as Teacher.** *The church has always exercised a teaching function, because all the activities of a congregation facilitate the learning of children and adults in that congregation.*
by Donald E. Miller

also

News of a Brethren conscientious objector "Saying 'No' to the Draft, 'Yes' to Life" (page 2), of a recent National Council of Churches board meeting (page 3), and of getting the Word around via the media (page 6); a **centerfold poster** designed by Wilbur E. Brumbaugh (page 16); **Prayer Is Communion,** by Glen Weimer (page 25); a **review of recent books** on college-age youth, by Robert Faus (page 26); **Faith Looks Up,** by Eleanor Weaver (page 26); and **The Night Thoreau Spent in Jail,** a review of a new play, by Richard A. Livingston (page 28)

coming soon

"Women's liberation cries out for human freedom," writes one activist in the feminist movement. And because human freedom has for centuries been the concern of Christians, MESSENGER offers a special issue on women's increasing insistance on their full rights as persons. Look for articles by Donna Forbes on women in the church; by LeRoy E. Kennel on how the media have answered the theological question "what is woman?"; and by Edward K. and Mary V. Ziegler, who affirm "The Bible Sets Women Free." In other features Jeannette Tolle comments on "Games Women Play"; Mary Cline Detrick provides some thoughtful answers to questions raised by the revival of the feminist movement; and six women share their feelings in a lively conversation on roles, expectations – and even conditioning – of women.

VOL. 120 NO. 8

messenger
CHURCH OF THE BRETHREN MAY 1, 1971

Games Women Play

The Female Media Image

The Bible Sets Women Free!

Sugar & Spice – Everything Nice?

Everything You Always Wanted to Know About Women's Liberation

PHOTO CREDITS: Cover, 3, 13, 15, 19, 27 artwork by Ken Stanley; 4, 5 Paul Dietz; 7 Religious News Service; 22 Irv Huston

messenger

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Readers Write

TO TRANSFORM AND BE TRANSFORMED

A women's caucus can be a transformational force in the life of each woman, in the experience of the Church of the Brethren, and in the fabric of society.

We are asking you to participate in the Women's Caucus of the Church of the Brethren. We are thinking of ways for women to link their power and resources to confront the dilemma of women in church and society.

We need to organize at the grass roots in order to give mutual support and bring influence to bear on the power structures. Caucuses at all levels can become vehicles for sensitizing individuals and institutions and facilitating change. A caucus might:

- disseminate information
- work at equitable representation in decision making bodies
- press for child care to encourage significant participation in the church and society
- develop leadership potential

To do any of this, we need you!

If you're ready to hear more, write to Ruth Ann Johansen, 712 Bond St., North Manchester, Ind. 46962, for our rationale and newssheet containing specific issues and actions.

Let's get going and see that equality happens!

CAROLYN CASSIDENTE, Chicago, Ill.; DOROTHY DAVIS, La Verne, Calif.; DONNA FORBES, Downers Grove, Ill.; LOIS HARTZLER, Remus, Mich.; JOYCE NOLEN, Elgin, Ill.; NANCY PETERS, Elgin, Ill.; ANNE PETRY, Akron, Ohio; MARGE POLING, Oak Brook, Ill.; PAT SHERFY, Elizabethtown, Pa.; PAT SMELTZER, Chicago, Ill., MARTY SMELTZER WEST, Bloomington, Ind.; CAROLE ZEIGLER, Elgin, Ill.

FROM-THE-HEART WITNESSING

After months of politics, social issues, theological generalizations, pictures of new church buildings, and other "relevant" subjects, I was most happy to see the MESSENGER suggesting a little spreading of the Word (Jan. 15). But why so apologetic about it?

Merlin Garber suggests it is our attitude toward evangelism which "accounts for our staggering membership losses in a time of population expansion." . . .

I think the trouble is very basic, namely, our relationship with God. A weak relationship with God can produce only weak or forgotten witnessing. How many Brethren pray every day, not to mention mornin *and* evening, not to mention a longer-than-ten-minute prayer? How many really *fee* God's power and love and are directed b them day and night? . . .

Social and political action may have valu as an indirect Christian witness, but direct from-the-heart witnessing should come firs We should go door-to-door, to the parks, an to the streets. (Hurray, Art Gish! Fro personal experience I can say that stree preaching is a powerful experience.) Without a vibrant God-centered life, howeve such action has little meaning or power. really believe we pain God's heart when w run off on trips to Russia and marches t Washington without first building a true lov relationship with him and gladly telling others about it.

LINNA RAPKINS

Denver, Colo.

CONTINUE TO TRUST GOD

I regret very much that our denominatio is considering the abortion law. As a R.N. I feel it is wisest to leave the decisio to the doctor and the physically sick patien Otherwise we are encouraging girls an boys to live loose lives and then hav abortions, in many cases to endanger th life of the pregnant woman as well as destroying a little life which God has permitted to begin at conception.

God has provided our needs, not ou wants . . . and he will continue to do thi in the years to come. . . . Let us continu to trust him.

MINTA MILES, R.N.

Leonard, Mo.

AN OPEN LETTER TO MARK PETERS

Thirteen years ago when I had to appea as far as the Illinois state appeal board t prove my disapproval of war and preparation for war, we who took that stan would not have dreamed of sending ou cards back. I would not have received an support. I'm not sure you'll receive muc now; shame on us Brethren. (See Reader Write, March 1.) Most of us are stil descendants of the few families making u the early Brethren church in America. Bu these early Brethren would be very disappointed in us today. They were pacifists tired of war and political manipulation They were rebels.

Yet when anyone remembers that th

first Christians did not cooperate with the military, and tries to follow the example and teachings of Christ, he is called rebel, traitor, or worse. . . .

I admire young people who, like you, are saying NO. . . . If only enough young men will refuse to cooperate, maybe the world will be saved from the war that scientists on both sides agree cannot be won or survived. It is long past time when all Christians must do as they've been preaching for nearly 2,000 years. Christ makes it clear that love will be the only triumphant power.

Mark, I don't feel I could close this letter without expressing my appreciation to the MESSENGER for letting everyone be heard and telling it "like it is" outside our little comfortable Bible-worshiping circles. Our church magazine is second to none. But if we continue to ignore it and keep our eyes glued to every comma in the Bible, the world may indeed make it to hell. And we Christians may be held accountable.

ROD BRICKER

Rocky Ford, Colo.

THERE IS AN ANSWER

We are the parents of two sons, one a noncooperator, the other an enlistee in the air force.

Our son Tim definitely knew he was a CO. At the same time, he felt that noncooperation was also a very definite possibility. Even we as his parents were not sure (if we had to make a choice) which road was the one to take. And for others in this same position this letter is written.

Tim filled out his 1-O classification forms and sent them in. His classification came back 1-A. In response he asked for a personal appearance before the draft board. This was granted, and he answered their rapid-fire questions as best he could to convince them how he felt about killing or having any part in the military system itself, even as a noncombatant which they offered him instead, but he refused. Once again his classification came back 1-A.

This seemed to be the spur he needed. He wrote and told them he would not appeal to plead his case — to permit them to judge him again as to what was in his heart — but that he would become a noncooperator instead. And from then on, he said he

More on page 31

page one

■ As I walked through the proofroom with the last okayed page proofs for this issue of MESSENGER, a proofreader remarked, "Your Women's Lib magazine is the third one this month to cross our desks. *Forum* and *Christian Ministry* [both printed by Brethren Press] have devoted entire issues to women."

His observation would have sounded quite different several years ago, when the words "women's liberation" colored few vocabularies and an "issue on women" might have featured recipes, childcare hints, and perhaps titles like "You CAN Help Your Husband Get Ahead" to distract the bored housewife.

But in a decade dominated by an often dehumanizing technology, when persons cry for recognition of their worth and dignity we begin to listen, fearing perhaps in other's losses the forfeit of our own rights to justice and equality.

And so we invited a committee of women — a majority minority — to help plan a MESSENGER about their struggles for liberation. Appropriately their voices are heard in these pages. For Christians have been about the business of setting persons free for a thousand seventy years or so —

Free from the bondages that wrack the human spirit — such bonds as cultural and social conditioning which causes even women themselves to believe in their inferiority, according to the lively conversation of six women recorded here . . .

Free from the stereotyped images from which women have suffered, often silently, ever since Old Testament times — though *Edward K. and Mary V. Ziegler,* Bakersfield, California, pastoral family, see the biblical imperative regarding women in a different light, as does *LeRoy E. Kennel,* author and faculty member at Bethany Seminary . . .

Free, too, from the devious games which deny their victims — women AND men! — full personhood, games of which South Bend, Indiana, writer and lecturer *Jeannette Tolle* writes. . . .

Human freedom keynotes other contributions in this issue, from *Mary Cline Detrick,* teacher in Glen Arm, Maryland; from *Virginia S. Fisher,* anticipating retirement from her present post as associate executive secretary of the Atlantic Northeast District; and from *Donna Forbes,* associate minister at the York Center church in Illinois.

Staff artist *Ken Stanley,* whose ink wash drawings fill this magazine, admitted to certain difficulties inherent in his assignment. "In school [Millikin and Northern Illinois universities] I drew women so often that they became objects. For this MESSENGER, I didn't want to communicate that feeling." Ken observed, though, that his cautious approach may have resembled some white persons' approach to persons in other racial groups. A newcomer to Elgin — he has been at the General Offices since January — Ken specializes in printmaking and drawing.

THE EDITORS

Campus recruitment for war and peace

SHOULD COLLEGES of a church professing pacifism permit military recruitment on campus?

The six liberal arts colleges of the Church of the Brethren were thrown into this reexamination when Annual Conference last year, without floor discussion, amended the denomination's statement on war to declare that such recruitment was "inconsistent with the church's position."

Survey: A MESSENGER survey of the six colleges revealed that at the five which responded armed forces recruiters have been permitted on campus on a par with businesses and job placement agencies. No changes in practice were indicated by any of the five colleges in light of the Conference statement.

The matter has implications for church polity, to the extent of the ties that exist between the colleges and the church, and the necessary freedom under which the institutions must operate.

Of larger concern is academic freedom. "A college does not exist to indoctrinate and serves its students best by allowing for widely divergent positions to be represented on campus," says Leland B. Newcomer, La Verne College president.

Moral issue: Yet an articulate professor on one of the campuses says that strictures on the free exchange of ideas are beside the point. The issue, he says, is a moral one. "We object to having the college used to channel men into military service and presenting recruiters as employers just like any other profession."

The one-sentence reference in the paper amended by Annual Conference recognized the "necessity of preserving academic freedom," though it offered no thinking on how academic freedom and an antirecruitment policy might be reconciled.

Neither did the amendment, brought from the floor, receive careful study. The result was that neither the church nor the colleges know the other's position.

Open policy: Each of the five colleges (Juniata did not respond) maintains generally the same open policy toward military recruiters as is extended to representatives of education, government, service agencies, and business.

Facilities are made available through the placement director in most cases. In a few instances recruiters interview only students who have been scheduled in advance. Poster displays and literature tables are usually prohibited. On two campuses recruiters are permitted to pass on information and respond to questions, but are not allowed actually to "sign up" a student. Thus, as at Bridgewater College, the procedures help avoid a "glamorization" of the services.

In some instances Manchester College students opposed to the Indochina War have scheduled interviews with recruiters to express their views.

If Manchester College is typical of the institutions, military recruiters find few recruits among the Brethren-related schools. Last college term only the air force was on campus and interviewed three students. This year both the navy and air force scheduled interviews, with five students talking with the navy recruiter.

Interest low: Thus student interest in the recruiters on campus is minimal, where as in placement talks with business and other organizations, some recruiters interviewed as many as 45 students.

The colleges have received church recruiters for Brethren Volunteer Service, alternative service, the ministry, and such church-endorsed projects as the summer volunteer program of the National Institutes of Health. McPherson's president, J. Jack Melhorn, perhaps typifies the other campuses in observing, "We have more peace recruiters on campus than we do military recruiters."

In fact, these church recruiters have been welcomed on a more favorable basis than have other organizations, including the military, in that the representatives are on the campus for several days and may address various college groups.

Some of the colleges have reexamined their position since the Conference action. Trustees at Elizabethtown and Bridgewater reviewed their practices and there was considerable student and faculty discussion at Manchester and Elizabethtown.

Academic freedom is one concern. Says A. Blair Helman, Manchester president: "A good deal of sentiment exists among students and faculty that there are real issues of academic freedom involved if various constitutencies related to the college attempt to determine policies in areas such as recruitment, speakers, courses of study, and the type of faculty who shall teach in the college."

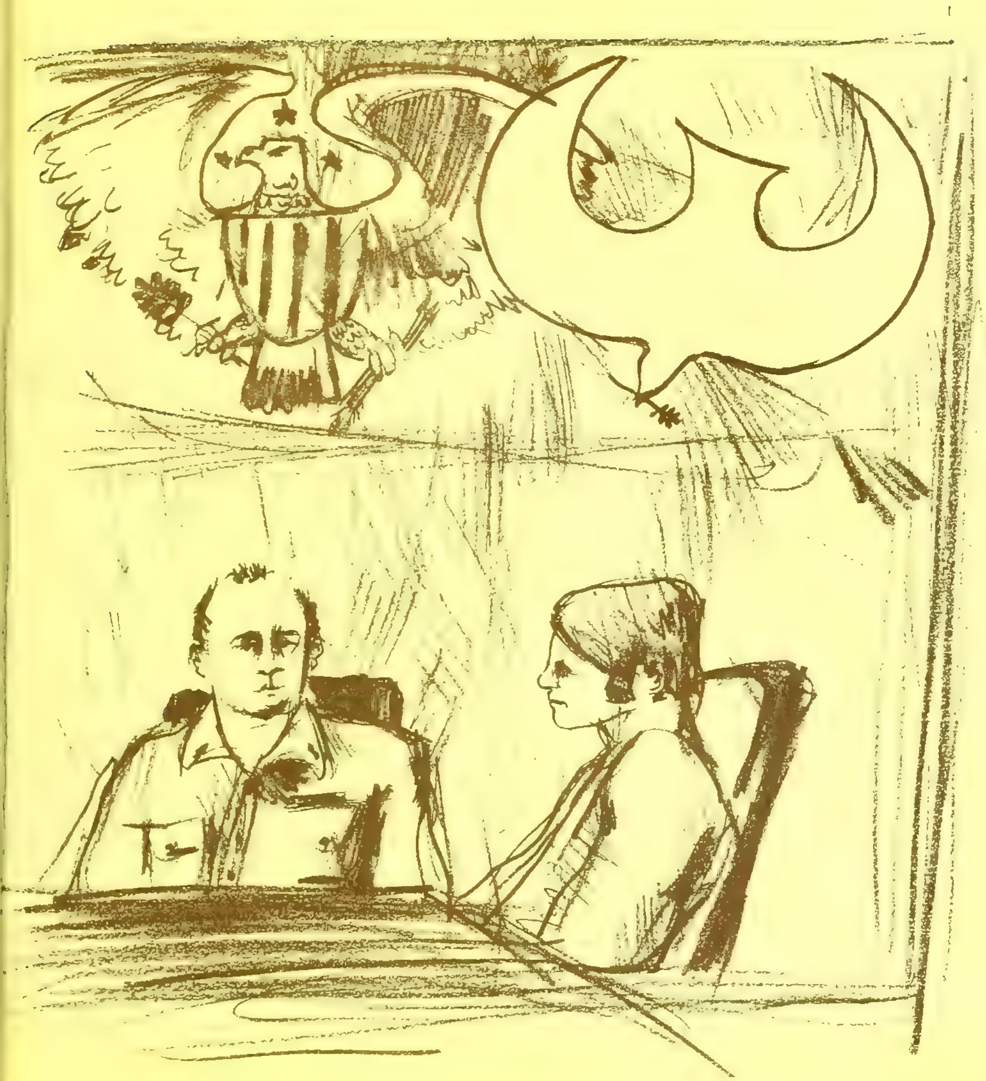
Academic freedom aside, another concern more real to three of the presidents was freedom of access to information.

Providing choices: La Verne's President Newcomer sums it up: "Students of draft age must be afforded the opportunity of developing into 'responsible citizens.' The only way they can do this is to have an opportunity for choice and commitment. The role of the college is to provide complete and adequate information and the best insights of its faculty members so that the student has a sound basis for making responsible decisions.

"It is not the role of the college to predetermine those decisions by withholding information of vital importance to the 80 percent of its male members who are not conscientious objectors."

Thus these colleges feel the need to provide, on an equal basis, the alternates in vocational choice — including military service.

J. Kenneth Kreider, Elizabethtown history professor, sees the matter differently. The armed forces recruiter isn't just another employer. This stance by the college is like saying, "After you pay your



money and get your education, we have no interest in how you use your purchased product. We should not and cannot force people to accept our moral values, but we should practice what we preach," he observes. In short, the stance he says is inappropriate for an institution that "educates for service."

Education's use: Elizabethtown is different, he contends, from other institutions in that the "amount of education a person absorbs is not nearly so important as how a given amount of education is used." The issue of recruitment, then, is a moral one for Dr. Kreider, in that all occupations are not equally valid.

"The presence of a representative of the armed forces is different than the presence of The Caterpillar Tractor Co. or the Dover, Del., school system," Dr. Kreider wrote in a letter to James L. M. Yeingst, executive assistant to the college's president.

Dr. Kreider, who feels he has support for his position among other faculty, believes that the students see the college's posture as being hypocritical "when we oppose drinking because it is the position of the church while flaunting an equally, if not more, basic position — that of opposing war or learning the arts of war and violence."

Dual ministry: Mr. Yeingst observed, for the college, that the church in its pastoral ministry does not distinguish between men who chose the military and those who choose alternate options. He also noted:

"I believe that the presence of college trained leaders in our military structure is important to preserving the traditional concepts of American military service."

Thus the issue is tangled by considerations for academic freedom, an open campus, vocational direction, the purpose and moral objectives of education, and whether providing a room and table on campus to military recruiters doesn't imply endorsement of the sales pitch.

That peace itself is an emphasis on the campuses is evident in student organizations, draft counseling through the chaplain or faculty, and student convocations. Some offer peace studies courses.

Balanced counsel: In fact, many in the faculties are more skilled in peace counseling than they are in military counseling, and feel that the recruiter is able to offer a balance in emphasis for students.

As private schools the Brethren-related colleges are not in the same position as state-operated Johns Hopkins University, where last year trustees suspended military recruitment on its Homewood campus.

However, early in the fall, Congress prohibited the granting of Defense Department research funds to universities barring military recruiters from their campuses. The university, heavily involved in basic research for the government, acquiesced and reinstated recruitment on campus.

The matter is far from clear cut for the Brethren in terms of church-college relationships. As each of the institutions range from church-owned to church-related to relatively independent, it is true, as James Yeingst has stated, that the church and colleges tend to "recognize a degree of individual sovereignty within the partnership as they pursue their particular objectives."

Elizabethtown board chairman A. G. Breidenstine, last year's Conference moderator, has noted that the institution that is "free standing" can render the greatest service to the church and to society

Campus recruitment by the military was discussed at length in January at the meeting of the Committee on Higher Education, whose members are the six college presidents. The matter was referred for study and a later report to a group also appointed to examine the relationship between the committee and the General Board of the church. — R.E.K.

Never a better sermon

A BARN RAISING by the Brethren!

Among the Mennonites and the Amish, yes. But are barn raisings still fashionably Brethren?

They are if one judges by two events last fall in eastern Pennsylvania, where neighbors and friends joined to build new barns when the original ones were destroyed by fire.

Insurance: For the early Brethren barn raisings were a form of property insurance. Today they become rallying points of community and congregational spirit which often lacks expression in other ways.

In September some 200 Brethren and Amish built a new barn on a farm owned by the Neffsville Brethren Home. Two months later the neighbors of the Paul Millers, Linglestown, Pa., rallied to the call of a barn raising for that family.

In Mr. Miller's case, fire destroyed tons of hay and straw in the newly-filled barn. Only the silo and adjoining buildings were left standing.

As the tragedy became known to members of his congregation at Palmyra, plans took shape for a response. On three Saturday mornings, up to a hundred men helped clear the razed barn of debris. They raised rafters for the new structure eight weeks after the fire.

In the clean-up operation friends from the Hannoverdale (Big Swatara) congregation and other nearby denominations gave a hand. Support came also from a Lions Club and business firms who furnished heavy hauling equipment.

Work groups: As the men arrived they were divided into work groups and assigned special projects — putting in a new barn floor, replacing the charred roof on the corn crib, removing old wiring from the barn's dairy section, and salvaging and cleaning concrete blocks for reuse.

The spirit of service and fellowship caused one man to comment that the event was "a real feet washing experience." A Palmyra caterer and member of the congregation donated the noon meal.

Of that first workday, Mr. Miller commented: "Seeing different denominations working side by side in Christian fellowship and love makes me think of the words of Paul when he said, 'Surely we

Of the service and fellowship: 'This is a real feet washing experience'

are all one in Christ.' "

High up: In the barn raising itself, a crew worked at each end to set the rafters; others with ropes lifted them in place; a third group perched high on a scaffold to tie the rafters in at the top. Donald Kipp, a 67-year-old carpenter, directed the latter operation from the high scaffolding. Others worked on preparing the barn's dairy to bring home Mr. Miller's cows, and another crew repaired the milk house.

Church women prepared the noon meal, with a large share of homemade pies, cakes, and cookies.

The barn raising was not the first time Mr. Miller's friends were ready to help. Injured in an auto accident in early summer, he had to depend on others to harvest and store his crops, much of which were destroyed in the barn fire.

A "sermon": "We've heard many good sermons but there could never be a better sermon preached than the one we saw in action on our barn," Mr. Miller said. "The Christian love shown to us through this experience certainly will never be forgotten."

Appreciation was expressed by the family in a Sunday morning service in February at the Palmyra church when Paul Miller gave the church a model of a Holstein cow, a symbol of top quality. The plaque reads "A cup of cold water — a rafter in place — God's love made manifest through you."

A heifer will also be donated by the family to Heifer Project in an act of gratitude beyond the congregation.

Perhaps not too far gone are the expressions of community life for Brethren in the common harvesting, spelling bees, quilting, ciphering matches — and the barn raising.

Court rules against 'selective objection'

THE RIGHT of selective objection, or opposition to particular wars such as Vietnam, was ruled unlawful by the U.S. Supreme Court in March.

The court, in an 8 to 1 decision, said that opposition to all war is essential in qualifying a man for conscientious objector status under current law.

The decision said that the basic test, despite religious convictions, is whether opposition applies to war in general. The decision itself was not unexpected, said Wilbur E. Mullen, Brotherhood draft counselor, but he was surprised at the strong, one-sided vote of the justices.

Brief filed: The Church of the Brethren was among the eight Protestant denominations filing a "friend of the court" brief in support of the young man involved in one of the two cases decided by the court. Also party to the brief were the National Council of Churches and the American Jewish Congress.

Louis A. Negre, a Roman Catholic from Bakersfield, Calif., lost his appeal for discharge as a CO. His petition was filed in 1969 after he was ordered to Vietnam. He said he would be violating his own concepts of natural law and his religious training by serving in Vietnam.

Justice Thurgood Marshall, writing the majority opinion, said that limiting the CO provision to those who object to all wars is not contrary to the "free exercise of religion" clause of the First Amendment because it did not inhibit the development of any particular theological point of view.

Burden: Recognizing that present interpretation of the law placed additional burdens on people of certain religious and conscientious beliefs, Marshall nonetheless said, "The incidental burden felt by persons in petitioner's position are strictly justified by substantial governmental interest that relate directly to the very impacts questioned."

Justice William O. Douglas was the lone dissenter on the selective conscientious objector question.

Of the churches which actually express themselves on social and political issues, only the United Methodist Church and the Roman Catholic hierarchy have not endorsed selective conscientious objection as firm policy. And in those two cases, there have been indications of support.

The Church of the Brethren, in its statement on war, affirms that "conscientious objection may include all wars, declared or undeclared; particular wars; and particular forms of warfare."

In other draft-related news:

Postinduction: Claims for conscientious objector status after receipt of military induction orders are coming under study by the Supreme Court in the case of William W. Ehlert.

The government attorney noted that between August and November of last year, 2,695 men made CO applications to local draft boards after induction notices were sent. The number represented 6 percent of the 42,000 men called in that period.

Mr. Ehlert said he held antiwar sentiments before his induction order but had not "put it all together" and could not claim exemption before his ideas matured.

Discharges: The air force has found that applications for discharge as conscientious objectors have risen sharply over the past 18 months.

Last year the air force approved 78 of 197 CO petitions. In January of this year it approved 12 of 36 applications, and in February, 22 of 43.

Wilbur Mullen reports that currently two Brethren in the armed services are waiting — one for 14 months, the other for two — for decisions on their requests for discharge as COs. The army has appealed the decision of a federal judge ordering the army to discharge one of the men.

Draft legislation: As the draft law comes up for renewal June 30, various legislation is being introduced pertaining to the draft. Some of it follows:

S 427. The Administration proposal to extend the induction authority for two years includes an end to undergraduate and divinity student deferments, and a uniform national call.

S 483. Selective Service Act of 1971, introduced by Sen. Kennedy, is similar to the Administration proposal. It would extend the draft for two years with reforms (including the rights to counsel and judicial review), and would impose a statutory limit of 150,000 per year on the number of inductions.

S 392. Introduced by Senators Hatfield and Goldwater, this bill would implement the recommendations of the Gates Commission to create incentives for volunteering. It includes a provision for standby registration.

S Joint Res. 20 Introduced by Sen. Hatfield, this would repeal the entire Military Selective Act of 1967, as of Dec. 31, 1971.

Similar legislation is also under committee consideration in the House. HR 2476 is the Administration bill to extend the draft for two years, identical to S 427.

An amendment to HR 2476 would lengthen CO service to three years and broaden the definition of civilian work.

Medical supplies sent to suffering in North

THROUGH THE World Council of Churches' division of interchurch aid, refugee and world service, the Church of the Brethren Emergency Disaster Fund has donated $2,000 in medical aid to victims of the Indochina War in North Vietnam and in the areas of South Vietnam controlled by the National Liberation Front.

The Brethren funds went toward the purchase of a $150,000 shipment of medical supplies and surgical materials.

Noted H. Lamar Gibble, peace and international affairs consultant, World Ministries Commission: "There is a very great need for these supplies, owing to the increased intensity of ground fighting and also of bombing."

"We have evidence to believe that medical goods are used responsibly for the treatment of the suffering."

'Faith by gender' gets women's veto

THE NEWSPAPER CARTOON by Gauerke showed a woman in the pulpit reading a Bible. The underline read:

"She leadeth me in the paths of righteousness for her name's sake."

While cartoonists and writers, many of them male, have had fun with the current women's rights and Women's Liberation movements, the humor of the cartoon holds a point for religion.

God a he? Betty Friedan, founder of the National Organization of Women, put it well when she predicted a new theological question for the 1970s.

"The great debate of the 60s was, *Is God dead?*" she said. "I think that the great debate of the 70s will be *Is God he?*"

The author of *The Feminine Mystique* might contend that the designation of "father" and the pronoun "he" for the diety has been the result of male dominance in religious matters for thousands of years. And she might well be correct.

"One cannot understand what is going on in the church today," said Dr. Laile E. Barlett, a sociologist specializing in religious institutions, "without taking into account the changing self-image of women."

"Father image": "Up to now, the situation has been that of 'Mother Church,' but 'Father Image.' As any sociologist of religion can tell you, women have predominated in church membership and attendance, support, interest, and loyalty, but the men have wielded the power."

In any respect, "faith by gender," as referred to by theologian Nelle Morton, must come to an end. She contends that it is blasphemy to speak of the church as "she" and divine love as "he."

Has the Church of the Brethren a better record in dealing more honestly and openly with the role of women in the church? Other articles in this issue can better speak to that. In any case, a committee of Brethren, mostly women, have been studying that question for the past few months. Their report will be given at this year's Annual Conference.

Ordination: At least in terms of ordination of women, the Brethren have a better record. The battles that some denominations are now fighting were resolved by the Brethren 20 years ago. The 1952 Annual Conference granted to women the same rights of men in the ordained ministry.

Elsewhere the story has been different:

- The Episcopal Church's General Convention last October disapproved the ordination of women as priests. Women were also denied representation on the denomination's Executive Council.
- In December a unit of the Lutheran Church, Missouri Synod, reaffirmed its objection to women clergy. "Those statements of scripture which direct women to keep silent in the church and which prohibit them to teach and exercise authority over men, we understand to mean that women ought not to hold the pastoral office."

In 1970 both the Lutheran Church in America (LCA) and the American Lutheran Church (ALC) approved the ordination of women to the ministry. First LCA woman ordained was Elizabeth A. Platz, 30, of Baltimore who is a campus chaplain at the University of Maryland. Barbara Andrews, 34, of Minneapolis became the first ALC woman to be ordained. Miss Andrews has been a cerebral palsy victim since infancy and is an assistant pastor in a Minneapolis congregation.

- Sally Priesand, 24, of Cleveland hopes to become the first woman rabbi in history, breaking a 4,000 year-old Jewish tradition. She expects ordination in 1972.

Seventy approve: Seventy churches around the world have given approval for ordination of women to the full ministry, most within the last 10 years. Still, there is a reluctance to allow women to participate in the ruling bodies of the church, noted a consultation of the World Council of Churches last fall. Secondary forms of leadership are offered to women wherever possible. And even ordained women are not integrated into the existing power structure.

WOMEN OF THE WORLD UNITE!

Statue of Liberation? Women's lib groups hoisted banner on famed lady in New York Harbor in support of constitutional amendment then before Congress, barring discrimination on the basis of sex. Will women be taking their similar concerns before church boards?

The consultation pointed out that the increase in the number of churches ordaining women bears a close relationship to the worldwide movement of emancipation. As new forms of service are considered, ordination of women was termed a sign of renewal.

Mrs. Peggy B. Way, United Church of Christ minister, who is the first woman faculty member of the University of Chicago's Divinity School points out:

"Church needs women": "The institutional church needs me and my sisters more than we need the church. We should not have to struggle to find opportunities for ministry and leadership. The church should seek us out, should confess the urgency of its needs for us."

"We were the first to educate women, and we had to fight men to do it," says Sister Margaret Ellen Traxler, a founder of the National Coalition of American Nuns.

Today nuns have failed to stand up for human rights in the female realm. "We were pioneers in Women's Lib, but now we're out of it," she says.

Renewed study? Perhaps the study of women's contributions to history will emerge much as black students have in that renewed consciousness. Edith Deen's book *All the Women of the Bible* concludes that Women's Lib has a long way to go before it can match the zeal for equal rights and power displayed by such biblical women as Sarah, Rebekah, Rachel, Jezebel, Athaliah, and Herodias. Still another author, Virginia Cary Hudson in *Close Your Eyes When Praying*, implies that Bible stories about women were misinterpreted in translation, and their contributions never properly understood or appreciated.

The Brethren consciousness of the role of women in church life may be further developed than in some denominations. Perhaps we'll know better when a woman is nominated for moderator of Annual Conference.

"Sister Moderator"? Why not!

in brief

From the General Board

In March meetings the General Board of the Church of the Brethren voted to continue its **in-plant printing** operation at the General Offices in Elgin after hearing recommendations of a yearlong printing study.

In other actions the board approved publication of a **book of poetry** by five young Brethren: Robert Allen Jr., Brooks Couser, Paul Hoover, Kevin Miller, and Terry Pettit. The volume, to be edited by James Hollis of Manchester College, will be directed to young readers and persons seriously interested in the arts.

Henry L. Parker will coordinate **relief efforts** of Brethren to Mississippians left homeless in the February tornadoes that struck the Delta area, according to another board decision. It is expected that the former director of interpretation of the Delta Ministry will head a team of ten volunteers to work in Inverness, where ninety percent of all homes and buildings were destroyed or severely damaged.

More complete reporting on board actions will appear in the news pages of the May 15 MESSENGER.

Congregational collage

In Council Bluffs, Iowa, **Peace Church of the Brethren** joins the First Baptist Church in a youth "rap center" or coffeehouse venture on Friday and Saturday nights.

Plans for a summer day camp program are meshing at the **Walnut Grove church** at Johnstown, Pa., with four other churches — among them **Arbutus** and **Moxham Colonial** congregations of Brethren — lending support. BVSers David and Kathy Hampton will assist in the program.

Two Western Pennsylvania congregations conducted **mortgage-burning ceremonies** recently: the East McKeesport church and the Rummel church.

People you know

Business executive **Mary E. LaFetra,** Glendora, Calif., stepped into the presidency of La Verne College's board of trustees — the first woman to be elected to that post. She is president of Rainbird Corporation.

At McPherson College two women were named to the board of trustees: **Kathleen A. Ball,** McPherson, Kansas, and **Theresa Herpich,** Manhattan, Kansas.

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After seven years as pastor of the Beacon Heights church, Fort Wayne, Ind., **W. David Albright** will enter a full-time evangelistic ministry. In a program called "Strength for Today," he and his associate, a professional organist, will present the gospel personally and on the radio.

Elected president of the Martinsburg, Pa., ministerial association was **Richard C. Wenger,** pastor of the Clover Creek Church of the Brethren in Middle Pennsylvania. Curryville pastor **James McAvoy** was named secretary.

A memorial fund for the Adamawa Provincial Leprosarium in Nigeria honors the late **Pearl Lilyquist** of Sebring, Fla., who though totally blind in one eye and only partially sighted in the other, made over 5,000 rolls and over 50,000 squares of bandages for the leprosarium.

Beginning his third consecutive year as executive secretary of the Indiana Association of Colleges for Teacher Education is **Warren Garner,** chairman of Manchester College's department of education.

* * * * *

Two men have been licensed to the ministry recently. One, **William Simanovich,** is serving in Western Pennsylvania's Mount Pleasant congregation. The other, **Larry Killingbeck,** has been called by the Midland, Mich., church to special ministries with youth.

Charles Whitacre has resigned his pastorate at Cloverdale church in First Virginia to join Offenders Aid and Rehabilitation as a social worker. Replacing him at Cloverdale is **Bruce Flora,** district executive secretary of the Oregon-Washington District. . . . Another district executive, **E. Paul Weaver,** returns to the pastorate with the acceptance of a call to the Union Center Church of the Brethren in Middle Indiana, the district whose executive post he leaves.

In Northern Ohio, Lakewood pastor **Arthur C. Keim** was struck and killed in an automobile accident March 22 a few blocks from his home in Walbridge. His car had run out of gas and he was on foot when the accident occurred, in a blinding snowstorm.

What's happening

Television programming for children will come under scrutiny of the Federal Communications Commission, announces Action for Children's Television, Inc., a group which initiated the FCC study. The viewing audience, which traditionally remains silent, may until May 3 write to the FCC to express criticisms and concerns. **Notice of Inquiry 19142** is the item to refer to in letters addressed to Chairman Dean Burch, Federal Communications Commission, 1919 M Street N.W., Washington, D.C. 20554.

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Church leaders who have specific interest in the enhancement of ministry through education are invited to the fourth annual meeting of the Society for the Advancement of Continuing Education for Ministry (SACEM), June 7-10. Business and exploration of various methods of continuing education will engage conferees at Theological College, Washington, D.C. Information is available from SACEM, 3401 Brook Road, Richmond, Va. 23227.

Elizabethtown College will host a **family life conference** July 25-28 under auspices of the Atlantic Northeast and Southern Pennsylvania districts. Guest leaders include Gerald I. Gingrich, Del R. Poling, and Carolyn W. Ashcraft, all well known in the field of family studies. For more information persons may contact the Atlantic Northeast District Office, Room 213, United Church Center, 900 S. Arlington Ave., Harrisburg, Pa. 17109.

*Everything You Always Wanted to Know About Women's Liberation**

[illegible]

by Mary Cline Detrick

1. Why are many people turned off by Women's Liberation?

Many people have misconceptions about Women's Lib. Headlines blaring man-hating quotes under pictures of braless, rioting women have only clouded the issues. Because people tend to be turned off by extremists, they may have also dismissed a valid movement.

2. Are there any other reasons?

Some do understand the deeper issues but are either threatened by them or disagree with them. Therefore, they reject the movement.

3. What are the main issues of Women's Lib?

The central issue is calling into question the traditional roles of women and men. There is the need to be freed from myths and practices which dehumanize.

Another issue is that of choice. Choice for the women to be who she can be and for the man to be who he can be without being bound by traditional expectations. Women's Lib is saying that people are unique. Their lives should not be lived out in preordained roles.

4. Hasn't woman's place always been in the home?

For many centuries women have been cast in a domestic role, and without much protest. "But," according to Philip E. Slater, chairman of the department of sociology at Brandeis University, who wrote in the February *Redbook,* "isolation was rarely part of the picture. (Pioneer women are often cited as models, but they are poor examples because they had a tendency to die a lot.)" Some men have just as tedious and menial work, but rarely do they have to do it alone, day after day. To expect a woman to spend most of her time alone with the children in a house or apartment is a relatively modern invention.

5. What's so terrible about staying at home all day?

At first glance the woman at home seems to have a life of few pressures. Theoretically she can set her own schedule, but many times she suffers from a lack of community.

6. What is community?

Community is continual sharing with certain people on a regular basis. As children, we belong to a community, usually our family unit. Playmates also provide community. When in school we have a stronger sense of community, since we gather in the same places with the same friends.

For the man, and for the woman who works, this sense of community continues even after school friends have scattered. The career usually provides a new group with which to interact.

However, for the married woman at home, community diminishes drastically. If she is to meet friends she has to put forth effort and invite them over or plan to meet them. If she is more of an extrovert by nature she may survive. Otherwise, she finds community limited to her husband. Frustration and compensation can then set in.

7. Don't children provide community?

For many, having children seems to be the answer, but this often proves to being only more frustration. Children do not provide peer-group companionship.

8. But aren't some women happy staying at home as wives and mothers?

Of course, some women are happy there. However, that is not the point. There is a difference between justifying your position because you feel you have no choice, and in making a free choice of being a housewife in place of other valid options. The enslaving part of being a housewife and/or mother is seeing that role as the only option.

9. Why should the housewife who enjoys community and feels fulfilled pay any attention to Women's Lib?

Just as successful black entertainers marched and rallied for their poorer black brothers and sisters, so should women who have freeing husbands and/or satisfying lives involve themselves for the benefit of their sisters who may be less free and less able to challenge conventional roles.

10. What is meant by the word sisterhood?

Sisterhood means supporting one another as women. Women have been conditioned to be competitve among themselves. Though subtle about it, women have been getting a man at the expense of friendships, competing for the best homes, proving they have the brightest kids and the cleanest wash. This competitiveness has kept women isolated from one another. Women's Lib is calling for an end to all that.

Many female frustrations stem from lack of sharing and from isolation. They stem from lack of community. Sisterhood means allowing women to pursue various roles without feeling guilty, with the full support and acceptance from other women. Sisterhood means sharing rather than being aloof; cooperating rather than competing; trusting rather than suspecting. Sisterhood is feeling with other women rather than gossiping about them!

11. Why aren't more women interested in Women's Lib?

Besides misunderstanding the issues of the movement, many women just don't see the problem. Women are conditioned in subtle ways to accept certain roles. These roles are difficult for some women to question.

12. What is subtle conditioning?

Women are labeled and approved according to traditional norms rather than on their personhood. They are pronounced "feminine" if they conform to dress codes, if they are quiet, unassuming, and doting. Women are judged "unfeminine" if they assert their knowledge aggressively. They are frequently "honored" by small bits of pacification, such as opened doors, flowers, or candy, in exchange for brain power and full equality.

13. Why shouldn't men open doors for women?

Because it is most often done as part of a role expectation. Most people feel honored when a kindness is shown to them, so the act is not the question. The question is one of motivation. Any kindness should be a gesture of love and respect — from one equal to another. Both men and women should be free to open doors for people. It should not be a part of etiquette or something individuals use to indicate a superior or inferior position.

14. Why are women trying to be like men?

The woman struggling for liberation is not trying to be like men. In fact, that is the one thing she *IS* certain of in all her confusion. What will be the image of the new woman must be as unique as each woman. She knows she can no longer live within the stultifying stereotypes of roles which give her little choice in the way she lives.

15. Isn't Women's Lib anti-men?

Only in the most extreme groups. The mainstream of the movement recognizes that society has also placed men in straitjackets of traditional roles. The nine-to-five, day-in-day-out work syndrome has been destructive to men's lives as well. Women's Lib is saying any person should have the right and opportunity to choose his or her life-style with much more freedom.

16. Isn't Women's Lib just stirring up trouble?

Women's Lib is trying to challenge traditional expectations for both women and men. Those who disagree with these aims will tend to interpret it as "trouble."

17. What do women want?

That may vary according to the woman involved, but basic is the recognition that she is first of all a human being. She may or may not become a wife and/or mother. In any case, she is still a worthy human being.

Secondly, women want to be treated as capable people instead of little girls to be fed, housed, and protected. She wants to be taken seriously rather than dismissed with a "Yes, dear," or " . . . don't worry your pretty little head about that!"

18. Don't women have influence on the world by being the "power behind the man"?

Hogwash! Any man who needs a prodding lady doing his thinking for him had better consider doing the housework and let the lady get them "there" (wherever she was aiming him) by a more direct route! Any woman who is satisfied with being "the power behind the man" is, in my opinion, hopelessly brainwashed!

"Women have been conditioned to be competitive among themselves.

Women's Lib is calling for an end to all that . . ."

19. With the world in the mess it's in, aren't women needed more than ever in the home?

Quite the contrary. Men are needed more at home and women are needed more in the world.

20. Why are women needed outside of the home?

The world needs the balance a woman's warmth and feeling can provide. "The superiority of women rests in the fact that, unlike men, they have not learned to deaden their feelings," states Philip E. Slater again in *Redbook*. "The mechanical, inhumane, and dehumanizing society we live in could have been created only by beings [men] who had delegated the expression of feelings to others. Female solidarity, then, has social as well as individual significance."

21. How can women help with world problems?

Providing women continue to use feeling-logic in decision making, they probably will come up with some startling action which might squelch those jokes about women in control. Both the homes we live in and the world we live on must be every person's concern. When home is the woman's domain and the world is the man's, both suffer for lack of the other's involvement.

Many writers strongly feel that women would not tolerate war as a method of settling problems; that they would quickly begin to clean up the environmental mess; and that poverty wouldn't stand a chance!

22. Why should men spend more time at home, particularly if they are married?

Ask any psychologist about the effects on the children of an absentee father. The home needs the balance of a man's presence more than late at night and on weekends.

23. How is this possible?

One possibility might be for both a man and a woman to take half-time or three-quarter-time jobs instead of one full-time position for the family. Another possibility has the woman employed full time for one or two years while the man takes on home duties. Other arrangements can be explored.

24. Isn't Women's Lib just a selfish concern of women?

This freeing movement is for the welfare of all, not just for women. Women are not seeking their turn on top of the social ladder. They want to free men and women from traditional roles. Indeed, women cannot be freed until men are, and vice versa. Kenneth Clark, in his book *Prejudice and Your Child*, explains that though the oppressed are kept down on a physical basis, this is easier to cope with than the subtle guilt that damages the oppressors. Some men are beginning to feel helpless when they view their wife's frustration, for they too are caught up in the role expectations. Many women are aware that no one is really free until both men and women are free.

25. Aren't women blessed because they are humble, self-giving, and serving in their traditional roles?

Servanthood cannot be forced. It cannot be an automatic part of a role and still be genuine service. To be an authentic servant, one must *CHOOSE* to serve, not be forced into it. In other words, if my husband can iron his shirts and *FULLY INTENDS* to iron his shirt, then I have the opportunity to choose to do it for him. *THEN* it's a loving, serving act.

26. Why should Christians be concerned about Women's Lib?

Jesus Christ bypassed tradition when it hurt people. He ate with tax collectors and gleaned wheat on the Sabbath. He placed persons above dehumanizing traditions. As followers of Jesus Christ, that too should be our job: to free the captives, both men and women.

27. How are women discriminated against?

How long do you have? The process begins when little girls are given dolls to dream with. They are shamed from being "tomboyish" and openly aggressive. Whereas an average little boy can freely dream of becoming a doctor, a bright little girl aspires only to being a nurse. A boy is given more freedom to become himself and try adventures, but the girl is gently steered away from such "unladylike tendencies." Girls may carry out their educational objectives, but most understand they will someday give up a career in exchange for a home and family. If a woman chooses to remain single, others tend to consider her unfulfilled until she has a husband. A single woman who really doesn't choose that role is conditioned to feel inferior to her "successful married friends." In a career, a woman is limited in choices, underpaid in many jobs, underpromoted, and is the object of suspicion by both men and women. If she marries, she usually drifts into a role of cooking, washing, organizing the house, and doing odd jobs to free the man to do his thing! Her "thing" becomes secondary; a spare-time activity, if at all.

28. How are men hurt in the traditional role?

It begins when they are little boys. A boy is shamed from crying when he is hurt. He is regarded with suspicion if he spends more time playing the violin than baseball with the gang. He is conditioned to be strong in all things, and is told it is "unmasculine" to show feelings. A boy is taught that his worth depends on having a full-time job most of his life.

29. If the woman should be free to work outside the home and the man to work inside the home, isn't that just trading one role for another?

Women's Lib is not necessarily shoving women out of the home nor men into the home. It is trying to make it possible for men and women to *CHOOSE* their relationship roles based on their abilities, their interests, and their opportunities. Each couple should work this out for themselves. It is just as archaic for a man to be a farmer because his father was a farmer as it is for a woman to be a homemaker because her mother was a homemaker. People vary and society must make room for that variation.

30. What's wrong with a division of labor in the home?

Nothing inherently, but if the division forces people into emotionally crippling roles based only on sex, then it is dehumanizing. A division of labor is necessary in most endeavors, but it should be unique in each marriage relationship. Just as two mature roommates decide division of tasks based on needs and abilities, so each couple should periodically take stock of their division of labor, instead of the groom handing his bride his dirty clothes and assuming she will cook and wash dishes while he reads the paper.

31. Isn't Women's Lib a threat to marriage?

Women's Lib causes us to look at the essence of marriage. The relationship between two people should be the basis for marriage, and that can only be enhanced by men and women becoming open in examining their roles.

It is a threat to the unbalanced marriage where the woman plans her life and schedule entirely around the man. However, Women's Lib is not trying to end marriage; it is just trying to end the prison which marriage has become for many women.

Before marriage, a couple is made up of two individuals. Their relationship is enhanced by each other. If marriage automatically changes the role of one, while the other pursues his heartfelt desires, that adversely affects the relationship. Women's Lib can make marriage more meaningful — *IF* two people decide they should work at living together in a more equal responsible way.

32. If I am interested in the issues of Women's Lib, what shall I do?

If you are a woman, begin to rid yourself of subtly ingrained inferior feelings and self-defeating attitudes. For this you need the help of others. Women should organize to share common concerns and initiate positive action.

33. What is the image of the liberated woman?

She is still searching for her models. She knows she does not want to copy men; neither is she anti-men. She relates to the world on a feeling level, not just with cold, businesslike logic. At her best she has no chip on her shoulder, but is reaching out in an honest, sharing, searching, probing, daring, reflective, educated, compassionate way. She is experimenting with new life-styles which allow her to be as effective a person as she can be.

34. If women have the same opportunities as men, will they need men any longer?

Thank goodness, yes! But only in a healthy way, as one person needs another — to love, respect, communicate with, and compliment. She will no longer need him for her decisions, her bread, or as her only source of identity. She will be a person in her own right instead of just "Jim's wife."

35. If women refused to marry, wouldn't that solve their problems?

The issue is not whether one marries or not. The issue is how a woman feels about her own sense of worth and how she is enhanced or affected within a particular man-woman relationship.

36. Now do I know everything I've always wanted to know about Women's Lib?

I hope not! The title was just a "come on" to help us look at some of the issues. Women's Lib is constantly evolving. Undoubtedly there are many groups which disagree with some of these comments, for Women's Lib is many things to many people. Perhaps that is the way it should be.

Right on! . . . with reading, thinking, and discussing. We've got a long way to go, Baby. . . . We've got a long, long way!

by Leroy E. Kennel

The Female Media Image

How does America's only minority with a majority number make out in the mass media? What is said and dramatized in commercials, situation comedies, news, and space programs? What images emerge from the millions of magazines sold each month at grocery store check-out counters and through magazine subscriptions? From *Portnoy's Complaint* and from Norman Mailer's films? Can one reconcile the media images with those of the Bible?

When Caroline Bird, author of *Born Female*, asks, "What's television doing for 50.9% of Americans?" she answers that it does not provide adequate models for bright thirteen-year-old girls who would like to grow up to be something more than ecstatic floor waxers. Her observations of the television impact is not entirely negative in that positive TV attempts include Julie Barnes as a member of The Mod Squad of underground cops "with a soul," Patricia Walters as one of The Young Lawyers getting courtroom experience while still in school, Sandra Smith as one of The Interns learning about the human side of medicine in a big-city hospital. The preponderance of media data, however, is negative: These good gals are usually single or with few children and then little is heard about their private lives; one does not learn that forty percent of mothers with husbands have jobs, that half of the working women of America are older than thirty-seven, or that satisfying life for women over forty is possible; and there are few programs calling for new divisions of labor in the home and new approaches to sexual relationships.

TV Guide has itemized three impacts from the mixed signals that thirteen-year-old girls get. In contrast to the occasional "women are serious-minded individuals" who can have a career, there are subliminal media message warnings: You are not really interested in work since what you really want is a man. (In "Room 222" a girl is admitted to the auto mechanics course to be with her boyfriend.) Implied frequently is that women are too emotional to succeed in work where objectivity is required. Women cannot "boss" men. Although June Barton recently appeared on a newscast as a "hard-hat" purchasing agent, some see in "Room 222" suggestions that even teaching may be too important or difficult to leave to women. Women are powerful and smart only on their own feminine turf: so dolls continue to be told by dolts about what soap to buy. When they are not looking, their drain is "fixed" by the big and intelligent repairman pouring some cleaner into it. In understandable indignation, one woman said to me in a class on media in the Elmhurst (Illinois) Lay Academy, "These pitches are grossly unreal; they hit at the dignity of woman; they assume that she is unable to make a rational decision." Another woman remarked that the commercials assume that woman-motivation is to have the shiniest dishes in town.

A kind of radio program that stereotypes woman is the telephone call in which the announcer exclaims, "How lucky you are to be home listening to this program." The assumptions are many: Home is a much better place than elsewhere; the best thing to do at home is to listen to radio programs that give away something for nothing. One sensitized woman critic laments that the glee and coo of the woman receiver does not reveal disgust of having been made a fool. This failure to resent such media remarks further reinforces bad imaging. Although fingers of blame can be pointed at the media, women themselves must become increasingly sensitized as to what is going on. It is their self-responsibility that ultimately prevents the gullibility of believing-because-somebody-says-something. That same self-responsibility is critical of the appeals to be debutante — in the in-group with any of the many mini end products. This self-responsibility rejects the notion that the answer to the theological question "What is woman?" is "consumer." Responsibility talks back to, as well as with, the media.

Female image and impact are also evident in print media. From the remotest town to the biggest metropolis, forty million copies of *Family Circle, Cosmopolitan, Good Housekeeping, Ladies' Home Journal, McCall's, Redbook,* and *Woman's Day* are distributed each month. Their articles and advertisements alter and reinforce imaging of woman. Together these seven are a voice of women speaking to women. *Newsweek* (Feb. 8, 1971) observes that the editorship of this parade of seven is constantly changing the taste and tone in order to keep pace with changing times. The most uncertain facet is how to keep in tune and to cope with the women's liberation movement. John Mack Carter, labeled as the dean of women's magazine editors, claims, "A lot of silliness is cranked out to sell products and life-styles to women." This, he insists, perpetuates a stereotyped formula of women. When a well-known fashion magazine appeals to adults with a picture list of clothes for spending a weekend with a boy friend, it is rather difficult for a young girl to have an objective understandnig of sex or social customs.

The whole story of print does have another side: the examples of attempts to correctly set print, such as the following list of books, *Born Female, The Male Myth, The American Male, Masculine Feminine, Women's Place, Woman Liberated* (the last being the 1970 Conrad Grebel "lecture" of the Mennonite Church, Herald Press, 1971, by Lois Clemens). As a voice for and to women the above magazines have published excerpts from *Sexual Politics* and *The Feminine Mystique.* Articles regularly appear on abortion, daycare centers, and careers outside the home. *McCall's* new editorial director, Patricia Carbine, asserts that it isn't only liberation that needs servicing but also those areas that are uniquely woman's, including serving nutritious food, improving home environment, running houses, and dressing attractively. Uncertain exactly how radically the life-style of American women is changing, the key editorial recommended word is "balance."

The various media (television, radio, films, magazines, books, advertising) give increasing exposure to "bosoms and bottoms." The controversy that rages is whether the media portray and peddle perversion. The problem is not sex themes in media but in giving inordinate attention that implies that sex is all that life is, and that woman is nothing more than a sexual creature. The principle is whether the material is a valid force and focus that aid in the transformation into personhood. An open appeal to "take it off, take it all off" to sell a shaving cream is perversion. The television coverage of the 1971 Auto Show in Chicago showing the clean slim body lines of the pretty girl with the pretty car is less obvious but nevertheless violation. So is the print-ad of the scantily-clad model with the new typewriter and the captions below of trim lines and function. CBS's special news feature, "The Sex of America" on March 3 and 4, 1971, showed barely-clad girls talking to "Dad out for lunch" with these words as she lifts his chin: "Look up when I'm talking to you."

Norman Mailer's male chauvinism gets linear clarification in the March 1971 issue of *Harper's Magazine,* in his article (and his own self-description) "The Prisoner of Sex." This article and his films, novels, short stories, and four stormy marriages may not make him the most qualified candidate to say the best word. His revulsion with the Women's Lib Movement causes him to see it analogous to the dehumanizing rise of technology. But for Mailer, the problem is not really "who would finally do the dishes." He is ready to agree with "everything they asked for but to quit the womb." His image of women, and the one that he perpetuates with the film media especially, is that woman's prime responsibility is to be on earth long enough to find "the best mate possible for herself, and conceive children who will improve the species."

The role of woman is increasingly blurred from that of a tool to that of a toy for man. The Playboy philosophy with its jokes and cartoons and its now "uncovered girl" is responsible in part for this condition. The image of man and woman in American society is subtly created by closing newscast chuckles for the day which says the estimated number of pregnant ladies in America is ——, and according to the best observations, those figures are getting bigger.

Judging from the various media images and impact, the American female is in an increasingly ambiguous situation. Is this an age of "unisex," of tool and toy, or of independent, serious-minded woman-power? An examination of biblical materials provides criteria which supercede cultural practices and priorities. The biblical witness in Genesis is clear on *imago dei* (the image of God) for both man and woman. The New Testament is clear on the restored image of God for both man and woman. In the context of 1 Corinthians the interplay of social love, give-and-take, and interdependent relationships is stressed. Love one another; fulfill the human potential of one's own self and of one another. The ultimate reality is loving respect for all men and for all women. Eros, self-gratification, is explosive and exploitative, undermining the relationship on which human sexuality is dependent. In contrast to such self-centered and self-regarding "value for me" is agape love, underlining other-regarding which has serious implications for integrity of both sexes — and of the dynamics of existence. This love is a communication that keeps channels open, and a context that facilitates wholeness in personal and interpersonal relationships.

The Bible Sets Women Free!

by Edward K. & Mary V. Ziegler

Extremists in the Women's Liberation Movement reject the Bible because they believe it sanctions sexual discrimination. Many thoughtful Christian women realize that statements from the Bible are constantly used to justify keeping women of the church in a subordinate place. Brethren women in our time are justly concerned about vestiges of male domination in our church. "Church of the *Brethren*?" Some wag remarked, "But of course Brethren embrace the sisters!"

Look at our record: The first woman ordained in the Church of the Brethren achieved that distinction in 1958. Thus far only two women have been district conference moderators. None has moderated Annual Conference. On the General Board their membership has been minimal. And on the general staff they are most conspicuously absent except as administrative assistants. This is a sorry record for a church that professes to be soundly oriented in the Bible!

Our thesis from careful study of all relevant Bible passages is that there is no biblical ground for discrimination against women, or for male domination or assumption of superior status in any scripture passage *when rightly interpreted.* On the positive side, two verses provide incontrovertible support for complete equality of man and woman in the community of faith.

1. Genesis 1:27: "So God created man in his own image . . . male and female he created them. . . . " This is the prime statement of the doctrine of divine creation, and it contains no hint of any difference between man and woman in position or status.

2. Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." This, Paul's basic statement in the matter, is not negated by his lesser, explicit counsels on local problem situations. All other biblical statements on the role of women must be interpreted in the light of these two basic statements, and in the light of Jesus' life and teaching.

Woman in the Old Testament

Genesis was written or compiled about 950-1000 B.C., when by long-established tradition women were held to be inferior and subordinate. The second creation legend, Genesis 2-4, seems to give foundation to this position: Eve was by a secondary act of creation, made from Adam's rib; Eve was the weaker vessel, who succumbed to temptation and caused her man to sin; Eve was placed for her sin under the curse of subjection to her husband, and to the pangs of childbirth. Was it not rather stated in this way as to support current mores? Paul, trained in rabbinical lore and method, picked up this theological principle of subordination in 1 Corinthians 11, though it does violence to his lofty principle set forth in Galatians 3:28. Actually this creation story shows woman to be truly one with man. An ancient writer with rare sensitivity said, "Eve was created not out of Adam's head lest she try to rule over him; nor out of his foot, lest she be trodden into slavery; but out of a rib from his side, nearest his heart, so that she be loved as a partner in the grace of life." By the creation story, man and woman, complementary to each other, are equal before God their Father and Creator.

While in Hebrew culture woman was held in some measure subordinate to man, her position was yet far above that of her sisters in all other contemporary cultures and religions. A study of the women of the Old Testament reveals the lofty esteem in which she was held, as shown in the stories of Sarah, Rachel, Deborah, Hannah, Ruth, Queen Esther, Hulda the prophetess. The superb and discerning tribute to a virtuous woman in Proverbs 31, still often read aloud by Jewish husbands at the Sabbath evening meal, gives scant comfort to the Women's Lib cries of outrage against Judeo-Christian teaching. The Old Testament's theological assertions regarding the place of woman do not hold her inferior to man. She, with the man, is God's loved creature, subject to his laws, heir to his promise and covenant, free to live and hope in him.

Jesus and woman

The portrait of Mary, mother of Jesus, in Luke 1 and 2 is of a woman who was thoughtful, open to God's will, aglow with social passion in the Magnificat; a noble, strong, intelligent woman; not a sex goddess in either the positive or negative sense.

Jesus said little about the role of woman in his recorded teachings. While he called God *"Father,"* his revelation of God in word and incarnation shows not only the stern maleness of God, but the tender compassion and grace of femaleness as well. Christian Scientists are right in calling God "Father-Mother." So was the Indian lyricist, Narayan Vaman Tilak, when he sang, in one of his incomparable Marathi Christian hymns, "O Father-Mother Guru mine. . . . "

Jesus taught the equal love of God for all his children, man, woman, and child. Beyond the sparse record of his statements about women must be seen his record of relationships with them, beginning with his beloved mother — no condescension, no wry contempt, no timid, sick avoidance of their company. Among his closest friends were Mary and Martha of Bethany, Mary of Magdala, the Samaritan woman, and many others, named and unnamed. A modern scholar in a recent book has seriously advanced the thesis that Jesus was married. This does not seem a ridiculous or sacrilegious assumption to those who read his spirit aright.

But Paul!

Was Paul a misogynous woman-hater? The answer must be No! The gospel principle he annunciated in Galatians 3:28 is not abrogated by his later writings, nor by his rich life and wide ministry. His training as a Jewish rabbi led him to argue in 1 Corinthians 11 for a hierarchy of authority with woman in a divinely-sanctioned subordinate role. This position came from his acceptance of the traditional interpretation of Genesis 2, not from Christ or from his earlier stated principle of equality under the gospel.

His main teachings about marriage, sex, and decent order arise from local situations and problems and are neither eternally nor universally applicable in the church. His coolness toward marriage in 1 Corinthians 7 stems from his conviction that the return of Christ was imminent; that the swift dissemination of the gospel was so important that there was simply no time for marriage and childbearing. In other references to marriage, and even here, he is highly respectful, realistic, and even supportive of marriage. There is nowhere in Paul's teachings any denigration of human sexuality and sex experience. Paul condemns prostitution, abnormal forms of sexual activity, and promiscuity, not because sex is evil, but because abuses of it degrade human beings of both sexes, destroy marriage, and sully the temple of God.

Ephesians, probably Paul's most mature work, sees no sex barriers in the community of the redeemed through Christ. And Chapter 5, often quoted to support woman's subjection to her husband, actually exalts married love to the level of the divine-human encounter in Christ. Finally, is there anywhere in all the world's literature a nobler description of that love which alone can be the basis of a good man-woman relationship, than the sublime hymn to love in 1 Corinthians 13?

Paul's life and ministry show no neglect of nor contempt for women. Note the lists of women to whom he sends respectful greetings in the churches he established — Priscilla (and her husband); Lydia, first convert in Europe; Mary; Julia; Euodia; and Syntyche in Philippi, "who labored side by side with me in the gospel." These are not the records of a woman-hater's escapes from pursuing women, but of the ministry of a man who lived in the immense dimension of freedom and oneness in Christ, so eloquently stated in Galatians 3:28.

But one difficult passage: In 1 Corinthians 14:34-35, Paul gruffly orders women to shut up in the church and to ask their husbands if they want to know what was going on! Again, this is definitely *not* a universal principle to be observed always and everywhere, but a piqued, irate rebuke to an abuse of women's newfound freedom in that time and place. Paul would probably be loudly indignant at finding that statement used to justify keeping women out of the Christian ministry in the twentieth century.

Women in the early church

Granting the Hebrew heritage of the role of women, and the far inferior position granted them in Greek and Roman culture, the place of women in the first-century church stands out in bold contrast. Everywhere under the liberating light of the gospel proclaimed by Paul and other apostles, women began to assert their new freedom and dignity in Christ. Observe Lydia, Priscilla, Dorcas, Damaria of Athens, the preaching daughters of Philip, the "Elect Lady" of 2 John.

The long night of male dominance and oppression of women in the church, the centuries of denial of their humanity, were the work of men who retreated from the high biblical concepts of freedom and equality under God, to the lower levels of Hebrew mores, and the sex-caste systems of Greece, Rome, and the East.

The Bible in the Christian doctrine of creation and the liberation brought by Christ truly sets women free, as children of God, joint heirs of the infinite graces of life, perfect and respected partners in the gospel. The Bible does not teach the inferiority or subordination of woman *in any respect*. In Christ there is no east or west, no high nor low, no Jew nor Greek, no male nor female; we are one in him, for we are sons and daughters of God.

Games Women Play

by Jeanette Tolle

When I was a little girl, all little girls were expected to be quiet, shy, petite, and agreeable. Except for size, I didn't come within a mile of society's expectation. Luckily, my parents had had the experience of raising two boys and two girls before I came trailing along, so not too much was expected or demanded of me at home. But, at school and church, I practiced some neat tricks to circumvent demands.

Eventually, along came the dating game. All of us know the unhealthy and unfair rules of that game. From my children I'm finding out that many young people don't abide by the old game. It was played something like this when I was younger:

No girl ever invited a boy anywhere. If you wanted to go to a dance, you had to flirt a little. (You know that game.) It was wise, if you were born intellectually brilliant, to play dumb. No smart girl ever won at tennis, came in first at croquet, or, when swimming, got to the raft ahead of her male partner. If you wanted to get a boy away from his current "Miss America date" but you lacked the comparable measurements, you had to be especially clever at tricks and games. Eventually, if you got married, it was because you had conned the man into thinking that was what he wanted to do.

What I hope to do is hold up a mirror for us to see more clearly some of the games we play that affect others, but are the most damaging to the woman who engages in them. They usually keep her from realizing her full potential as a unique, individual, worthy self.

Even the church has taught women to play games. With all its prattle about humbleness, before each had had a good chance to take justifiable pride in being her own individual self, the church immobilized many women. We were led to believe that we should always think of others first, just about the time some of us had begun to conjure up a "self"-identity. At an impressionable age, the church gave me the feeling that I was somehow evil if I thought well of myself. This was not in any Bible verse or in so many words. It was an impression that I'm glad to see is being corrected in some youth groups today. We were led by the church to believe that, unless we were married, unless we adored little children and blessed the world with a number of them, we were somehow deviants. My church didn't even offer me the "out" of becoming a *nun*. However, I fit into this mold a little better than most of my friends had predicted I would. (My husband prevented many a game by his desire for a democratic marriage that didn't put the woman in a subservient role.)

Women are very adaptable creatures and have great capacity for change — particularly when they realize how miserably the games they have been playing have failed them. We're all capable of switching to a more constructive tactic. But we need to recognize the games we play.

Sally plays a game called *"I Can't Help It."* It is true that Sally was born in Europe and was brought to this country as a very little girl. As the only child of immigrant parents, her childhood was not typical of many American children. She ran away from home to get three years of college before she dropped out of school in favor of a good paying job. It was not until some years later when she found her marriage on the rocks that she came to my husband for marriage counseling. Her marriage was dissolved because neither partner would give an inch. As Sally said, "He wouldn't change, he was just too stubborn." "I

couldn't change because my childhood left me with so many scars; I was incapable of change." Because of the children involved and her husband's disappearance, Sally was forced to accept welfare. My husband made a great effort to get her back to college. Through the DPW, she was offered tuition at a local college for one year, and government loans were sought for the additional training necessary for a degree. She kept saying, "I can't do it. I'm too old. My parents never encouraged me to get higher education. I never had any brothers and sisters to pattern my life after." Everytime the going in life gets a little difficult, she reminds us of her wretched childhood, of her lonesome existence without any brothers or sisters to help look after her. Her standard answer to any failure in life is to blame her past and, most particularly, her parents. But she's really a brilliant woman.

Mrs. X was in the audience. When I finished my talk about family living, she raised her hand to ask a question. Like so many of us when we ask a question, she wanted approval for what she was already doing. She told me about her gifted, shy child. The child had been a very reluctant kindergartener, but Mrs. X had never allowed her to use physical illness as an excuse for not going to school. As a fifth grader, she was now a good student. Mrs. X pointed to the child's success as proof that her force tactics had worked. The problem now concerned playing piano in public.

The mother had been a fair musician in her youth and had started her daughter on piano at a very early age. The child was now taking lessons from one of the best piano teachers in the city. Mrs. X was convinced, encouraged by the teacher's recognition of talent, that her daughter was on the way to becoming a great pianist.

Mother had made innumerable opportunities for her daughter to play in public, but just recently her daughter had become so upset over performing in public that she had vomited and almost made them late. Her husband had suggested that maybe they ought to let Marilyn play at home for her own amusement. Mrs. X said she knew from her childhood that if her mother had been a little more demanding and gotten her some recognition for her playing, her life might have been quite different today. She wanted to know if I didn't think she was right in forcing the girl to become the great musician that she had it in her to be. I'm afraid my answer fell on deaf ears, because I suggested that since Marilyn had so obviously inherited the talent from her mother, why didn't Mrs. X take the piano lessons and take advantage of all the wonderful opportunities to play in public? This would eliminate the problem and still leave a musician in the family.

A little boy four years old brought flash cards to Story Hour and showed me how he was learning to read. While his mother stood beaming on the sidelines, Mark nervously read for me. On one word where he slightly faltered, his eyes filled with tears and he looked apprehensively at his mother. She said, "Oh, Mark, you know that's the one we worked on last night." She addressed me, saying, "I don't believe in letting children just waste their time playing. I think if more mothers put a little effort into helping their children, we'd have much brighter children, don't you?" I answered, "They may be more knowledgeable, but I'm wondering if it will contribute to a happier life." What should we label the game that Mrs. X and Mark's mother were playing?

A number of years ago, my neighbor Mabel constantly complained about her husband. While he was working regularly, she complained that he was never home with her. Even in his presence, she would complain about how he never helped her in the rearing of her son. He left all the problems up to her, besides the entertaining of the boy's friends. When her husband retired, she complained about his being in the way when she wanted to get something done in the house. If they were working outside in the yard and I stopped to greet them, she would begin with, "As if I don't have enough to do in the house, but I have to be out here helping Harry. He doesn't know one flower or plant from another. If I weren't here to help him, he'd cultivate the weeds and dig out the flowers and plants." When Harry did manage to get a word in edgewise, she'd interrupt him to correct his grammar or to apologize to me for his "stupid" remarks. It got so uncomfortable for me to be in her presence that I caught myself trying to avoid them.

If I remember the movie version of *Bambi* correctly, in one scene Thumper's mother says to him, "If you can't say something nice about someone, don't say anything at all." Many times I felt like quoting that to Mabel, who insisted on playing the game of *Down-Grading Husband.*

Sarah was widowed in the prime of life. Her grief knew no bounds. Tears are a wonderful release mechanism. We women are fortunate that society does not censure us for crying. Everyone expected that Sarah would be grief-stricken, but no one was quite prepared for the *Pity Me* game that she made of her grief. Although she was in the best of health and well-heeled financially when her husband died, she finally convinced her married daughter, Ruth, to take her into her home. Sarah explained to everyone that she just couldn't bear to be in the house where she and her husband had lived happily together for so many years. She made life miserable for her daughter.

Ruth tried to get her mother to go out with her to classes, club meetings, and church and school programs, but her mother refused to go. When Ruth returned from an afternoon away, there her mother would sit, immobilized by her grief. Ruth tried to involve her mother in the busy household work routine, only to find that Sarah wept fresh tears as each task reminded her of what she used to do for her husband. The daughter soon found her own marriage in jeopardy, because of the depressive atmosphere her mother created. If grief needs to be expressed to save our own

Women are very adaptable creatures and have great capacity for change — particularly when they realize how the games they have been playing have failed them . . .

sanity, how can we know when it becomes a nasty game?

A fine looking young couple came to get marriage counseling from my husband. They have several lovely children, a beautiful home, a very adequate income, and the wife was working outside the home with her husband's permission. The only problem seemed to be that the wife was enamored with a fellow worker. The other man was married, with a family, so no thought of divorce was in the mind of anyone. Despite her affair, Bob was willing to take back his errant wife and work at any aspect of their marriage that could strengthen their relationship. The wife acknowledged that her husband was a good father to their children, that he was a generous, kind, and thoughtful husband. She admitted that the man with whom she had been having the affair in no way measured up to her husband. I've labeled this the *Never-Satisfied Game.*

Some of us play a very *unreasonable game* in our churches. I'd like to tell you about one pillar in a church. Let's name her Mrs. Pillar, because she won't budge an inch on her brand of Christianity. She's what we call a good and regular giver — the kind without which the church building could not continue to stand. She is faithful in Sunday church attendance, a great "Ladies Aider," and seems to be quite enthusiastic about the church mission projects in Nigeria and India. It's just the people that give her so much concern.

Shortly after the new pastor moved into the parsonage, she took over a fresh loaf of homemade bread and enlightened both him and his wife on the spiritual status of a few sinners in his new congregation. More recently, when a youthful representative attended a church board meeting to ask for the use of the church for a district youth meeting, Mrs. Pillar gave her opinion: "Last spring, I was visiting my sister at her church when the district youth were there. Some of those young people had no more respect for the church than to come to the church service, on Sunday morning, mind you, with their long, shaggy hair, beards, and in blue jeans. They really were desecrating the Sabbath." She let the board in on a secret when she said her sister had looked in on the folk games the youth had labeled on their program and had found that they were doing regular dancing in the social room of the church. "My father would turn over in his grave if that happened in our church," Mrs. Pillar added.

The mother of one of my friends has always had the most convenient migraine headaches of anyone I've ever known. When I invited my friend on an outing, I could never count on her being able to go. If her mother had one of her severe headaches, Margie might be asked to stay at home and help in the house. One time the family had made elaborate plans to take a camping trip which had to be called off entirely because of the mother's headache. It wasn't until years later that I knew the mother didn't want to camp out and had only agreed to go under pressure from the children and their father. Although she doctored with a most reliable medical doctor in town, nothing ever seemed to cure Mrs. B's headaches. When the oldest daughter was married, the mother was not able to attend the wedding. She ended up in bed. In spite of her mother's condition, the daughter was married, but the mother never allowed this daughter to forget her inconsiderateness in having a wedding without Mother. I'm not suggesting for one minute that every headache is a psychosomatic illness, because there can be many causes of headaches. However, Mrs. B used her headaches to control her family. Since she has been widowed and her children are all gone, she has been surprisingly well. The name of the game is *Psychosomatic Control.*

A game often played in marriage is called *Withholding Sex.* Because of a lack of real sex education and a misunderstanding of roles in marriage, women frequently bring this punitive game into a weak marriage and drive the wedge deeper. It is played by the female to punish or reward her husband for his behavior of the day. It bears no relationship to committed love. This kind of behavior degrades both partners.

One time when I was riding in a car to an out-of-town meeting, Mary Margaret addressed one of the women in the car and said, "Have you seen my sister's latest picture? This one has the whole family in it." The picture was passed to the back seat and I looked at what might have been called a reunion picture. Mary Margaret said, "That's just my sister's family." When I looked dumbfounded, she continued, "I guess you haven't heard about her. She has twenty children and they're all her own — no adoptions."

She continued to talk about her sister's family until we were almost to our destination. Her last remark was, "Even if she is my sister, I must say she is the most unselfish person I have ever known. She just hasn't a selfish bone in her body." My mind nearly exploded. I didn't say a word, because I couldn't have controlled my speech. All I could think was, "Your sister is *the most* selfish person I know. She's making it impossible for my children to have any children." She has never given a thought to one of the core problems of the world today: population control. If she had the time and disposition and money for mothering a flock, she might have considered some unfortunate children already here — children who desperately need foster or adoptive homes. I would label her as playing the *Irresponsible Mothering* game.

A female Benedict Arnold rendered aid and comfort to the enemy by noting that "maybe it's a good thing men don't understand women. For women do understand women and don't like them." I hope this article hasn't given you the idea that I'm a woman hater. I'm certainly not; or a man hater either. Had my topic included it, I could have given you an equally long list of "Games Men Play."

I do hope that the female revolution that is taking place today finds women mature enough to think of ourselves with pride, careful to recognize the games we play, knowledgeable enough not to want to be a man, but eager to participate in life to the extent of our human potential.

Sugar and Spice–Everything

[illegible] women question the old stereotypes

JANINE

JOYCE

DONNA

CAROLE

PAT

On an icy February evening six of us gathered in a small, square recording studio at Bethany Theological Seminary's chapel. Microphones studded the table where we sat, and through the glass at one side of the room we could watch the recording technician adjust dials as he asked us for voice readings.

Six women: Janine, Joyce, Donna, Carole, Pat, Linda. We ranged in age from mid-twenties to early thirties; in education from bachelor's degrees to master's; in marital status from married to single to divorced and remarried. By occupation we were, respectively, a high school French teacher and graduate student, a counselor at a community college, an associate minister, a teacher-turned-homemaker, a third-year seminary student and teacher, a writer. One is a mother.

We plunged into what had been planned as "an hour's" discussion on our feelings about ourselves, our roles as women, our expectations. At the end of nearly two hours we were winding up, aware that we had hardly begun to touch on the significant issues.

Women on woman. One, Joyce, wrote later that she was there because "all persons ought to have the option to determine their own life-styles." And a few weeks after the taping, Donna reflected on what she called "the opportunity to think through and articulate my individual feelings and experience as a woman professionally related to the church." "For me," she wrote, "it is one issue relating specifically to the liberation of and human rights for all persons."

Liberation! Human rights! Freedom! The words trembled in the air, and we began.

LINDA: People seem conditioned to expect less of women than of men.

CAROLE: Yes, that gets down to the basic issue — at least, one of the basic issues for me. We talk about freedom of choice, about the woman who *wants* to stay home with her children, be a homemaker, which is an extremely vital and important function to perform. But I have to question how much that has been a matter of free choice for any of us who do it.

PAT: From the time a baby is born, you begin to expect different kinds of things from a girl. "Masculine" and "feminine" roles are determined at a young age: different colors for little boys and girls; little girls get the dollies and the frilly little things, and little boys get the trucks and the guns and whatever else a boy gets. In Christmas toy ads, for example, the Dancerina dolls, the Suzy Homemaker, the stoves and ovens and refrigerators are all shown with a little girl in the picture. The building blocks and the creative things are for the little boys.

CAROLE: And yet physiologically, up until the age of six or so, there is no difference in the biological development of boys and girls in terms of strength and the endocrine and hormonal kinds of development. Boys and girls are the same, other than genital differences. But by the time a boy and a girl are six years old, the difference in their performances physically and in many other ways is striking. And society reniforces this through the mass media: Little girls grow up to be wives and mothers.

I worked with a group of high school girls. One girl said women are made for men. Her attitude was, "What's wrong with being a sex object? You *want* to look attractive for men. You *want* to be all the things that the advertisements say

Nice?

LINDA

that you are supposed to be." They all came out pretty strongly that whatever the man wanted was more important, no, not simply more important — whatever the man wanted was *it,* period. They weren't putting it in terms of "more important than what I want," because they don't want anything. I posed the question: If they were in a job that they really liked, a fulfilling job in which they were really involved, and they married, would they quit the job at Husband's request? No question: they would quit. There was no sense at all of their having their own needs for fulfillment.

JOYCE: Do you think now, though, that we are just becoming more aware of this kind of conditioning?

JANINE: I see the difference on campus between the way mothers my age and mothers a generation older than I are raising their children. . . . And yet, teachers discriminate against girls. This was something I had not thought seriously about, though I had already gone through some preliminary teaching and working in the classroom. I felt that I treated the students in the classroom equally. But especially in many of the primary grades, I would say up to and including sixth grade, the boys were given many of the really desirable things to do, like the creative painting, while the girls made little cardboard houses and the squares and the fences. And at the same time the boys were lashing out with paintbrushes when they did a class mural. The boys seemed to be *not* excused for their mistakes in class responses. They seemed to encouraged and pushed on more than the girls.

CAROLE: In the early primary grades, who are shown to be the "community helpers"? The postman, the fireman, the policeman, the milkman, the sanitation man.

JANINE: Their models are *all* men.

CAROLE: Yes, and in all of the early primers, the only thing you ever see the wife or the mother of the family doing is sitting in a chair or reading a storybook to the children, or in the kitchen cooking.

LINDA: The United Methodists did an interesting study after a group of women insisted at the last annual meeting on an evaluation team to review their entire church school curriculum for sexist references. The reviewers came up with fantastic evidence about little girls' being pictured as sniveling and helpless creatures — unable to open their purses when the collection plate passed by; a little frightened without knowing why when they were entering a new situation. The little boys, on the other hand, were aggressive and they clinked their money in the offering plates enthusiastically, and they were never afraid upon meeting a new and challenging situation. So the conditioning is not limited to home and public school.

CAROLE: Right. I was responsible for evaluating first- and second-grade church school curriculum a year ago — to be used jointly by the Church of the Brethren and several other denominations. I made a lot of comments as to what I felt were sexist references. This brand-new curriculum was laden with that stuff.

JOYCE: I have to come back to where we are as *persons.*

I see a lot of women, older women whose children are in high school or college, and who want to go back to school. It is disheartening to see how they have devalued themselves through the years. They have little confidence in terms of being able to go back and take a class with younger students recently out of high school. Of course, it's amazing how much better than other students they do, because they are *so* determined! They will often go into a class and make straight A's!

JANINE: This is where the point of a movement really does come into place. It is within the momentum of a movement that you pick up women who normally do not have enough self-energy to get started on their own. I was more actively involved in the idea of Women's Liberation several years ago. But I have strayed away from the concept of a structured movement within the last few years, mostly because of what I consider very hostile publicity to the whole thing and a lot of foolishness that I think has grown out of the movement. Especially very recently women have become victimized by the whole thing, especially on talk shows and different kinds of interviews. It ends up getting to the point where it looks more foolish than it does constructive. I somehow came to the point in my own philosophy that acting in the way I feel is the most beneficial to the betterment of women as a group of human beings rather than getting in with an organized group, is much more successful.

JOYCE: I came into this thing very naively. I had never really given much thought to Women's Liberation one way or another. But when I first started to become aware of some of the things that were happening in terms of equal pay for equal jobs and equal opportunities in graduate schools and even undergraduate schools, my first reaction was sheer hostility. I was really angry about it. I got very upset by the whole thing. I don't feel that way as much now, although I still have some of these feelings even where I work, because of some of the attitudes that I encounter. I didn't recognize them before, because they are subtle. At first I thought maybe I was just being defensive about it because the idea of discrimination and Women's Liberation was so much on my mind. But how do you know if you are being objective or not? I work at a community college, and when we have staff meetings with all of the student personnel administration — over twenty persons — there are still only four women in the room, one of whom is the college nurse. The other three of us are on the student personnel staff. Whenever things come up involving attitudes toward women, it is very easy to start picking out "negative" attitudes, and again, I don't know, maybe I am still being very defensive about it, hostile.

DONNA: Joyce, in becoming aware of these subtle things, do you feel that this is their method for keeping you unaware, or having kept you unaware, for so long?

JOYCE: I am not sure that anyone there is aware of negative attitudes. But no one would ever think of a woman as being a dean of guidance or a vice-president of student personnel services. That would never happen. And the most important committees that are appointed — well, part of the reason is that most of the staff are men — but all the important committees are headed up by men.

JANINE: The idea of graduate school acceptance/rejection on the basis of sex first hit me when I applied for graduate school during my senior year at Juniata College. It was also during that year that I participated in several days' experience at Juniata with Ti-Grace Atkinson. That's what really opened my eyes to the whole thing — and, of course, that would have opened anyone's eyes who had the least bit of energy to think. Some persons reacted quite defensively to the whole thing. Because Ti-Grace comes on strong, very strong. But she did make me see a lot of things that I had never thought of before, although as we have said, there are things that we realize we have been conditioned to accept. Other people are not really insensitive, Joyce — they simply don't know any other way, and then when you start something else their feelings come to oppose that because it is against what they feel.

But right after my experience with Ti-Grace I applied to graduate school at the University of Chicago. My fiance at that time could not quite understand it when I was rejected, and he asked me to fly out to see the admissions people, and I did. Some of it was an academic foul-up. But they said also that they had a few too many women in the master of arts in teaching program, the one for which I had applied. I managed to convince them that my academic standing was such that they really shouldn't refuse my application, and finally I was accepted.

But some questions by one of the interviewers were extremely personal: I was getting married within a few months of this interview, and would I be taking measures for family planning? I said, yes, it was neither my intention nor my husband's to start a family, but I was somewhat offended by that. Still, I would have a full fellowship from the government; I was a financial risk. If I should lose the fellowship, no one else could take it. A married woman becoming pregnant during her graduate school program, her losing the fellowship, their losing the money — these were prime concerns. And then some of the girls in the program did leave because of pregnancy. And there was an extreme amount of hostility because they had become pregnant during their graduate careers.

CAROLE: This all brings to mind a frustrating experience of mine. I had decided to work part time. And for a married woman with a family — I have three small children — finding creative employment is very difficult. But I heard of a job which I thought might be financially beneficial and worth my time. But when I went for the interview, I found out very quickly that they really wanted a full-time person. Even so, I wasn't asked questions that dealt with my professional training or background. Instead, I was asked, did I know how to drive? what did my husband think of my going to work? what would I do if my children were sick? who would stay home with them? — questions which from their experience were valid ones. Some women don't want to drive themselves. Who generally stays home when the children are sick? — the mother. So they are losing man hours. But you know, it so angered me because I was becoming more sensitized to the subtlety of these kinds of questions and the implications behind them. I hope I would not have taken the job even if it *had* been part time!

PAT: I've mentioned to President

More on page 28

By, About, and For Women

WHEN THE MINISTER IS A WOMAN, by Elsie Gibson. Holt, Rinehart and Winston, 1970. 174 pages, $4.95

NEVER UNDERESTIMATE THE LITTLE WOMAN, by Clarissa Start. Concordia, 1969. 256 pages, $4.95

THE UNIQUE WORLD OF WOMEN, by Eugenia Price. Zondervan, 1969. 245 pages, $3.95

THERE IS PERHAPS no better way for a woman reviewer, who is a member of the Church of the Brethren, to spend the New Year's weekend than to read the above three books. Excepting that they are all written *by* women, *about* women and, I suspect (with the exception of the first one!), *for* women, I find they have nothing else in common. One would not expect an editor or a reviewer to lump together such disparate books for review if they were all authored by men about men and mostly for men!

These books present something for everyone. Eugenia Price is to be commended for her vignettes of relatively little-known and sometimes unnamed women of the Bible. There are 28 of these in all, divided equally between the women of the New and Old Testaments. I was entranced by the way Miss Price can re-create the settings and can make the mystery which shrouds some of them stand out in our imaginations today. I found her applications to today's women "preachy" and a little old-fashioned. The moralisms were about the same for each one, but her parting shot was not! I did not count the number of today's women whom she mentioned by name and compared them with similar women in the biblical accounts, but they were not many. When it suited her purpose, she used her own experiences. Brethren women will be happy to know that Anna Beahm Mow got about as many lines or more than any other living person excepting perhaps the author herself. For those churches which still have devotions in connection with "Women's Fellowships" this book is highly recommended.

Never Underestimate the Little Woman never does. She comes out with flying colors every time — harried and unorganized though she is. This is a witty book about the uncounted trials and failures (and some successes like the husband doing the barbecuing) of the suburban housewife. This book is definitely NOT for the unmarried woman unless she is seeking what she has missed! Clarissa Start goes through the whole bit — sixteen chapters and many subdivisions. Some are . . . "As Homemaker" with subdivisions: Housekeeping by Detour, Murphy's Law (who is old enough to remember Mrs. Murphy's chowder?), Revenge by Telephone, Fifty-two Pick-up, Two Kinds of Homemakers, Waste Not, Want Not, What Does *Your* Coffee Table Tell?

As soon as I read THAT one, I quickly ran to see what *my* coffee table said about me. Well, this is that kind of book; you will just have to read it yourself, since there is no way a reviewer can tell you at what point you will identify with the author. That *is* this book — intimate, personal, witty, and "telling it like it is." I highly recommend it for harried housewives and "harried housewives who are also gainfully employed" outside the home. It is a real morale booster and one can find herself at many times and places illustrated in the book.

The most substantive book of the lot is *When the Minister Is a Woman.* Who could ever exceed these words: "Surely the God who could use a rooster to convict Peter and an ass to halt Balaam will not despise to use even a women minister." This book is an open challenge to the fact that the church through the centuries has not allowed women the same rights and privileges and salaries that it has accorded men. Even denominations like our own, which by Annual Conference decision allows women to be ordained, in actuality have few women ministers. In fact, in our general and district staff personnel we have very few women and so far as I know none of these is ordained. Also, I happen to know that their salaries are not comparable to the men in the same positions.

This is a fully documented book, from the attitude of Jesus toward women to the questionnaire for ordained women and correspondence with ordained respondents. It is well written and the thesis for the ordained women is looked at from many angles. Elsie Gibson knows whereof she speaks and she speaks with authority and experience. From the historical perspective through the sense of mission, and the ministry of single, married, and widows she goes on to an excellent chapter, "Why Extend Ordination?" Let me quote one paragraph: "Protestants visualize the minister as a married man who gives full-time service to the church from a reasonably early age. Sex aside, single women fall short of this image merely because they are single. Married women, it is thought, should not (and often cannot) give full time. Widows have a late start. As a respondent says, 'Neither the single ordained woman nor the married career woman fits into the norms of our society.' " She states that it cannot be ruled out because God is calling women to the ministry. Eighty or more churches already ordain them. She goes on to raise a fundamental question: "Is the clergy image itself due for the kind of change that would give women more than token participation in the ministry?" Quickly she disposes of the question "Is the Clergy an Elite?" by answering a resounding "no."

Last year at Annual Conference I met a fine young woman who is attending a seminary (not Bethany) in the Chicago area. She strongly feels called to the ministry but has been discouraged by "the powers that be." Even the seminary turned her down for securing a scholarship, telling her that they had to bend the rules enough to allow her to enroll without trying to provide a scholarship for her.

In this age when discrimination is being debated on all sides, it is time for the church leadership, both men and women and ministerial boards and commissions, to take a second look at this book. While they might not agree with it, they should face the facts as they are professionally presented. — VIRGINIA S. FISHER

Take it FROM HERE!

Fun with words

Words Words Words – stale
stupid dull tedious Words
Words
Words

tumbling over each other without thought
bubbling out with expected enthusiasm
effervescing over commonplace trivia
sickening with polite, insincere compliments
babbled incoherently and indifferently
in a world where it doesn't matter
for no one really listens anyway.
Words taped, words stored, words replayed, repeated.
Words heard, words spoken, words written.
Words, words, words! Will there be no end?

Adapting Alex F. Osborn's suggestions of ways to stretch creative thinking as it relates to things, James A. Smith in *Creative Teaching of the Language Arts in the Elementary School* (Allyn and Bacon, 1967) suggests ways to stretch the imagination in relation to words.

1. We can describe it as it is.
2. We can describe it as we feel it.
3. We can compare it to something else.
4. We can try to see it as something else.
5. We can expand our ideas.
6. We can look at it as a symbol.

As an exercise take the word *silence* through these steps. Or *laughter*. Try *loneliness*. Place an apple or a flower or a squash on the table and describe it, using these guidelines to more creative thinking. Soon the ordinary is expressed in extraordinary ways.

This exploration may be carried on anywhere and everywhere. By yourself, as a game with a friend, or as an activity for the family. Here are some tips for exploring, expanding, expressing.

But, thank goodness, occasionally you hear a person say something in such a beautiful way that you see a picture in your mind that you cannot forget. Do you remember something which was said so beautifully or so differently that you almost shivered with delight at the thought of it?

Who can forget Carl Sandburg's "The fog creeps in on little cat feet" or the child's "Boy, is that Jello nervous!" Words can be delightful, picturesque, and memorable if we cultivate the desire and the art to make them so.

Hughes Mearns, in *Creative Power: The Education of Youth in the Creative Arts* (Dover, 1958), writes, "Creative work may be known by its signal mark of originality; the genuine creative product is always an expression of one's own inimitable individuality. Maybe you talk and laugh like your age-group; if you were more creative you would talk and laugh like yourself. You, the real creative you, has no duplicate in the wide world."

Have you ever felt emotionally moved by a beautiful formation of clouds and wanted to express your feelings to a friend but felt embarrassed at trying? What makes us feel timid as adults at expressing ourselves emotionally or in a picturesque way? Children do not hesitate to experiment with speech just as they experiment with art materials.

As a child needs to manipulate and explore with paints, so must he manipulate and explore words, their meaning, and their uses before he can apply them to creative patterns of expression. To develop this skill, children (and adults as well) need to be presented with the kind of stimulation which evokes a creative response.

The stimulation must stir our creative imagination, so we first hunt for those words which are not really new, but are new to us. Then we begin to uncover alternatives, one by one, until we bring together thoughts and ideas which eventually form some expression which *is* new. Just as Carl Sandburg expressed an idea in a new way, so too has the child who refers to chalkboard erasures as "mistake dust."

Enjoy the sound of alliteration, the epetition of sounds in two or more eighboring words — the buzzing umblebee, the chirping chickadee, or ild and woolly, tale of terror.

Play with words using onomato-oeia, the formation of a word which nitates the natural sound associated ith the object of action involved. We ear it used every day but don't always lentify it with this fascinating term. Listen! the tinkle of a bell, the hiss f a snake, the bouncing of a ball. . . .

Work crossword puzzles and make our own. Graph paper makes the aking easier — if you can call it easy t all.

Take long words and find small ords within them. Let's just use nomatopoeia. How many words can ou find in it? Mat, open, nominate. . . Make your own rules before you art to play the game. For instance, an you use a letter more times than appears in the word? Scoring — a -letter word counts 3 — makes it allenging to find big words.

Use a thesaurus. You'll find it scinating.

Play Scrabble and similar word games.

Read "Toward More Picturesque Speech" and "It Pays to Increase Your Word Power" in the *Reader's Digest.*

Keep a dictionary handy! Look up the words you run across which you do not know.

Cut out unrelated pictures and write a story. Let each person arrange the pictures as he wishes for his story.

Make up stories using unrelated words in the order agreed upon, for example, cat, shaving cream, star, bark.

Classify words. List as many as you can. Note the change in connotation as different senses are brought into play.

Funny words — silly

giggly

Hard words — iron, marble, stop! . . .

Soft words — kind, fuzzy. . . .

Heavy words — lead, serious

Use your newfound words! Ever notice how a child, upon his discovery of a new word uses it continually for a few days? He is wise; wiser than he knows, perhaps.

O 1 N 1 O 1 M 3 A 1 T 1 O 1 P 3 O 1 E 1 I 1 A 1

What is yellow? What is gray? . . . .

"Black is . . .
the feel of
mud squishing through your fingers and toes
fog sneaking in all around the city
the sound of
a thunder cloud when it breaks open
a still night all around you
a wave crashing down on the shore
a hurricane
the taste of
licorice
charcoal
and burned toast . . .
that's black."[1]

[1] From *You Can Teach Creatively,* by Elizabeth Allstrom. Copyright © 1970 by Abingdon Press. Used by permission.

Words, words, words!

Delicious, delightful, delirious words
stimulating the imagination
titillating the senses
tantalizing the learner
captivating the listener
clarifying the message
in a world where people *will* listen
if words are authentic and alive.
Words taped, words stored, words replayed, repeated.
But,
words worth hearing,
words worth speaking,
words worth writing.
Thank goodness, there is no end! — Glee Yoder

EVERYTHING NICE? / *continued from page 24*

Robinson several times that recruitment of women into the ministry is not as great as it is for men. When recruiters from seminaries, including Bethany, come to a college campus to talk to students who are interested in going to seminary, they talk to *men*. They don't seek out women who have voiced an interest in church work. *Men* are the ones who usually go into the ministry, *men* usually go into some kind of church work, and usually a woman is not thought of as anything but a director of Christian education.

I was director of Christian education for eighteen months in a church in Chicago. My husband and I were married six months after I took the job. We found our own living quarters, naturally. But about eight months after I began working at the church, they hired an assistant minister. He was a full-time seminary student — in his first year, no degree. But they called him the assistant minister. At that time what happened didn't bother me. Perhaps I was naive. I was just out of college and hadn't really had enough experience. But now that I look back and think about it, I am very angry to realize that the church administrators gave this minister, this part-time assistant minister, a parsonage. He wasn't even married. They had two parsonages and he got one to live in all by himself. I would like not to think they did it because he was the assistant minister, but I know, really deep down inside of me, that because of his position as assistant minister and because he is a man, he got that parsonage. And here I I was with my husband, newly married, working full time for the church and devoting a lot more hours to the church in a job that was frustrating but very rewarding. And they gave the parsonage to this man, and I had to pay for my own apartment.

With each recounting of personal experience we responded sympathetically. We seemed to sense, early on, the strong forces that bind us. Nods of agreement punctuated the recitals; notes of mutual indignation accompanied Pat's. A slow recognition was breaking over the group; Janine articulated it:

Janine: Isn't it ironic that being defensive has become so much a characteristic of women? That term has been used over and over again to describe women. [*She might have noted that the term was being used over and over again in the conversation that evening.*] I may be really angry or hostile, but time and again my attitude is described as defensiveness — and not only for me but for other women.

Joyce: It is not "feminine" for women to be defensive — or aggressive — or competitive.

Carole: Or intellectual.

Janine: *Psychology Today* did a write-up on women in medical school. And it was astounding: Women let themselves fail in medical school because they were afraid of what the men would say about them if they excelled. They came up superior on the tests. But more women drop out at the advanced level out of a fear that men won't marry them because they are too intelligent. They are threatening to men if they are intelligent. They would rather have a husband than a good profession as a doctor.

Carole: Well, although I'm not a sociologist, I am interested in the sociological standpoint: in cultural expectations of women, ways in which women can perform more creatively their rights as persons, and ways in which women can expect more of themselves and of one another. But I am not sure how all this can happen.

Joyce: I think change is going to happen through our recognition of the worth of persons. The thing that really concerns me about this is the woman who "has" to spend ten, fifteen, twenty years in the home; what is happening to her as a person? She often is not continuing to grow unless she is very dynamic and uses her own initiative to continue reading and to get out and have meaningful relationships with other people.

Linda: But often, these women you're talking about, Joyce, are the ones who are the most antagonistic, who feel the most threatened by the idea of personal freedom and choice. By insisting unthinkingly how happy they are, they are resisting knowing how rich their lives could be.

Joyce: Maybe it goes back to the psychological realm. If you are going to do something, and you really believe in it, and you know it is right for you,

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then you don't care what people say about you. You simply know it is right. But if you have some question about it — that's when you are going to feel threatened and when you are going to say "I don't want to hear the other side."

Donna: What can the church be doing in helping women be aware of some alternatives?

Carole: The church needs to — absolutely needs to — speak to this. The church talks about persons affirming their full worth and humanity, and if the church is talking about this, there is no recourse but for the church to deal with a large segment of its membership — women — who is not affirmed. We do not, as women, affirm ourselves or one another. If we are to be Christian, then the church has a responsibility to enable us to be more of this kind of person.

Joyce: The church might provide opportunities for persons to become fulfilled in small ways so that they can start to grow. If persons have opportunities to feel success, they will feel good about themselves. I guess my whole idea goes back to self-concept — how do you feel about yourself? And if you feel good, if you like yourself, chances are pretty good that you are living up to your potential.

Carole: I would like to see some things center on women specifically, something like a women's studies program. Something which deals specifically with women's image of themselves and of each other.

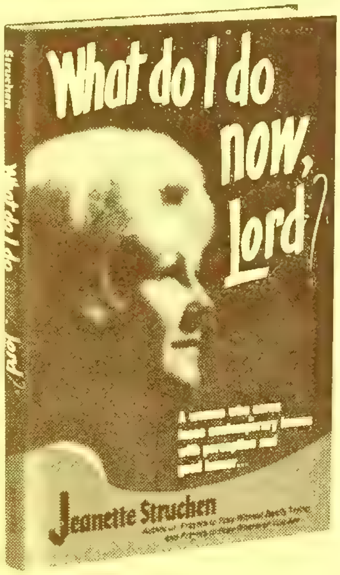
Joyce: Well, I see your point, but I think the men have to be involved in terms of our roles, our labels, and our stereotypes.

Carole: But I am still coming down on the need for a program designed to look at the image of women. I think men can be vital in being there. But on the other hand — and maybe it looks as if I am kind of fighting your idea — we have culturally, traditionally, and in every other way looked to men for affirming who we are. I am reacting that we don't really need men in one sense to affirm who we are as persons. Still, I like the interaction with all kinds of people, and men are a very important kind of people.

Donna: I think we are going to have to take individual responsibility for how we develop, too. You can't do it in a vacuum and then expect the minute you are exposed to be able to know how to confront it and deal with it. I hear Joyce saying we are going to have to work through it and learn through the process by being involved with men. I agree, we don't want to be isolated from them.

Janine: But when you get right down to it, there are tremendous numbers of women who really don't want that kind of responsibility. They are afraid to rely on themselves for tasks normally assumed by a man. A lot of people who argue against any kind of organized women's movement say that if we want to be men, we could, for example, be drafted into the armed services — that type of thing. They go on and say, "If women had to do that, they'd change their tune." But the only reason they'd change their tune is that it is not the song they want to sing. I mean, they are singing the song that men have dictated. If men were free to change their feelings, then it would be much, much easier to sing together.

Pat: I agree that the church must become involved in women's rights. For centuries the church has been concerned with people and concerned with the rights of human beings: the rights of black people, white people, and brown people. Now the church needs to be helping women find themselves as *persons*, not just as a class, as women. Practically speaking, I think the church can be very helpful to mothers who work by providing daycare centers. Many



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EVERYTHING NICE? / *continued*

churches sit all week without anything going on inside — big, beautiful buildings with rooms and space. This is something that not only the church but the community has to face. Children have to be taken care of. A daycare center in a church is about the best idea I can think of within a church setting.

I think, too, that the church has to realize that women could do more than teach Sunday school.

Joyce: Here is something the church might do: Have opportunities for grade school children as well as junior high and high school and younger college students who are not yet married for objective discussions about being able to make an objective choice. These could go along the lines of: Is marriage really what you want? Do you know what it is all about? And, while you can't label a marriage as being one thing or another thing, do you want to spend your life with one other person in a compromising relationship? Are you aware of some of the different things that go on in a marriage in terms of relationships? And then, do you want to have children? Do you have any idea what it is like to have children?

Janine: It must be painful for the girl who "has to" get married, because of an unwanted pregnancy. That to me is more crippling than the girl who rushes right into marriage after high school without thinking about it. The church could be very helpful in that sense, too, by not sheltering children from this.

Donna: I hear you saying that as we are looking at other realities earlier in life, we need to be looking at some of these issues sooner also.

Carole: The recognition of the church would be very helpful to persons who may not have begun to think a great deal about women's rights other than from some of the bad publicity. People might begin to see that there are some very responsible, intelligent people who are espousing these things.

YOUTH
MUSIC
Film
Celebration
ISSUES

For leaders of youth

YOUTH MINISTRY RESOURCES

This packet has been designed to assist you in your leadership responsibilities. It is not another program but a *listing of resources* that may help you in programming.

The material is divided into 16 sections on such topics as: Issues (draft, drugs, ecology, communication, South America, peace, sexuality, race, hunger, general), models, celebration, simulation, books (helpful in local youth ministry situations), films, music, records/tapes, radio/TV, creativity, drama, periodicals, Have You Seen? (upcoming events and general resources), and topical index.

Each page is designed so that holes may be punched for inserting in a loose-leaf binder. Each year there will be a supplement made available for adding to the notebook.

YOUTH MINISTRY RESOURCES is prepared by the youth staff of the Disciples of Christ church.

$1.50

Order from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

Everyone: NORMAL women!

Pat: My husband and I are going to seminary together. We are both studying to be ministers. I would say *he* supports me very much in what I am doing. But I am not supported by my mother. She just can't understand. She says, "Why do you want education?" She said about my sister-in-law, in her first year of graduate school, "I don't understand why she wants her master's." My mother can't understand why she doesn't start her family. She has been married for a year and a half, and they don't have any children. This is almost unbelievable in her mind. "All my friends are grandmothers," my mother tells me. "I want to be a grandmother." This is a role that she has been conditioned to fulfill: to be a grandmother. My mother might support the movement as long as it is not affecting her or her children. "That's okay for *other* women who want to work, but why do you have to work," she says. "Why don't you have children?"

Carole: I don't feel a great deal of support from other women, either. But the workable part of my husband's and my relationship has emerged out of what has always been a growing, a basic, respect for each other as persons. I have struck out on my own to be involved in activities which I feel are significant for me, and my weeks are such that I am gone three and four nights. He travels a great deal. So some of the time our absences overlap. Sure, I don't like it when he is gone several days — but that is part of who he is and part of his choice of responsibility. And what I am doing is part of my responsibility. My husband has begun to reach a point where he feels that my having certain independent activities is my right as a person. But I think it has been a shock and is still a shock for him to come up against the reality of that. It is hard . . . but we are still affirming our own individuality, and so we clash every now and then.

Pat: I hope that some people who have gotten a bad view of women's liberation will realize that here are six women who want to look nice, who want to wear a skirt, who want to have children, who enjoy being married. I hope they see by this that the movement isn't all bad. I don't see any of us here as really radical or extreme.

Carole: That stereotype is as dangerous as the stereotyped woman we talked of earlier. Women's Liberation as a stereotype is as devastating as saying women must wear dresses, women must have babies. It is the same thing, and if we let that happen, then we are right back where we started.

Maybe this is more reason to propel ourselves into the middle of the movement as something that is supportive of women wherever they are. The movement itself can encompass women at whatever level they choose to grab hold.

READERS WRITE

continued from page 1

felt a peace within himself that he had not known before.

We relate these experiences as background for a whole new understanding that has come to us, his parents, as a result of his decision. This may have been prompted in part from hearing Hans De Boer speak in our area and also partly from a most profound editorial in Messenger entitled: "Another View of Evangelism — Incarnational" (March 1). The editorial speaks of a person caring enough to risk a little on the behalf of someone else as being the true way to say, "I love you." We can say "I love you" over and over again "but it will accomplish little unless the marks of the crucifixion appear in the suffering, the denial, the scorn, the unpopularity we are willing to undergo on behalf of persons. When we as Christians are concerned enough to die a little for the sake of persons for whom our Lord died, then perhaps we may begin to be evangelists who are worthy of the Christ we name."

How many of us see daily in newscasts on TV the suffering and death in the Indochina War on the part of our own boys, and the people of the whole of Southeast Asia? How our hearts go out to them in almost a desperate cry of "It *has* to *stop!*" If we *really* feel that desperation within us of the need to stop the war and the whole draft system which keeps us in the iron grip of militarism, then the *only* way we can make ourselves felt at all is to go noncooperative. True, the one who goes into 1-W work can be doing something to help others instead of sitting in prison, but the work he does, either here or in Vietnam, will have no effect whatever on the continuation of this terrible war. It will go on while the 1-W worker works. And he can feel a personal satisfaction of having helped someone, however far removed he may be from the war itself.

So our appeal is to the ones who are in the same position we were in our thinking. If you are questioning which way to go and are in a position to risk a little to say "I love you" and "I don't want any more of you to be forced to go, I want to *stop* it," there is an answer.

As we stated, to go 1-W does nothing whatsoever to affect the war. Agreed, to go noncooperative seems futile, and yet it adds just the tiniest bit of friction to bring to a halt our "warring madness" that permits us to keep on when almost to a man you can hear the phrase over and over: "We should never have got into it to begin with."

The test as to which way to go should be, "Do I want to help people instead of contributing to the military system that continues to kill them?" If so, go 1-O. But, if I want to risk something of myself as far as my own life is concerned to *stop* the war, then noncooperation is the answer.

Only the individual can decide for himself what he has to do when faced by the pressure of the draft. Some may feel obligated to render full military service, even to the point of enlisting. Others may choose noncombatant service. Some may choose alternative service, while still others may go so far as to choose open, nonviolent noncooperation. Regardless of our own personal preference, we as Christians can do nothing less than to accept each in the spirit of love.

W. Warren and Dottie
Faith Shoemaker
West Manchester, Ohio

Co-Workers and Colleagues—In Mutual Acceptance

To think that women have always been an integral part of the activity and witness of the church becomes a rather naive assumption in the 1970s when voices of women are increasingly being articulated in movements (and I stress "more than one") for liberation. The issue cannot be dismissed without concern — especially by the church, which is Christianly suspect despite its proclamation of wholeness, personal redemption, and reconciliation.

There are a number of qualities which both the Women's Liberation Movement and the church have in common: a desire for personhood; seeking identity; compassion and concern for each other; development of relationships; economic justice; sexual integrity; racial equality; age group care; and sharing in areas of service. Each realizes minimal success in some and gross failure in others.

Can we arrive at a theology of women? Woman's existence and nature need not be an enigma or problem — and should not be, especially in the church. The Alpha of understanding comes in the Genesis statement, "And God created man in his image, and in the divine image he created them male and female." The Omega of theological understanding comes in Galatians 3:28: "In Christ there is neither male nor female, but all are one." Woman is placed beside man as being one with him in Christ. Thus the New Testament assigns to woman a position in the church which is in harmony both with the order of creation and with the order of redemption. With Violette Lindbeck of Yale University Divinity School, I believe the beginning and ending of understanding is found in the "affirmation of the common and co-humanity of man and woman as sharing in the image of God in creation and as one in Christ in redemption."

However, with the beginning of the Christian era, Jew, Roman, and Greek have institutionalized and given philosophical sanction to woman's inferiority and secondary status. Tertullian can be quoted: "You are Eve . . . you are the devil's gateway. You persuaded him whom the devil did not dare to attack directly. It was because of you that the Son of God was forced to die. . . . "

In a decade when the word *liberation* is as popular as *love,* what understanding in the gospel do we have of "liberation"? of "freedom"? How do we explain the NOW meaning of the Three "R's" in transition from "readin', 'ritin', and 'rithmetic" to "racism, rightist, and revolution"? When Richard Niebuhr was asked why he did not deal with a theology of race relations in ethics, his reply was, in effect, "What would be the purpose? Everything that needed to be said about race relations came under the Christian understanding of sin." In similar relationship, everything important needing to be said about woman and her sexuality by theology comes under the heading of sin and redemption.

Thinking about women professionally in the ministry of the church as a ministry, why are women seldom counseled or encouraged to enter the ministry as a vocation? Society has, fortunately less of recent, generally considered the ministry as a nonaggressive, nonmasculine, passive vocation. Then why is the church reluctant to accept women in the ministry even when a few are persistent? Somehow, the church — with society — will need to link arms where mutual acceptance of men and women can exist. We need to become co-workers without anxiety, co-responsible without avoidance and exploitation, colleagues and friends without sexual competition used as a weapon.

We, the church, need a new vision of humanity with integrity to become persons from whom nothing human is alien and separate.

A question must be: Is the church capable of serving as teacher of this new humanity? In many ways it is just as in bondage to sex separation and the myth of feminine and masculine differences. Again, Violette Lindbeck says, "There can be no word of hope, healing, and reconciliation from the church in this painful struggle for liberation unless the church — as well as the world — can come to terms with its own message of love and liberation in Christ." Paraphrasing Paul, we are all co-heirs to life abundant. There is one potentiality for human relatedness, one way to self-affirmation, one way to self-transcendence. Being man or woman, married or single, is not any cause for boasting nor any reason for despair. All are called to fullness of stature of humanity.

This is a big order — for the church *and* the world! Both have a long way to go! To name a few, the church needs to take steps toward — accepting men and women as equals with their varying degrees of masculine/feminine traits; counseling and training women — as well as men — for a ministry of liberation; helping men already in and preparing for the ministry become conscious of their attitudes toward women as persons professionally and socially.

Russell Prohl in *Woman in the Church* feels that "our church has a vast reservoir of talent in our devoted and highly qualified women. To keep this treasure in storage is poor stewardship." In making the effort to understand who we are as men and women — one in Christ — perhaps all differences will be transcended and the potential in each of us will be liberated! — Donna Forbes

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. . . in this messenger

Everything You Always Wanted to Know About Women's Liberation — But Were Afraid to Ask. *Questions raised by the revival of the feminist movement introduce a special issue on women.* **by Mary Cline Detrick**

The Female Media Image. *How does America's only minority with a majority number make out in the mass media?* **by LeRoy E. Kennel**

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Sugar and Spice — Everything Nice? *Six women declare that the old clichés no longer provide adequate descriptions of women as persons.*

also

News of the Brotherhood and the church at large (page 2); a review of recent books **By, About, and For Women,** by Virginia S. Fisher (page 25); fun with words in **Take It From Here,** by Glee Yoder (page 26); and a **guest editorial,** "Co-Workers and Colleagues — In Mutual Acceptance," by Donna Forbes (page 32)

coming soon

With Annual Conference only a month away, is it surprising that the May 15 issue will include a special section picturing the worldwide outreach ministry of the church? Or that Moderator Harold Bomberger writes about "What the Church Is Doing Right"? Look also for "Pages From a Mission Twelve Diary," by Connie Weddle, and a feature story about a former moderator, Ralph Schlosser, by Evelyn Frantz.

VOL. 120 NO. 9

messenger

CHURCH OF THE BRETHREN MAY 15, 1971

SPECIAL REPORT

PHOTO CREDITS: Cover Ronald E. Keener; 8-9 Steve Myers; 22 woodcut by Robert F. McGovern

messenger

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Readers Write

PURE GOSPEL SERMONS

It truly is a shame that so many people who come to church hear well-prepared speeches but little of the gospel (see "Vital Christianity," Readers Write, Feb. 15). . . . We are one of the fortunate congregations who hear pure gospel sermons every Sunday. Our people do not have to leave church because they are not receiving food for the soul. "What must we do to be saved?" We hear the biblical answer, and the invitation to accept Christ is always given.

MRS. ERNEST BUBB
Astoria, Ill.

GOD KNOWS WHAT IS BEST

I have been interested in reading Readers Write, sometimes with disappointment, and sometimes with a certainty that the gospel of Jesus Christ "is the power of God unto salvation to all that believe." However, many articles indicate a private personal gospel according to whoever is writing. . . . Among others is the letter (Jan. 1) titled "Not an Object of Barter.". . . Where is the modesty of those who say the length of the skirt makes no difference? Jesus said to his apostles, "If they have kept my word, they will keep yours also." Paul was an apostle (Rom. 1:1; or 1 Cor. 1:1). He says for women to dress "sensibly — modestly" (1 Tim. 2:9).

The way worldly women dress (and some who call themselves "Christian") is neither sensible nor modest. The natural male sex urge is strong enough without encouraging it by indecent exposure of the female. As Brother A. C. Wieand told a Bethany class in 1945, "The way some women dress today is a sore temptation to any man who wants to go straight." By the same token, it is an invitation to those who don't want to go straight. If females could become males, they would understand what I am talking about. They ought to anyway, with all the sex information available. . . .

Why not believe that God knows what is best for us — even in dress? He lengthened Adam's and Eve's skirts (mini). We should obey the gospel of Jesus Christ, his son and spokesman (Matt. 17:5b). . . . "For the gospel is the power of God unto salvation to all that believe." Paul said he was not ashamed of this gospel. Are we (Matt. 28:20a)?

F. A. OLIVER
Mondovi, Wis.

REJECTING THE RITUAL

The letters I am getting confirm what I feared would be the popular reaction to my article on feet washing (March 15), that it is *both* a ritual and a way of life.

If my article did not make my position clear, I wish to go on record as flatly rejecting the ritual. I cannot take Jesus' words literally. Can he not be allowed to speak figuratively when a little careful thought will make his meaning clear?

I reassert my belief that this ritual as we have practiced it is a pious mockery of one of the most solemn, most fundamental, most distinctly "Jesus" of anything in the New Testament. On this last evening of his life, out of his great love for his disciples, having all power in his hands, he determined to do for these men the thing they most needed to have done for them. He did it by washing their feet. But having their feet washed was not what they most needed.

He succeeded in doing what he tried to do. Hear these men quarreling about rank on this night preceding the Lord's passion, and then turn to the Book of Acts. See Peter and John going to the temple together at the hour of prayer. See the disciples, all together of one accord. There is no more record of any rivalry among them. Jesus did what he undertook to do that night. "Do you know what I have done unto you?"

Jesus did not say, "If you know these things, blessed are you if you symbolize them." Observing the ritual might not be so bad if it always led to service and honoring others more than self. But too often it is done as a matter of obedience to a command and it leaves us with a feeling of smug self-righteousness because of our obedience. I have experienced too many instances among Brethren of failure to carry out the spirit of Jesus' teaching to let me believe the ritual has accentuated that way of life among us. As for hunger for leadership, I think the church of Alexander Mack has as poor a record as any in the matter of divisions, due for the most part to the desire of someone to be at the head.

IRA H. FRANTZ
North Manchester, Ind.

HAPPINESS IS CONTAGIOUS

The letter "A Purpose for Living" (March 15) by Dee Dee Sharrock was especially inspiring coming from a girl seventeen. . . .

The press and news media continually exploit the bad and fail to bring out the good. Wouldn't it be wonderful to pick up the evening paper and in bold black headlines see the words "God loves you and has a purpose for your life"?

Too many people today are afraid to think or talk positively. They forget the fact that negativism eats into the mind and soul like a cancer. Negative church people (I say church people because I wonder how Christian we are if we look at and read the bad before the good) cannot possibly radiate with the love of God. We need positive Christians telling about the gospel.

Happiness is contagious. Why don't we Brethren practice this more and let the love of God and his plan of salvation radiate from within us?

EVALENA FITZWATER

Oakwood, Ohio

HIS DREAMS TOOK ON SUBSTANCE

When I read of Dan West's death, I remembered many things about him. One of them, a statement he made, went something like this: "Love is the Lord's Prayer in overalls." As with all the statements of his which are worth quoting, it was a guideline of his life.

My first knowledge of Dan West came around fifteen years ago, when I, with a number of then young adults, lived at the Brethren Fellowship House at Elgin. A few times a year he would live there temporarily while attending General Brotherhood Board meetings. All of us gladly welcomed him, for he was a lively as well as challenging conversationalist. . . .

I later came to know him through his professional work and recall with gratitude the "peace labs" in which he had so great a part. His interest in interpersonal relationships began in his own life for he seemed to meet everyone as his equal. . . .

Now I live in a semirural southern California community where my husband is the Methodist pastor. Most people here (except for what I tell them) have never heard of the Church of the Brethren or of Dan West. But they do know about Heifer Project. . . . I do not know a suitable tribute for such a man except to say that because one of his dreams took on substance, untold numbers around the world have received . . . food and hope.

GLENNIS WILBER

Weldon, Calif.

page one

■ Finding graphic ways to "break up" pages and pages of print presented a challenge to MESSENGER editors preparing this issue.

Our special insert, with its map and charts, tended to overshadow almost any effort.

That is, until free-lance photographer *Steve Myers* offered some prints for our use.

To be entered in a show after they leave our offices, the five photographs reflect Steve's vision of spontaneity and earthiness, as well as his experimentation with such techniques as "solarization" (used in developing the print of the old truck).

We called the gallery of prints "Chiaroschuro" — a lovely word that means study in black and white.

The recently married Steve and his wife Kathy live in Elgin, but only one of the photos, the gargoyle-like concrete image, was shot here.

Steve found the old truck in upstate New York; the little boy darted with his balloon into camera's range in the Bronx.

Other contributors to this issue include *Harold Z. Bomberger,* McPherson, Kansas, pastor who will moderate the 1971 Annual Conference at St. Petersburg in June. . . .

Shantilal Bhagat is one of two community development consultants for the General Board's World Ministries Commission staff. . . .

Manchester College student *Stephen Breck Reid* recorded his ideas in response to incidents last spring at Kent State and Jackson State universities. . . .

Stockton, California, resident *Lee W. Miller* works for the state of California as a fishery biologist. The population ecologist attended Elizabethtown College.

THE EDITORS

in brief

People you know

Dr. Curtis Bowman, longtime chief of staff at Bethany Hospital and active as a surgeon in the Chicago area, died of a heart attack April 5, 1971, at his La Verne, Calif., home. He was 75. Memorial services were conducted at La Verne on April 10 and at Bethany Theological seminary on April 12.

Johnstown, Pa., residents **Fred and Janet Beam** left May 9 for Kenya, East Africa, as full-time missionaries of the Conemaugh, Pa., Church of the Brethren. They will teach at an African-founded Christian high school and, after learning the Swahili language, will begin evangelistic work in that area. Dr. Beam was a civilian research biologist in Panama for twenty months and he and his wife assisted a missionary couple among isolated Panamanians.

Named treasurer of the Indiana Psychological Association's executive council is **Donald L. Colburn,** head of the Manchester College department of psychology.

In the Shenandoah District, **Vernon Merkey** has been named manager at Camp Brethren Woods near Keezeltown, Va.

Oakton, Va., church member **Kathryn M. Everhart** has been appointed by the Fairfax City Council as the city's representative to the Northern Virginia Community College Board. . . . Juniata College sophomore **Anna M. Behner** will spend eight weeks in the Soviet Union this summer in a cooperative Russian language program at Leningrad State University. The Russian Area Studies major is one of 180 U.S. students to participate in the program and the first Juniata student to have been selected.

Palmyra, Pa., pastors **Donald W. Rummel** and **Harold I. Bowman** have been elected officers in the Palmyra Area Council of Churches, with Pastor Rummel president and Pastor Bowman chairman of the Christian education committee.

Members of the church school at the **Brethren Home,** Neffsville, Pa., contributed $500 in the One Great Hour of Sharing offering to be applied toward ministries in the Brotherhood. Administrator R. B. Ebling forwarded the gift to the General Board, commenting that it represented a "tremendous gesture" on the part of persons who may be regarded as having little to share, "on the surface, at least."

Chaplain **Robert L. Stinnette** of Bethany Brethren and Garfield Park Community hospitals, Chicago, was certified chaplain and named Fellow of the College of Chaplains by the American Protestant Hospital Association.

Our apologies . . . to the nondenominational congregation in Columbus, Ohio, **First Community Church,** to which we referred mistakenly as a congregation of Brethren. Alvin Zunkel, an ordained minister in the Church of the Brethren, is on the staff at First Community Church.

A man who has been active in the ministry of the Church of the Brethren for fifty years was honored by the congregation of Old Furnace church near Cumberland, Md., last month. **Jesse Whitacre** was the honoree at the surprise celebration.

Triplets, three girls, were born March 27 to missionaries on furlough **Roy and Kathy Pfaltzgraff Jr.,** now living at Haxtun, Colo., until their return to Nigeria.

* * * * *

Do you have these?

John S. Flory Jr. seeks to purchase several books all authored by his father, some of which were published by the Brethren Publishing House: *Literary Activity of the German Baptist Brethren in the Eighteenth Century* (1908); *The Pupil* (1913); *The Educational Renaissance in the Church of the Brethren; The John Wampler Family* (1929); *Builders of the Church of the Brethren;* and *Flashlights From History* (1932). Persons with information about or copies of these volumes may contact Mr. Flory at 16 Knollwood Dr., Aurora, Ill. 60538.

* * * * *

After fifty years

Our congratulations go to couples marking fiftieth wedding anniversaries: *Mr. and Mrs. Harvey Picking,* Chambersburg, Pa.; *Mr. and Mrs. Arthur Hessong,* Peru, Ind.; and *Mr. and Mrs. Floyd Tisdale* and *Mr. and Mrs. Isaac Brooks,* all of Stuarts Draft, Va.

Other couples celebrating wedding anniversaries include the *Harley F. Hoovers,* Albany, Oregon, fifty-four; *Mr. and Mrs. Albert Oaks,* Englewood, Ohio, sixty; *Mr. and Mrs. G. A. W. Stouffer,* Chambersburg, Pa., sixty-one; and *Mr. and Mrs. Ora Blickenstaff,* Lima, Ohio, sixty-two.

* * * * *

Congregational collage

Churches in Sebring, Fla., are circulating a petition calling for legislation against pornographic literature and films.

Cooperating in an emergency food and clothing center are the **Agape** and **Cedar Creek congregations** in Northern Indiana. Members of each have contributed canned goods and garments.

Another congregation, **Maple Spring** at Hollsopple, Pa., raised $1,050 to purchase blankets at Christmastime last year. The Women's Fellowship of the church matched every dollar contributed and sent 350 blankets to the New Windsor Service Center.

A June celebration is in store for the **Root River Church of the Brethren** near Preston, Minn., whose members will be observing a 115th anniversary of founding June 6. Plans include a potluck dinner at which foods common fifty or more years ago will be served.

Dedicating a new parsonage May 2 was the **Mechanicsburg, Pa., congregation.** The pastoral family had been living there since February.

What the Church Is Doing Right

What the church is doing *wrong* is — and has been — the dirge of countless articles, seminars, board meetings, discussions, and sermons. "Accentuate the negative" could well be our motto! Critics have cataloged long lists of the failures of the church. Some sophisticated churchmen, laymen, and clergy consider it naive to say enthusiastically something good about the church. To be critically disparaging of the church is in vogue, a masochistic game religious people play.

There is much that is wrong with the church. My experience as moderator has revealed more that is wrong than I dreamed existed. Any degree of realism and candor forces me to admit there are things wrong — seriously wrong — with the contemporary church.

If that were all I see, however, I'd regret having been elected. The moderatorship has exposed also another side. There is much the church — the church of Jesus Christ, the church of the Brethren, and the churches — are doing that is *right*. Without being blind, escapist, or naive, I want to suggest several things the church does right. Right, in the sense of interest, purpose, and direction. I do not mean perfection, completion, excellence; that the church is without fault and in no need of growth and improvement.

BALANCED EVANGELISM

The church is doing *right* in nurturing a new, aggressive emphasis upon evangelism. Brethren who have been eager to share their faith from their earliest days in Europe and Colonial America are aware there is much more we can do. Annual Conference delegates at St. Petersburg will consider a position paper on evangelism. We are eager for a more balanced concept of evangelism. Brethren have never been content with the "saving" of souls as though a person's soul were an entity apart from the reality of his total experience. Genuine love and concern for a person's total welfare are part of our emphasis. A biblical, balanced evangelism confronts people with the urgency and opportunity for repentance, personal decision, and commitment to Jesus Christ as Lord and the

by HAROLD Z. BOMBERGER

Moderator of Annual Conference 1971

transformation that results. It also regards "conversion" as changing the whole man, not only in an "inner, spiritual" way but also in wider social and economic terms.

This is *right!* This is good!

SENSITIVITY TO YOUTH

The church is doing *right* in continuing its sensitivity for the concerns of youth. At the Lincoln Annual Meeting last June, the Brethren agonized over the issues of war and peace, over the Christian's responsibility regarding cooperation and noncooperation. Older debators had the floor and the microphones for extended periods until someone suggested that we hear from the youth themselves. How did those who were about to be drafted feel about it? They spoke passionately, convincingly. They were heard. In a large measure, they helped to decide the final vote, seven to one, to adopt the paper. Not all the Brethren agree that the decision is wise, but the church attempted to bridge the generation gap, it tried to be sensitive to serious concerns of sensitive people. Brethren Volunteer Service was launched twenty-three years ago because of similar sensitivity and creativity.

This is *right!* This is good!

PHYSICAL NEEDS

Something else the church is doing *right* is its responsiveness to people's needs amid the catastrophies of wars and natural disasters. Impressive is our record from the days of Alexander Mack in Europe impoverished by assisting fellow brethren in trouble because of religious convictions, through the halcyon days of the Brethren Service movement, to responses as recent as the California earthquake.

The church immediately developed a program to respond to the needs of Southern Californians. Volunteers from many places, monies from our Emergency Disaster Fund, clothing and blankets from our Modesto Center, food and other essentials from churches are just a few aspects of a vast program of love and help, reflecting something *right,* something good, that the church is about.

"NO INSTITUTION CAN LIVE ON SELF-BERATION..."

Elsewhere, a congregation helped one of its younger farm families clear away the charred debris following a barn fire and erect a new barn. The grateful family in a worship service recognition told the emotion-filled congregation that it is a "blue ribbon church." And there's the sensitive Christian who phones several nearby blind persons each day to offer words of encouragement and read to them the local newspaper.

This is doing *right,* doing good!

INNOVATIVE MINISTRIES

In attempting to share the good news in experimental and innovative ministries, the church is also doing *right.* The book of the Acts of the Apostles reflects this kind of openness and adventure for Christ. So does the history of the Christian church, especially our Anabaptist-Believers tradition. The Brethren are an adventurous, innovative, radical, breaking-beyond-the-boundaries-of-tradition type of people.

Imagine what it cost the early Brethren to leave Europe and sail for a largely unknown land? We readily recall John Naas, Christopher Sauer Jr., Adam Paine, John Kline, Alva and Mary Harsh, and Chandler Edwards so recently in Laos, who were either abused or killed because of the adventurous new doctrine they espoused.

So we witness, work, experiment, and sacrifice in the inner city, Appalachia, Nigeria, Harrisburg, Morocco, Indonesia, Dayton, Ecuador, Germantown, Poland, Vietnam, on college campuses, in church extension ventures, migrant camps, and Headstart programs.

It is more in the spirit of Christ to search, experiment, and fail, if that is what happens, in an attempt to be faithful and do *right* than to "sit tight," comfortably, safely, insensitively, and unadventurously do nothing — and likewise fail!

Whenever the church zealously follows the spirit as did Paul to Macedonia, Philip to Gaza, Luther to Worms, Mack to Schwarzeneau and Germantown, Culp to Nigeria, Rufus Bucher to Quarryville, Rhoades to Ecuador, Zigler to Geneva, Cordier to the UN (to name a few), the church is doing *right!* It is good.

CULTIVATING OPENNESS

The church is doing *right,* additionally, by cultivating openness, frankness, and sharing. This exposes problems and concerns and may be a part of the reason for the seductive pastime of accentuating the negative. But from the local church and its various groups to the highest committees and enterprises of the Brotherhood, there is a growing sensitivity, eagerness to share, and desire to involve as many persons as possible in understanding problems and finding solutions. This is in the spirit of Matthew 18.

There's a new openness throughout Christendom — from the Roman Catholics' Vatican II to the Pentecostals. Many of them however, cherish the degree of openness, familiarity, and sense of confidence existing among us. In contrast to the days when the elders, moderators, college presidents, and standing committees "ruled" the church, we have come a long way. Our freedom in involving women, youth, and laymen, to many onlookers, is almost unbelievable, often envied, and sometimes regarded as heretical. I predict that in an Annual Conference in the not-too-far-distant future, the Brethren will be addressing the presiding officer as "Sister Moderator."

This is *right,* this is good!

WORK FOR PEACE

Even though *peace* is still a suspect word in certain circles, increasing numbers of Christians and citizens are aware that what the historic peace churches have been talking about all along makes sense. We continue our strong emphasis upon peace. In this the church is doing *right*. Few of our severest critics expect us to abandon what we have cherished and taught for two hundred sixty years and what civilization needs today so desperately.

In a recent survey, ninety-four percent of our pastors indicated one form or another of conscientious objection to war as their conviction. More than eighty-eight percent take either a nonviolent-resister or the I-O alternative service position. Seven-to-one the last Annual Conference voted to adopt a strong position paper on peace and war. Many in the general membership of our churches, including our youth, do not fully share these convictions. But the church is doing *right* to continue its teaching, its witness, its biblical imperative as it understands it. It is doing *right* as its most sensitive persons continue to search for and eliminate the roots of war. Whatever hurts persons is a form of violence, so we examine our General Board's investment portfolio to see what we do with our money; we are concerned about poverty; we fight racism, environmental pollution, economic exploitation, and whatever is inconsistent with our understanding of the spirit of Jesus.

This is *right!*

PERSONAL FAITH

I observe another *right* the church is about. There is a commendable eagerness among the Brethren to grow in the meaning and vitality of their personal faith. The early Brethren were devout men and women, and there is a desire that something comparable in contemporary life be experienced.

We have become specialists in expressing our faith in doing good, giving a cup of cold water, assuming the servant role, and being good Samaritans on the bloody Jericho roads of the world. But many are also concerned about a personal, vital, radiant faith which sustains in time of crisis, gives assurance of sins forgiven and guilt removed, empowers them to live strong, positive, winsome, poised, purposeful lives, and offers hope in the time of death. To nurture such experiences and power we are interested in serious study of the Bible, prayer groups, sensitivity encounters, and other depth opportunities which help us to discover the will of God, inner spiritual resources, and the dynamics of a vital Christian fellowship.

We are eager that Christ means something to us — and others — personally and vitally.

This is *right*. This is good!

Each reader can list additional *right* ministries of the church. We do not want to be blind to its weaknesses, irrelevancies, and problems. But let us not be blind to some of its strength, relevancies, and values.

No salesman can make a living if his pitch about his product is continually negative; no institution can endure if its stance is one of unending self-berating; no mental health center can help its patients if it fails to support them with a sense of worth and encouragement; no college can educate students if its stance is to demean and disparage; no individual can grow and be healthy if his attitudes are predominantly destructive; no church can be its best if its adherents see only its weaknesses.

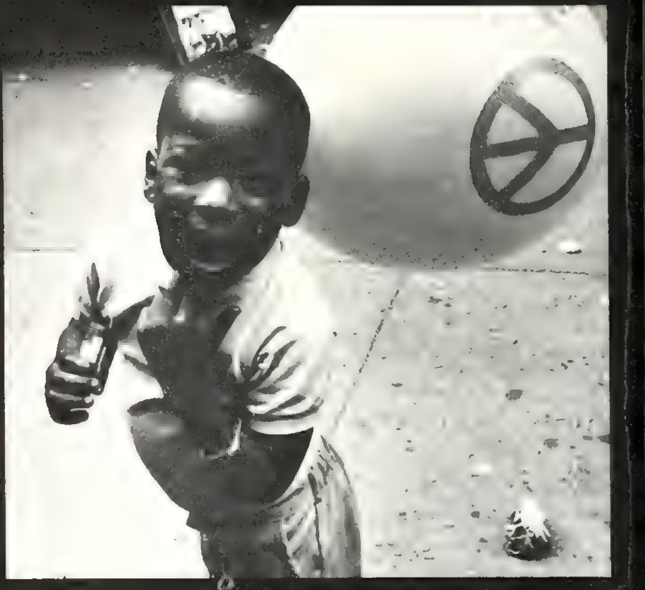
A college student recently confessed that the world no longer seems as hopeless since she's had a course in world history. Hard times there are! And problems! But now having the perspective of the centuries she has a new sense of confidence and optimism!

Try the same perspective with the church. Add to this list of the things it is doing *right!* And remember, ultimately, the church is Christ's, not ours.

CHIAROSCHURO

A gallery of photography

by Steve Myers



PARTNERSHIP IN MISSIONS

Radical changes have taken place in the last twenty years as the church comes of age

by SHANTILAL P. BHAGAT

Five years ago the Church of the Brethren in Ecuador became a part of the United Evangelical Church.

November 29, 1970, brought into being the Church of North India by the union of what were six Protestant denominations. The Church of the Brethren was one of the six.

The Brethren institutional programs overseas have undergone change. Elementary schools started by the Brethren in Nigeria and India have been turned over to indigenous management and control. The Brethren hospital in Bulsar was closed because new hospitals in the area take care of the need which was formerly met by the mission hospital.

The number of missionaries serving in overseas missions has decreased as indigenous leaders step into positions of responsibility formerly held by expatriate missionaries.

These developments and others have been interpreted by some as "our losing the India and Ecuador fields," retrenchment of the Nigeria field, a decrease in Brethren presence or visibility. For some, the Church of the Brethren seems to be becoming a national church instead of a world church. These feelings are real and call for an examination and possibly a new understanding of missions.

What radical changes have taken place in the last two decades in the relationships between nations, churches, and between the church and the world?

1. *The selfhood of the church in each place.*

Mission churches have found their selfhood. Therefore, decisions affecting the core life of national churches or church-related institutions have to be taken by or in consultation with the church which is there. No longer can a foreign-based mission board or a missionary society make unilateral decisions about the work which missionaries may be doing.

Self-conscious nationalism is a force to reckon with.

2. *Joint action for mission.*

Although there is not as much ecumenical planning as one would like to see, it is true that national and regional Christian councils are taking more initiative, and increasingly new projects are being undertaken by teams which cross denominational and national boundaries.

3. *The end of Christendom.*

The general world trend is that the traditional institutional integration between religion, society, and the states is fast breaking down.

The structures of Christendom broke down long ago, but still the Protestant missions continued to conceive of Christendom as an ideology. In fact, the mission compounds of Asia and Africa were set up as little Christendoms, as societies under Christian control, perhaps inevitable in the face of ostracism of converts from traditional communities.

It is no longer true to assume that missionaries have white faces or go mainly from the West to the rest of the world.

4. *The worldwide rejection of Western dominance.*

The Second World War marked the end of the colonial era and the dominance of the Western nations. White missionaries now have to prove their usefulness in the face of a growing desire to phase out the foreign presence. Furthermore, missionaries can go nowhere, without justifying their presence in terms which the national government of that territory will accept.

The governments of Nigeria and India can and do say NO to the visa applications made on behalf of Brethren teachers, doctors, or churchmen.

5. *Universal religious pluralism.*

Churches everywhere exist in a pluralistic situation. Various religious, philosophical, cultural, and ideological conceptions live side by side in one society, and none of them holds a privileged status.

A human being today is more likely than at any time in the past to find that his neighbor or work mate believes in a religion different from his own. This leads to a greater awareness and to a greater indifference.

In today's world every religion takes its chance with the rest, though governments are slow to adopt the cultural neutrality that justice demands.

Ancient religions like Hinduism and Buddhism are affirming their universal and missionary character.

6. *The spread of technocracy.*

Man has mastered the powers of nature and has created out of it a "second nature" which is at his command. More and more, the world's population is being made to believe that there is no human need, individual or social, which cannot be met by scientific analysis and a technological "answer."

The revolt against poverty and the search for economic productivity have produced what has been called "the revolution of rising expectations."

There is also a worldwide suspicion, especially among the young, that the religions are selling out to materialism.

These six points of change add up to one great fact: Mission is basically the same everywhere. Distinctions like Christian and non-Christian countries, domestic and foreign, home missions and overseas missions are outdated and distort the truth. *Christian responsibility makes mission* whether in Birmingham, Alabama, or Bombay; whether the concern is of the Asian, African, Latin American, or the man in the West.

THE MISSION IS THE SAME.

Many keen Christians, devoted to "foreign missions," are finding it extremely painful to accept the fact that mission is now the same everywhere. One reason why this situation prevails is that perhaps we have come to depend on a fantasy of the Simple Gospel to uphold our evangelical faith. We have built far too much on the idea of a plain uniform message which evokes an immediate yes or no. But from experience we know that winning men for Christ is neither simple nor quick in the place where we are.

So we have created a Shangri-La mission field where the gospel really works, and we will pay almost anything into the missionary box in order to keep that dream alive.

This probably is the bulkiest obstacle, and the one least recognized in the path of a mission board which attempts to adapt itself to the fact that mission is one and indivisible everywhere in the world.

The second source of tension affecting the relations between a missionary organization and an overseas church is the real contrast in the expectations of the partners. It is said that those who engage in "sending" are conscious to the call: "Go ye into all the world and preach the gospel . . . " while those who are at the "receiving" end are saying, "Come over and help us."

INDIGENIZATION

The establishment of indigenous churches has always been a major objective of the missionary movement around the world. Theoretically, this idea implied mobility and being at the cutting edge. However, in reality it has not always worked this way. The problem has been what criteria should be used to determine if a national church can "go it alone."

Henry Venn of Church Missionary Society in 1851 set self-government, self-support, and self-propagation as the marks of an independent, mature church. Our own J. M. Blough said much the same thing in 1932. These criteria hold good even today.

Intellectually, indigenization was the goal; but in reality the concept of full autonomy for the national churches did not come about because of the established patterns of mission control and the complete dependence of the overseas churches. Indigenization was discussed at international conferences for over half a century. Catch phrases like "devolution of authority," "partners in obedience," and "joint action for mission" were coined to make a graceful and a much-needed switch from a painful historical situation.

The appropriateness of the use of the partnership image to describe the present relationship between foreign mission boards and indigenous churches has been questioned by some. The questioning seems to be at the point of the presupposition about equality, financial inequity, and goodwill, which the term *partnership* implies. However, for lack of a more accurate term, I use the word *partnership* to denote the current relationship in spite of the inherent inadequacies of the term.

The 1955 Annual Conference of the Church of the Brethren in Grand Rapids, Michigan, adopted a policy statement which said, "An indigenous church is not only self-supporting, self-propagating, and self-governing but also . . . identifies itself with the culture where it is located."

The Brethren also decided it would be "our policy to encourage these new churches to assume financial and administrative responsibility for their churches as rapidly as possible." And "In order that they may make a more effective witness . . . we encourage them to affiliate with the overall Protestant church in their respective areas."

Reporting to the General Brotherhood Board on his visit to the mission field early in 1965, Norman Baugher observed that over the next several years the strengthening of partnership with the churches overseas was to be a long-term role of the board.

Implied in this shift of focus was increased emphasis on the developing of churches rather than church-related institutional programs. It also implied a recognition of the fact that the young churches are discovering their adulthood and that they no longer look upon the churches in the West as "mother" churches but as "sister" churches.

If we honestly believe in partnership as a viable option to assist church growth, we must be ready to reorient our thinking. This means that the government of the gospel can no longer be "from here to there." Nor should we ever again distinguish any particular sphere as one in which "our people" are at work. We must not think how "our missionaries" run their mission stations but learn to think in terms of Ecuadorian Christians or Nigerian Christians and their congregations. Today "our people" can mean only the Christians of every race.

We must also learn to accept the fact that in this new relationship as sisters and partners, the trend will be toward fewer missionary personnel with less status.

So we pass from a time where we sent a few men, all of whom stayed for a lifetime, to a time when many may go for shorter periods and for more specific assignments. And the day is here when ecumenical exchange of personnel will not be a novelty but a normal mode of operation in church circles.

The concept of partnership in mission calls for new patterns of relationship between partners and a genuine appreciation of the stance of the partners. Patience, statesmanship, faith, love, and a trust in one another are needed now more than ever before.

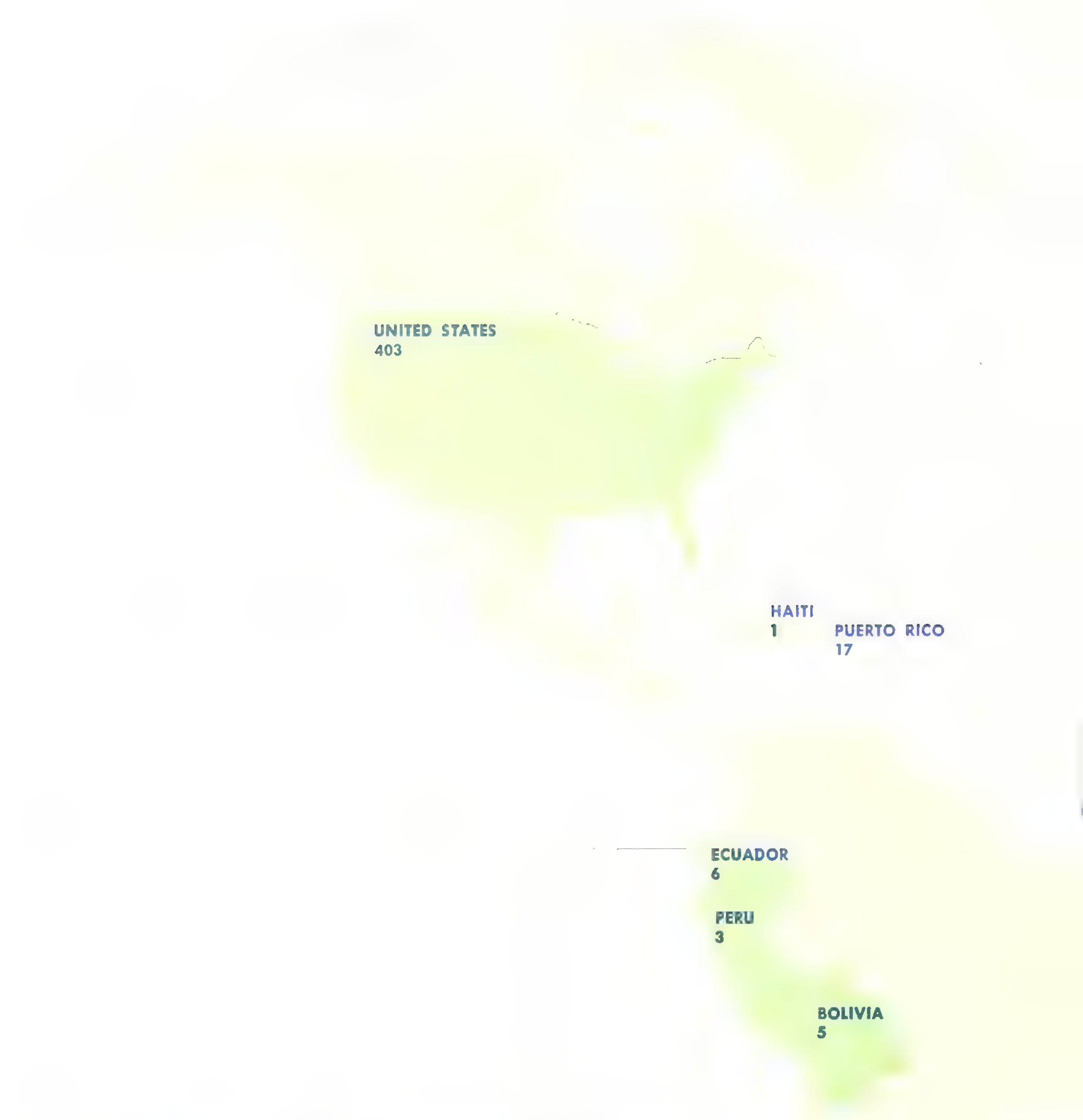
We do not stand on an historical watershed which calls for a radical departure. The Church of the Brethren is learning to do better what it has been intending and attempting to do for over twenty years. It is attempting to assist indigenous churches in exercising *their* mission and *their* plans. It is attempting to stand ready to assist without dominating.

As a responsible partner we are offering our resources — in a truly Christian spirit of accepting and trusting the indigenous churches as churches in the fullest sense. We refuse to pass judgment upon them.

Trust always presupposes the risk of disappointment. We are willing to take that risk remembering fully well the risk the indigenous churches take when they accept the powerful hand of a mission board for a joint venture in the name of Christ.

CHURCH OF THE BRETHREN GENERAL BOARD

LOVE
...in deed and in truth

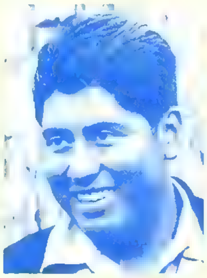

UNITED STATES
403
HAITI
1
PUERTO RICO
17
ECUADOR
6
PERU
3
BOLIVIA
5

CHURCH OF THE BRETHREN

MINISTRIES

WHERE IN THE WORLD

are the Brethren? In Succha, Peru, San Patricio County, Texas, the Mississippi Delta. In Chicago, Dayton, Harrisburg, Creekville. In Anklesvar, India, Quito, Ecuador, Ambon, Indonesia, to name a few. The Brethren are in the world, demonstrating in deed and in truth the message and hope that is in Jesus Christ. Such is the work of Roy Pfaltzgraff in bringing together a medical program to combat leprosy in Nigeria . . . Of Stanley Price working with the Kentucky Mountains Feeder Pig Cooperative, where his farm background and animal husbandry degree equip him to bring strategic assistance to black and white Appalachian mountain people . . . Of architect Barney Myer and nurse Mary Ann Packer working alongside the people of Aija Province in Peru, helping rebuild homes and water supplies and add new dimensions to living that were disrupted in last year's earthquake . . . Of Dale Ott who works toward international understanding and peace from Geneva, Switzerland, and relates to Brethren programs in Europe and North Africa . . . Of Kathryn Kiracofe, for thirty-three years a missionary in India, enlisting persons in Gujarat State to teach village women and girls who have had no schooling to read and write . . . Of Robert Hess in his pastoring of a "developing church" in Fort Wayne, Indiana, where Christians representing various traditions are discovering what it means for them to be/become God's people. Elsewhere, in such situations as daycare centers, among migrants and farmworkers, at mission points in many countries, whether in peace education, tutoring, work among delinquent youth or in a community center, Brethren are active, involved, on the scene, influential.



Brotherhood Program Person

In the United States and around the world

	Volunteer Workers/BVS	Volunteer Workers/1-W	Missionaries, Salaried Staff	Nonsalaried, Not in BVS
ALGERIA	2			
AUSTRIA				1
BOLIVIA	1	4		
CYPRUS		1		4
CZECHOSLOVAKIA		2		
ECUADOR			6	
ENGLAND		1		
FRANCE	1	1		
GERMANY	4	7	1	
GREECE	1	2		
HAITI		1		
INDIA			14	
INDONESIA			4	
ITALY		3		
MOROCCO	1	2		
NETHERLANDS	1	1		
NIGERIA		4	60	
PERU		2	1	
POLAND	1	4		
PORTUGAL		1		
PUERTO RICO	See Castañer under Florida			
SOUTH VIETNAM		2		
SPAIN	2	2		
SWITZERLAND			2	
Totals	14	40	88	5
Grand Total All Columns				147

NOTE: The above listing reflects Brethren-supported personnel. In addition, there are significant involvements with cooperative agencies such as Church World Service, whose ministries reach into more than 40 countries. During the current year Brethren personnel have been seconded to CWS and other groups for service in Congo, Kenya, the Philippines, and Turkey. Special program grants, as to Aide aux Enfants in Haiti, extend our witness further, as do ministries to victims of disasters such as in East Pakistan.

Good's Homolosine Projection copyright University of Chicago. Map prepared by Cartographic Services Associates, Downers Grove, Illinois.

el

	BVS Volunteers	1-W Volunteers	Salaried Personnel	Special Ministries*	District Staff*	Ministry Support*	Bethany Seminary**	European Exchangees***
ALABAMA						1		
ARIZONA								
Phoenix	2					2		
Tucson						1		
CALIFORNIA								
Glendale				1				
Lamont	2	2						
La Verne		1						
Los Angeles	1	3		1		1		
Modesto		2	2					
Oakland						1		
Panorama City						1		
Sacramento						1		
San Diego						1		
San Francisco						1		
CONNECTICUT								
Suffield								1
W. Hartford								1
DIST./COLUMBIA	3	1	1	1				
FLORIDA					1			
Castañer, P.R.		4	13	1				
Miami						1		
Opa Locka		1						
Pompano Beach						1		
Sebring	3	2						
IDAHO								
Boise						1		
ILLINOIS								
Champaign						1		
Chicago	6	4		3				
Downers Grove				1				
Elgin	2	2	39					
Freeport		1						
LaGrange		1						
Lombard	1							
Mt. Morris		4						
Oak Brook							17	
St. Charles	2	2						
Urbana								1
INDIANA								
Bloomington	2	2						
Fort Wayne				1		1		
Indianapolis	1	2						
Lafayette								1
Muncie		1		1		1		
Nappanee		2	1					
N. Manchester		2						
South Bend		1				1		
IOWA					1			
Ankeny						1		
Council Bluffs						1		
Ottumwa						1		
KANSAS								
McPherson		1						
Parsons						1		
KENTUCKY								
Barbourville	1							
Flat Creek				6				
Harlan	1							
Jackson		1						
Lexington								1
Walker	3	1						
LOUISIANA								
Lafayette	2							
MARYLAND								
Baltimore	3	2	1					
Bethesda		1						
Boonsboro	2	5						
Columbia				1				
Gaithersburg				1				
New Windsor		12	10					
Union Bridge	1							
Westminster	1							
MASSACHUSETTS								
Amherst								1
Gr. Barrington		1						
MICHIGAN					1			
East Lansing								9
Orleans								1
Parma								1
MINNESOTA								
Minneapolis						1		
MISSISSIPPI								
Inverness	2		1					
Mendenhall	3							
Pass Christian	3	6						
Prentiss	3							
MISSOURI					2			
Columbia								1
Kansas City	1							
Springfield						1		
MONTANA								
Bozeman								1
NEW MEXICO								
Cuba	2	2	2					
NEW YORK								
Geneva								1
Ithaca								1
New York City	3	2						
Wolcott								1
NORTH CAROLINA								
Raleigh								2
NORTH DAKOTA					1			
Fargo								2
OHIO								
Dayton	5							
Fostoria	1					1		
Greenville	1	2						
Lorain	3							
Wooster								1
OKLAHOMA					1			
Enid						1		
OREGON					1			
Klamath Falls	1					1		
Portland				1		1		
Springfield						1		
PENNSYLVANIA					1			
Arbutus						1		
Bedford						1		
Germantown				1				
Harrisburg	2	3		1				
Lancaster	1	1						
Neffsville		1						
New Oxford		1						
Paoli						1		
Philadelphia	1	1						2
University Park								1
West York						1		
Windber	1	4						
York	4							
TENNESSEE					1			
Bristol						1		
Midway	1							
TEXAS								
Houston		5	2					
VIRGINIA					2			
Boones Chapel						1		
Bridgewater		3						
Buena Vista	1							
Collinsville						1		
Harrisonburg						1		
Henry Fork						1		
Roanoke	1	3				1		1
Stanley						1		
Virginia Beach	1	1				1		
Winchester						1		
WASHINGTON								
Covington						1		
Olympia	1							
Prosser								1
Tonasket	1	1						
Wenatchee	1	1						1
WEST VIRGINIA					1			
Crab Run						1		
Elkins						1		
Martinsburg	1							
Morgantown						1		
Osage	1	1						
WISCONSIN								
Madison								2
MARCH UNIT	10	20						
Totals	95	122	72	21	13	45	17	35
Grand Total All Columns								420

* Supplementary rather than total support is provided in cooperation with the district/local church/sponsoring agency.

** $165,000 of the current Brotherhood budget goes toward Bethany's operating costs. Number shown is professional staff.

*** While we do not provide support for these persons, we do carry full administrative and placement responsibility. The exchangees come from the following countries: Bulgaria 3; Czechoslovakia 4; Poland 28.

"Let us not love in word or speech
but in deed and in truth" (1 John 3:18)

At this point in time, in this moment of your life, God calls upon you to engage in Christian mission.

In more than 1,038 local communities and in 26 districts, he invites persons like yourself — the 190,000 members of the Church of the Brethren — to provide a church home for people of all ages and conditions. In your particular setting you have a part in taking the old, old story of Jesus and his love and giving it fresh and meaningful expression. You have opportunity to engage in selfless service to a self-centered society.

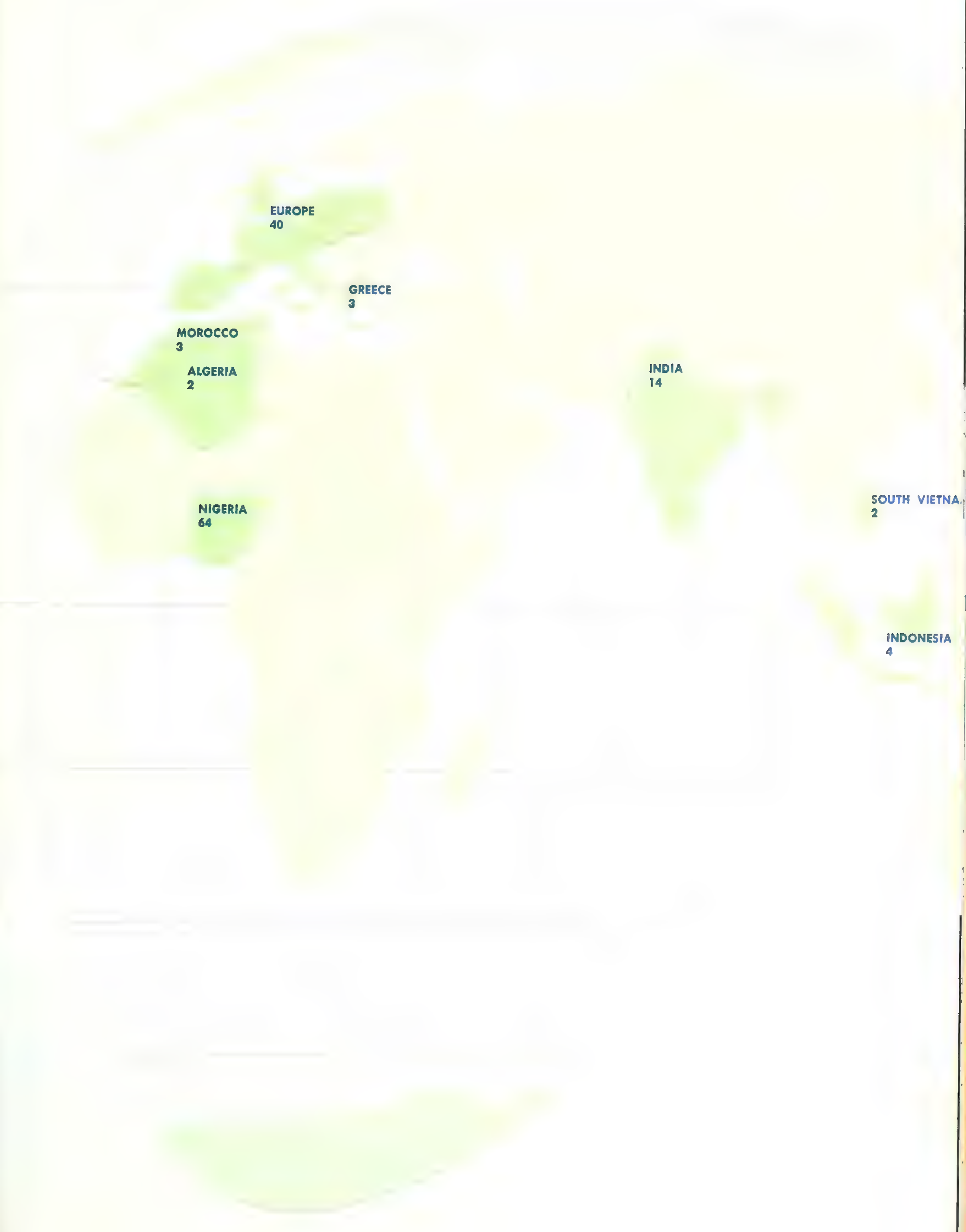
Your tasks in Christian mission do not end with the community in which you reside or work. The Christ of the gospels is more than a local deity; he is the Lord of all men and nations. Your calling is to help make Jesus Christ known to the worldwide community.

As you share in the ministry of the Brotherhood, you are teamed with the 567 workers whose efforts are represented on these pages.

You are there, serving as Christ did, with sensitivity to human need, with compassion for those within the fellowship and for those outside. You are helping the poor, the sick, the needy.

You are there as part of the Christian movement, as salt and light and leaven in the midst of the whole of society. You are there witnessing to the Word and to the living presence of Jesus Christ and the power of the Holy Spirit.

You are there as God works his miracles through the yielded lives and committed resources of the faithful. You are there as you love . . . not in word or speech . . . but in deed and in truth.


EUROPE
40
GREECE
3
MOROCCO
3
ALGERIA
2
INDIA
14
NIGERIA
64
SOUTH VIETNA
2
INDONESIA
4

"In this the love of God was made manifest among us, that God sent his only Son into the world. . . . " Such is the biblical witness. And such is our faith. In Jesus Christ the invisible quality of love became visible: as he embodied God's forgiving spirit; as he healed the broken and gave hope to the hopeless; as he fed the hungry; as he died to make good on what he had lived for. In him love was made visible, alive, exciting! And that love continues to be made visible in the church. His body. The fellowship of believers. Through us God's love is being made visible in twenty-five countries of the world where Brethren-related personnel serve. In addition, there are ministries in many other countries where we work through Church World Service. Geographical boundaries are a part of the real situation, but they dare not limit either our concern for persons or our response to their needs. We are part of a world neighborhood, a global community. We are affected by what happens in East Pakistan, Nigeria, Vietnam, as well as by the events in our own towns, on our own streets. The question is not "Who is my neighbor?" nearly as much as "To whom shall I be neighbor?" The answer of the Christian faith is clear. In the Brotherhood Fund we have one means of reaching and touching persons to whom we would make the love of God visible. This year $2 million is needed to carry on these ministries. As an expression of your support of our Brotherhood response to the world's needs, you are invited to invest yourself and your resources.

The Annual Conference offering is a time when many Brethren want to share beyond their regular giving through local budget allocations. Should you wish to give directly to the Brotherhood Fund, please send your check today.

Church of the Brethren General Board
1451 Dundee Avenue Elgin, Illinois 60120

Man's Survival Is at Stake

I was born in a small farming community in New Jersey, where my Quaker antecedents had farmed the land since 1688. I was very fortunate to grow up on a farm far removed from the urban environs, even thirty-two years ago suffering from the same problems which are more acute today. The problems are worse today because we have added seventy-five million more people to our population since my birth thirty-two years ago. Thirty-two years — what a short time in the life of a planet which is over four billion years old! We have added more people to the country since my birth than were here when my father was born in 1894. We cannot accommodate more and more people. Unfortunately, my knowledge of biology and population ecology indicates that those already here will not be supported much longer.

Thomas Malthus, a social economist of the eighteenth century, clearly outlined a basic biological phenomenon that in nature all populations tend to multiply in a geometric progression. He noted that there is a struggle for existence which permits only a portion of a population to survive. It was Malthus who gave Charles Darwin one of the basic tenets for the theory of evolution. In this struggle for existence only the organisms that are the fittest survive in the sense that they adapt to their environment. Malthus also warned that human population growth would be controlled either by moral restraint or apocalyptic famine, pestilence, and war.

The message of Malthus and Darwin unfortunately has not had a sufficient impact on our culture. First of all, Darwin demonstrated that man was a part of nature, not a separate entity despite his superior intelligence. Darwin also showed that man was the first animal ever to evolve and operate outside his "ecological niche," by domesticating plants and animals and initiating agriculture some 10,000 years ago. Man and his technology have been plundering our small planet ever since.

Darwin's message of 1859, unfortunately, has had far less impact on our society than the discovery of oil in Pennsylvania in that same year. With the oil we have temporarily increased the carrying capacity of the planet while destroying many of our fellow species and fellowmen.

There is a basic conflict here between our Christian ethics and the Darwin message. It is a conflict between survival of the fit and the Christian prophecy of the meek shall inherit the world. The strong, not the meek, have always survived, because in nature competition for food and space eliminates the weak or unfit.

The implication for humanity is clear. If we are to keep competition limited to verbal considerations, then the human population must decline for a long time into the future in order to assure that people have an existence free from war, pestilence, and famine.

The Christian ethic which has done so much to create a compassionate society must now adapt to the ecological realities of our precarious situation. Man's survival is at stake. The situation calls for cultural and economic changes. We need to return to the frugality of my Quaker ancestors. We must remove nuclear weapons as a threat to the world ecosystem. We must control population growth and start the population declining. We need to see ourselves as part of nature and not dominating nature. Perhaps it is already too late, but let us try. — LEE W. MILLER

Issues before St. Petersburg delegates

WHAT SHALL BE the Brethren stance on abortion?

Can the church offer extra financial resources for theological education?

Is there need for a wider church policy on health and welfare ministries?

These issues, and others, are among the "unfinished business" being brought to the St. Petersburg Annual Conference, June 22-27, from prior queries. (New business items appear opposite.)

A General Board-instituted study on equality for women will reveal its findings through the board's report to Conference. The recommendations of study committees in the past year on old business follow:

Abortion

THE IMPORT of the abortion study is to give recognition to the freedom of the mother in making moral choice, but without giving up the value the church has had in understanding human life.

In looking at the biblical basis of abortion the committee saw human life as "a gift of God," "a mystery beyond definition," but also "a personal interrelationship and not only a unique assembly of chromosomes. Though precious in God's sight, the fertilized ovum is not clearly and unambiguously personal human life as the Bible speaks about it."

The Bible does not raise the question of when life begins; it is very concerned with the person from whom life comes. The committee could not find a biblical reference for personal human life beginning precisely at the moment of conception, nor to life's beginning at any other precise biological moment.

Noting that legal penalities for manslaughter in the Old Testament did not include the unborn child, the committee was led to believe that the "termination of embryonic life in its earliest weeks is not clearly the taking of personal human life in the biblical sense."

"As the fetus emerges with more and more of the qualities by which the Bible describes human life, the terminating of that life comes closer to violating the commandment not to kill," the report states.

Stress is laid upon "the compassion we find in Christ" for the expectant mother as well as "the developing life she carries." The report notes that "the well-being of unborn life can hardly be served by violating the feelings and choices of the person who nourishes it within her body."

When abortion is desired in the first three months, it should be done when the community (such as medical personnel), family, or individuals concerned (including the mother) request it, the paper suggests. In the second three months abortion should occur only "when evidence that the woman's physical or mental health is endangered or that the fetus has serious physical or mental defects."

Brethren are urged to "work for institutions and services which fulfill life and therefore which lead to all children being *wanted* children" and to "look beyond law to voluntarily chosen love and compassion which alone can infuse a new spirit among all people."

Other parts of the paper deal with the medical, counseling, psychological, and legal aspects of abortion. The study committee included Lauree Hersch Meyer, chairman, Terry Murray, Nancy Rosenberger Faus, Marianne Pittman, Sonja Griffith, Dr. Dennis F. Rupel, and Dr. Donald E. Miller.

Theological education

A DIFFICULT SITUATION may well be approaching for theological education in the Church of the Brethren.

This is the tenor of a report to Annual Conference initiated last year by Bethany Seminary trustees. While lauding the seminary on its well-equipped campus at Oak Brook, Ill., for a creative and innovative curriculum, and for a highly respected faculty and staff, the report describes the financial problems confronting Bethany as grave. Two key factors are increasing costs and limited enrollment.

"It seems to us questionable whether any seminary the size of Bethany can long survive unless it has available large resources of financial support," the report states. "From all standpoints it must be questioned whether a denomination the size of the Church of the Brethren can or should attempt to provide quality theological education alone."

Bethany's sister institutions are in similar straits. Mergers, clusters, and federations are the trend today among seminaries not only to avert financial disaster but to provide an ecumenical and versatile curriculum.

The role of the seminary is important in the life of the denomination, the report notes, and "many of the most significant trends in the church have been initiated by the seminary's staff and faculty."

It further affirms: "It is important that the Church of the Brethren have a seminary in order to provide not only the highest quality of training for the professional churchmen of the denomination, but also to provide for new forms of high quality continuing education for pastors and theological education for the laity."

Among specific recommendations is a plea for 1971 Annual Conference delegates to "authorize the General Board to guarantee fiscal solvency of Bethany Theological Seminary for two years," until long-range directions are determined.

An expanded interpretation and fund-raising program is urged by committee members Edward K. Ziegler, chairman, Morley J. Mays, Ronald K. Morgan, M. Andrew Murray, and Glee Yoder.

Health and welfare

AN INTERM REPORT is being brought on a query that the church provide a national program to meet the concern of health and welfare ministries.

The committee asks for an additional year to present recommendations, while reviewing in its report the Christian imperative and Brethren response to such health and welfare needs as aging and poverty, cost and specialization of care, child care, institutionalization, mental health, and preventative care.

Historically Brethren have met such needs of their members within the church family or through institutions they established. Often supported by districts, the institutions remained autonomous. A compendium will offer data for the Annual Conference on Brethren-affiliated institutions in health and welfare ministries.

The committee of Robert B. Blair, chairman, John C. Eller, Daryl M. Parker, and Larry K. Ulrich observes in the initial report that "as Brethren institutions have expanded into operations worth millions of dollars and serving hundreds of people, our society has tended to avoid creative reflection on the processes of aging, the causes of poverty and discrimination, the care of unwanted children, the suffering of physical and psychological illness, and death itself."

Merger procedures

The Church of the Brethren now has 188 congregations involved in a yoked relationship, 15 of them with churches of another denomination; four congregations are in federated relationships, and five are in affiliate relationships. None is currently in union or merger proceedings.

This summary is given as part of the response to the request that procedures be more carefully delineated for districts and congregations which may wish to unite, merge, or federate with other denominational units. Such procedures are spelled out in the reply.

The charge of the query did not include procedures for a district or congregation's withdrawing from the Church of the Brethren fellowship or membership.

Other examination is given on how courts look at resolving property disputes between congregations and denominations, and the variety of ways in which legal titles of local church properties are held. Bringing the report are Norman L. Harsh, chairman, Bruce H. Flora, Donald F. Durnbaugh, Earle W. Fike Jr., and John R. Gibbel.

Emergency fund

The General Board in March acted on the query to establish an emergency fund for ministers who may be without compensation because of the loss of a job or from prolonged illness.

Approved since last June, and now in effect, is a long-term disability plan for the insurance package for Branch 7 (Ministers) under the group life and medical insurance program.

The disability plan instituted provides a maximum benefit of up to 60 percent of cash salary, but not to exceed $750 per month, and payable after three months of continuous disability. Presumably the plan will come to the delegates as a report rather than for action.

The General Board saw an impracticality in attempting to compensate ministers who experience loss of job for reasons not related to long-term disability. Among reasons cited were the exclusion of church employees from federal unemployment plans and because "it would be extremely difficult to administer a denominational insurance plan for unemployment compensation."

Church year

Concerns for the timing of the church year, pastoral year, and fiscal year have come before Annual Conference and General Board several times in the past 12 years. It was raised again last year.

The General Board has concluded that it is not practical to have a uniform year for all purposes, but recommended that a uniform fiscal year be January 1 to December 31. No changes were proposed in the pastoral and other church years.

Advantages noted for the fiscal year recommendation were the four-month planning time in the fall for budget building and financial enlistment and a simplified and standardized tax accounting

New business before Conference

New business before the St. Petersburg Annual Conference will include concerns for ecology, an evangelistic ministry to minorities, and church music.

On ecology, a query from the Everett church and Middle Pennsylvania District urges encouragement of government legislation and industry reforms aimed at curbing pollution. It appeals to citizens to conserve "the wonderful world of nature which God has provided" so that "our children may have the opportunity to enjoy the hope of a brighter, cleaner, and healthier tomorrow."

The second query calls for an examination of the Fund for the Americas and its relation to an evangelistic witness. Initiated by the Blue River church and modified by the Northern Indiana District, it asks a committee to study the theological and socio-economic dimensions of FAUS and to bring suggestions for implementing an evangelistic witness to accompany economic aid where such a dual need is apparent.

The General Board brings a recommendation to study the church's needs in music, hymns, and other songs, with the possible publication of new resources to supplement or replace current resources, including *The Brethren Hymnal*. The Parish Ministries Commission noted that it has been three decades since the church last made such a study and that by 1976 the present hymnal will have been in use 25 years.

Other new business items might also be introduced during Conference. One such item may be a statement on evangelism for the denomination.

period.

Adoption of the fiscal year is recommended for Jan. 1, 1972, or as soon as possible thereafter by local congregations, district boards, the General Board, and other church institutions.

Project Equality

Membership in Project Equality in Illinois has been under study by units of the General Board for more than a year prior to last year's Conference query asking endorsement and cooperation with Project Equality.

The interreligious agency, begun in 1965, seeks equal opportunity in employment by religious bodies and avoidance of purchasing practices that subsidize discrimination.

Since the Conference query the board has committed itself to Project Equality's supplier commitment guidelines in promoting fair employment goals in the board's own operations.

Rather than obtain full membership, however, the board chose to "assume initiative within its own administration" to contact at least five of its major suppliers in the next six months to ascertain their stance on fair employment and to take any necessary action. A long-term approach will be drawn up by related staff before the board's November meeting.

One concern of some board members centered on whether "selective buying" or economic boycott, an approach used by Project Equality, is consistent with the church's historic stand on nonviolence.

The board noted its sympathy for the basic goals of Project Equality previously made in such Conference statements on equal employment as "The Time Is Now" (1963) and "A Statement to Leaders of the United States Government" (1968).

The reply to Conference also urges congregations and church agencies to study the moral and legal implications of discrimination in all forms, to witness for fair employment for minority groups, and to consider membership in Project Equality where possible and feasible.

Insight programs offer late evening activities

What to do won't be the lament of Annual Conference delegates and visitors looking for late evening opportunities. Again this year the *Insights 70s* series of workshops, speakers, and creativity and growth sessions will be on the Conference program. Putting the involvements together are Stewart B. Kauffman, chairman, Merle Crouse, and Clyde E. Weaver.

For the most part the sessions will be held in meeting rooms of the Hilton Hotel and the Princess Martha Motor Hotel. They are scheduled for 9-10:15 p.m., Wednesday through Saturday, and 8:30-10 a.m. Sunday.

Specifically on the docket for the Insights sessions June 22-27 are:

A film: Tuesday, the three-hour feature film, *King: A Filmed Record . . . Montgomery to Memphis,* will be shown in the Bayfront Center arena. The film documents the life and philosophy of Dr. Martin Luther King, the civil rights leader assassinated in 1968. Starting at 8:30 p.m.

Evangelism: Wednesday and Saturday, Evangelism Experiences and Events Across the Brotherhood and Suggestions for the Local Church, Ross L. Noffsinger, Leola, Pa., and Phyllis Carter, Bryant, Ind., chairmen; S. Earl Mitchell, Port Republic, Va., Charles F. Rinehart, Spindale, N.C., Irven F. Stern, Hutchinson, Kan., W. David Albright, Fort Wayne, Ind., Walter H. Blough, Elkins, W. Va., William L. Gould, Mechanicsburg, Pa., Olden D. Mitchell, Fort Wayne, Ind. Friday, Key 73 — An Ecumenical Evangelistic Thrust, Matthew M. Meyer, Elgin, Ill., chairman; Ted Raedeke, St. Louis, Mo., speaker.

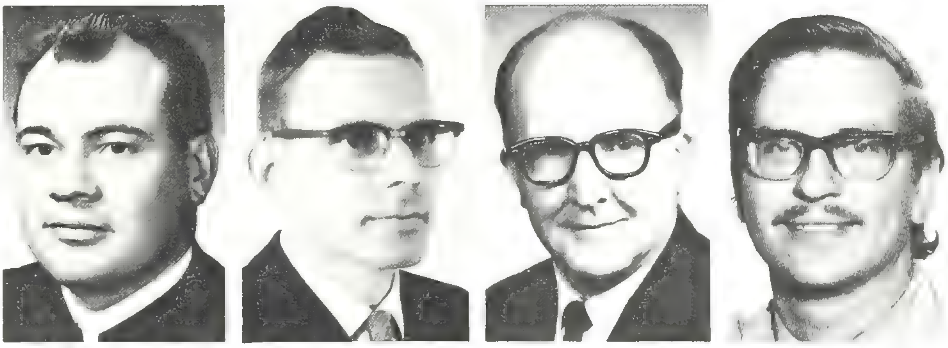
Celebration: Wednesday, New Ways of Celebration: Use of Words; Thursday, Use of Visuals (films, slides, posters, banners); Friday, Use of Music and Choirs, Wilfred E. Nolen, Stewart B. Kauffman, Elgin, Ill.

Structures, relationships: Thursday, Brethren Revival Fellowship, Harold S. Martin, York, Pa., chairman. Conversations with National Council of Churches: New Ecumenical Patterns, William G. Willoughby, La Verne, Calif., chairman; T. J. Liggett, Indianapolis, Ind., speaker.

Communications: Wednesday, Film and Film Making in the Church; Thursday, Television: Shapes of Values, John G. Fike, Elgin, Ill., chairman; LeRoy Kennel, Lombard, Ill. Thursday, For Heaven's Sake, Communicate! (effective community relations for the local congregation), Ronald E. Keener, Elgin, Ill. Friday, Videocassettes and Cablevision: New Challenges for the Church, John G. Fike, Elgin, Ill., chairman; Gary Rowe, Downers Grove, Ill. Saturday, Festival of Current Films for Church Use, John G. Fike.

Peace concerns: Wednesday, The Draft and the Church of the Brethren Statement on War, John H. Eberly, Ellicott City, Md., chairman; Dean M. Miller, Lombard, Ill., Ron McAdams, Dayton, Ohio, A. G. Breidenstine, Lancaster, Pa., DeWitt Miller, Hagerstown, Md. Thursday, Translating the Pacifist Heritage into Nonwar Settings (Film: "The Time of Man"), Donald H. Shank, Elgin, Ill., chairman. "The Nonviolent Chicano Movement," Donald L. Fike, Castañer, P.R., chairman; César Chavez, speaker.

Dialogue: In Dialogue With General Staff. Wednesday, Goals, Communications, General Offices Operations, S. Loren Bowman, chairman; Robert Greiner, Joel K. Thompson, Hazel Peters, Howard E. Royer, Wilbur E. Brumbaugh. Thursday, Relating to Congregations, Earle W. Fike Jr., chairman; Galen B. Ogden, Stewart B. Kauffman, Wilbur E. Mullen, Carl W. Zeigler Jr. Friday, Relating to World Ministries, Joel K. Thompson, chairman; H. Lamar Gibble, Kenneth E. McDowell, Ronald P. Hanft, Earle W. Fike Jr., Roy L. Hiteshew. Wednesday, Brethren-Baptist discussion, Earle W. Fike Jr., chairman; Kenneth S. Frantz, Naperville, Ill., Lyle C. Albright, Dallas Center, Iowa. Wednesday



Giving the Bible view of love: James Myer, Donald Miller, DeWitt Miller, William Faw

Bible hours to examine love

Bible study speakers at Annual Conference will expand upon the theme of "Celebration of Love" during the four full days of the gathering, June 23-26. Each speaker will address himself to a specific scriptural passage at the 8:30 a.m. sessions.

"The Source of Love" will be the topic developed by James F. Myer on Wednesday morning, using the text 1 John 4:7-21. Mr. Myer is a farmer and free-will minister in the White Oak congregation at Manheim, Pa. He currently serves as treasurer of the Brethren Revival Fellowship.

"Love and the Creation" will be Donald E. Miller's theme Thursday morning. His text will be Gen. 2:15-25. Dr. Miller is professor of Christian education and ethics at Bethany Theological Seminary and a graduate of Manchester College.

"The Discipline of Love" will be examined Friday morning by DeWitt L. Miller, using Matt. 18:15-35 as his scriptural reference. Pastor Miller has served the Hagerstown, Md., congregation since 1954. Bridgewater College and Bethany Seminary are his alma maters.

"Love of Enemies" is the topic of William R. Faw on Saturday morning, based on Matt. 5:9-12ff. Mr. Faw is pastor of the Imperial Heights congregation in Los Angeles, Calif., and was graduated from Manchester College and Harvard University.

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and Thursday, Meet the Author, Kenneth I. Morse, Elgin, Ill., chairman; Warren F. Groff and Dale W. Brown, Lombard, Ill.

Pastoral growth: Wednesday through Saturday, Professional Growth Experience for Pastors (preregistration required), J. Bentley Peters and Richard N. Miller, Elgin, Ill.

Conference issues: Wednesday, Abortion and the Whole Community of Man: The Issues Around the Issue, Lauree H. Meyer, Chicago, Ill., chairman; Marianne Pittman, Champaign, Ill., Donald E. Miller, Lombard, Ill., Sonja Griffith, Minneapolis, Minn. The Future of Bethany Theological Seminary, Galen B. Ogden, Elgin, Ill., chairman; Edward K. Ziegler, Bakersfield, Calif., Andrew M. Murray, Portland, Ore., Glee Yoder, McPherson, Kan., Ronald K. Morgan, Dayton, Ohio. Thursday, A Look at Masculine-Feminine Traits, Donna G. Forbes, Downers Grove, Ill., chairman; Willene Tarry, Atlanta, Ga. Friday, "Woman in Man's America" (a multimedia skit), Donna G. Forbes, chairman. The Changing of Health and Medical Care: A Policy, Larry K. Ulrich, Gaithersburg, Md., chairman; Vernon E. Wilson, Washington, D.C.

Recreation, crafts, camping: Wednesday, Family Sing (Lake Seminole), W. David Albright, Fort Wayne, Ind., leader. Thursday, The Farr Family, Byron M. Flory Sr., Bridgewater, Va., chairman. Friday, Camper Talent Hour, Luke H. Brandt, Mountville, Pa., chairman. Saturday, Country Folk Music, Bert Richardson, Jonesboro, Tenn., chairman; Slim Whitman, Tampa, Fla., folk singer.

Issues facing the laity, the church: Thursday, FAUS: Servanthood for the 70s, John Lowe, Drexel Hill, Pa. Friday, FAUS: An Interpretation in Word and Music, Thomas Wilson, Elgin, Ill., chairman; Leo Dunne, Chicago, Ill., John Hunter, Modesto, Calif. Senior Citizens Look to the Future, I. W. Moomaw, Sebring, Fla., chairman; M. R. Zigler, Goldie Swartz, Sebring, Fla., J. H. Mathis, La Verne, Calif. The Capitalistic System and Humanization, Ina Ruth Addington, Johnson City, Tenn., chairman, Robert Johansen, North Manchester, Ind., Emmert Studebaker, Tipp City, Ohio. Saturday, The Small Church: One Church — One Pastor, Edgar S. Martin, St. Petersburg, Fla., chairman; Glen R. Davis, Enders, Neb., Joseph M. Quesenberry, Towson, Md., David B. Rittenhouse, Dummore, W. Va., Levi J. Ziegler, Erie, Pa. Simplicity for the Seventies (Rediscovering the Simple Life), T. Wayne Rieman, North Manchester, Ind., chairman; Laura Jean Rittenhouse, Dunmore, W. Va., Lucy West, Goshen, Ind., Cliff Kindy, Dayton, Ohio, Ammon P. Wenger, North Liberty, Ind. Sunday, Stresses in the Modern Family, Clyde E. Weaver, Elgin, Ill., chairman; Andrew G. Mathis, Tampa, Fla. Ministry to Farmworkers and Migrants in Florida: "The Church's Investment With Farmworkers," chairman, Ralph E. Smeltzer, Elgin, Ill.; August H. VandenBosche, Paul F. Wilson, Florida Christian Migrant Ministry, Orlando; Newlon Lloyd, coordinator, Florida Farmworkers, Orlando. Service to the Aging — A Unique Opportunity, Larry K. Ulrich, Gaithersburg, Md., chairman; residents, administrators, and trustees of the Brethren Homes and Hospital Association.

The church overseas: Saturday, Where in the World Are the Brethren? Anna Mary Dubble, York, Pa., chairman; H. Lamar Gibble, Ralph E. Smeltzer, Elgin, Ill., Roger Ingold, Nigeria, William Weybright, India. Sunday, Latin America. Nigeria Medical Program, Donald L. Stern, Elgin, Ill., chairman; W. F. Bulle, St. Louis, Mo., Larry Elliott, Roger Ingold, Beryl McCann, Daryl Parker, Nigeria.

Church school on Sunday morning will have two settings, one with the Uniform Church School Lesson, led by Graydon F. Snyder, Lombard, Ill.; the other using the Encounter Series lesson, led by A. G. Breidenstine, Lancaster, Pa.

No Man Is a Commodity

In June Annual Conference will consider a study on campus unrest. This shows me that the Brethren do have a concern, maybe not a very radical one, but a concern. I could not as Brethren and Christian overlook this concern. As a student I have discovered that campus unrest is not merely the desire of some radical students to disrupt classes or have fun. Nor does it arise from a desire to destroy this country. This leaves us without an easy answer and this is where Christians should be.

I do not condone the violence of students. (We have had none at Brethren colleges.) Violence is wrong. Student violence is wrong. National Guard violence is wrong. Psychological and economic violence is wrong.

If there is any concise reason for my own unrest and the unrest of my fellow students, it would have to be that we have been set free to see that we really aren't free. We can look at the injustice dealt to others and still not fear that we won't eat tonight. Thanks to the toil of a previous generation we have been able to find our conscience and do something about it.

We as Brethren and Christians cannot let the "nigger" exist. That is to say, we cannot let any man be a commodity because his parents were not on the Mayflower. "Nigger" means the chicano and Indian and any other oppressed people, even the white "nigger." There are at least two kinds — the castrated businessman forced into being what he is supposed to be and the poor whites of Tennessee, Kentucky, Poland, or Wales who meet in Chicago or an Elgin slum.

As Brethren and Christians we dare not let our society create a new "nigger" — the "student nigger" who is oppressed and told not to try to help the candidate of his choice because the issues are too volatile.

We want every person to be able to be a person, proud of what and who he is — a person who needs no prejudice for he knows his worth and therefore he needs to think of no one as lower.

As a Christian I can work for civil rights laws but only halfheartedly because the problem cannot be rectified there. The reason for the need for Fund for the Americas is indicated by the fact that it was so quibbled over at Annual Conference. We need to reach ourselves, and we as Christians are doing this now.

We must stand against repression, double standards, and racism, if we are to stand for peace, equality, and love.

Jesse Jackson said it best: "White folks [meaning all those who oppress] don't want peace; they want quiet. The price you pay for peace is justice. Until there is justice there will be no peace or quiet." We Christians cannot be quiet, or overly patient for "heaven on earth."

There is a word going around these days. The word is *revolution*. Violent revolutions have always failed to bring justice and equality. How could a war bring love? But the church is the only force that can stop the disintegration of this country which I love so much. If the church says "I don't know," the country shall lose and I shall lose.

I am black. My son shall be black and no man shall treat him as anything other than a man. When I marry and my son becomes a reality, he will have all America in his veins. He will have the illegitimate blood of such men as Washington and Thomas Jefferson. In my son runs the blood of the American Indian, the sign of pride and bravery. But most of all he will be black, with the blood of W. E. B. Dubois, Eldridge Cleaver, Martin Luther King, and Jesse Jackson.

More specifically he is the great-great-grandson of a black man named Breck who was proud and brave before blacks were supposed to be. He will be the grandson of my father who taught me the word *freedom*. He will have the love and sensitivity of his mother for his mother is that which women Christians should be.

My son shall be the best, blackest man on the face of the world. He will come into a world comparable to him, or we shall die trying to make it so.

— Stephen Breck Reid

ANNUAL CONFERENCE OFFERING

In response to the mission of the church and in support of the world involvements of the Church of the Brethren, I enclose my gift for the Brotherhood Fund. I send this contribution as an act of partnership in a spirit of celebration.

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The Credibility of God

THE DOCTRINE OF GOD, by Ronald Gregor Smith. Westminster, 1970. 183 pages, $5

GOD'S WAY WITH MEN, by Norman Pittenger. Judson, 1969. 181 pages, $4.95

"At the present time in Western history, it may be bluntly recorded that the way in which people generally live, plan their lives, and express their deepest desires simply leaves God out."

This is a quotation from one of two new books which treat a major crisis of modern man: the credibility of God. All Christians should be in dialogue with this problem, and these books are well worth reading.

THE DOCTRINE OF GOD
RONALD GREGOR SMITH
THE DOCTRINE OF GOD
GREGOR SMITH

The hardest one to understand, yet the most profitable, is *The Doctrine of God,* from which the quotation is taken. The book has been published from partially completed manuscripts of the late Ronald Gregor Smith. At the time of his death, he had been preparing the Warfield Lectures for Princeton Theological Seminary. Dr. Smith served as professor of divinity at Glasglow University. The book is not an easy one to work through, although the style is simple and direct. It will, however, reward the effort of anyone who is prepared to try.

The author claims that the traditional formulation of the doctrine of God, whereby God has been completely objectified, has defined God out of existence for modern man. It is well to pay attention to what is being said, for although theologians dispute whether God is dead, or missing, or absent, their discourses "pale into insignificance beside this basic underlying assumption of our time, which sometimes looks as solid and immovable as a fact of nature, that God has ceased to be an active and powerful name."

Dr. Smith pleads for a fresh approach. The highly abstract God of metaphysical theology has become irrelevant. But the author does not show indifference to traditional ways of speaking about God. The unsensational title of the book is indicative of this, and the very first chapter deals with the value of the received doctrine of the church. Yet, he says, we cannot merely receive and repeat a tradition. Our faith must be firsthand.

Every chapter is packed with insight. The one on "God as Being" is crucial to his argument. He exegetes the well-known "I Am" passage in Exodus. He supports modern scholarship which defines God's revelation to Moses as fundamentally different from the "Being" of classical metaphysics. The proper hermeneutical procedure is to understand God as "becoming" or entering history actively. History is the realm in which God gives himself to man.

The author's theology is relational. The case is made for the personal God of biblical revelation. "Faith, therefore, makes sense only when it is seen as involving the believer's understanding of himself as not alone, but as bound up in relationships." He is appreciative of Martin Buber's well-known I-Thou relationship terminology, but he includes a

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FOR SALE — In Sebring, income property of the late Emily Shively, ½ block from Church of the Brethren. Return on investment: 9½%. Two concrete block units — duplex and efficiency cottage. Two units furnished, garage, washer, dryer, fruit trees. Contact: Verena MacPherson, 119 Oak, Sebring, Fla. 33870, or Marvin Shively, 1507 W. Columbia Terrace, Peoria, Ill. 61606.

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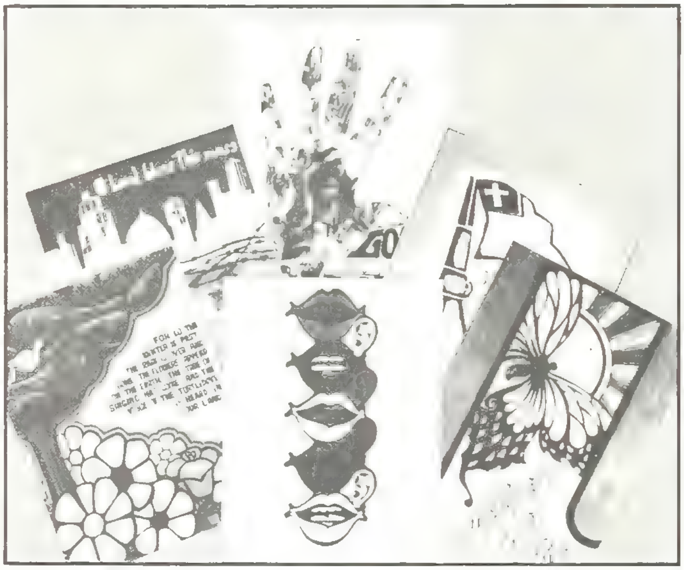

POSTERS POSTERS POSTERS

Eighteen! Eighteen fresh, contemporary art posters for you or any poster buff you know. Eighteen exciting posters which capture the heart of the issues with which America must grapple—war, peace, love, hate, drugs, pollution, God and a world without Him.

The posters are originals from Abingdon. Each inscription—whether a single sentence or a whole poem—is pointed to touch an issue and a nerve; the art matches the effect. Many of the truths are pulled from the Bible; several are authored by such twentieth-century quotables as Colin Morris and Martin Luther King, Jr.

These eighteen posters speak of and for today. They are made for Sunday school walls, den doors, or bedroom ceilings. Four color or black and white. 17" x 22". Individually tubed. $1.50 each.

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ABINGDON

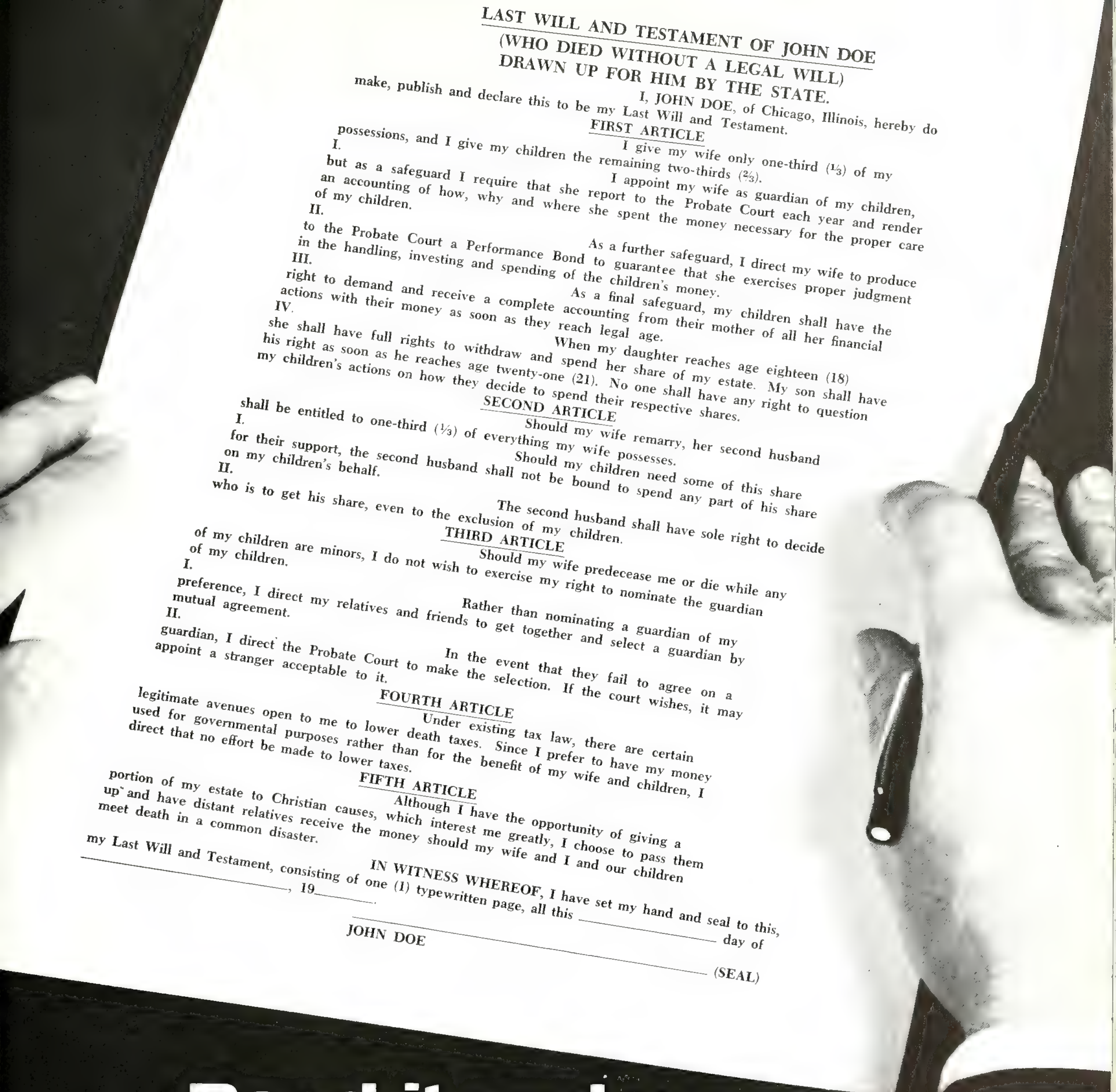
BOOKS / *continued*

critique of his own — that the human experience cannot exclude the "It" of the world. Here he picks up the work of Dietrich Bonhoeffer. The world of "It," in which the individual and neighbor meet, is God's world and the medium of God's presence.

Also treating the problem of God's reality for modern man and grounded in relational theology is *God's Way With Men* by another British author, Norman Pittenger. It is less challenging than Smith's book, but likely more appealing to the average layman. Mr. Pittenger is a member of the divinity faculty at Cambridge University in England. The book is written in a popular and personal style. The author says he has "eschewed so far as possible detailed theological terminology." The current words and phrases are all there, though. He begins with "The Self-Disclosure of God in Act" as the title for chapter one.

Pittenger also sees history as the sphere of divine activity. Natural theology has its place. (Smith in his book says that "Christ is an historical phenomenon who has, to say the least, the most remarkable repercussions upon, and interactions with, so-called 'natural theology.' ") Pittinger sees the danger in our metaphysical concepts of God and prefers to use such terminology as *becoming* instead of *being*. His book is developed this way: Jesus Christ is the heart of Christianity. He is God's act of self-disclosure. This is followed by a consideration of the relationship between God and man. Then the meaning of miracle is discussed, and finally prayer as communion with God.

There are many books being published now about the problem of God's reality for today. Some of them are *God, Why Did You Do That?* by Frederick Sontag; *My God Is Real* by David K. Watson; and *Dear God, Where Are You?* by Robert E. Goodrich Jr. Christians ought to be familiar with them. The two reviewed are oriented in the dialogical approach to theology. Almost all sound Christian education material today is based upon this relational understanding of theology. — ALTON L. MCDANIEL



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I. I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

II. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

III. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

IV. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

I. Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

II. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

I. Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

II. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ____________, 19____.

____________________ (SEAL)
JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

Please send me, without cost:
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☐ "37 Things People Know About Wills That Aren't Really So."
name ____________________
address ____________________
city ____________ state ________ zip ________

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Prayer is challenge

No one really prays and remains the same. To pray genuinely is to change! We can determine the "livingness" of our praying in terms of our maturing, becoming better men and women.

As the mother eagle pushes her maturing young out of the safety and security of the nest, so God pushes us to move out of our comfortable adjustment to life as it is — to the redeemed and rugged life that ought to be. Thus life is challenged, called to go beyond itself, to be more than it is.

This means prayer is struggle, battle, wrestling with alternatives. This means uprootings, breakouts from old ways, and breakthroughs to new ways of thinking, seeing, feeling, living.

In such wrestling there is resistance and response, rebellion and surrender, struggle and yielding, holding on and letting go, a clinging to NO before saying YES. All the latent stubbornness of human nature fights against God's next step for us.

As challenge, prayer is a way of purgation — the getting rid of things that hinder God and hurt us. I knew one who wanted to be a great preacher. But God required that he give up this egocentric desire, and he became willing to be a channel for God's voice. I knew one who aspired to be pastor of a great church, and it called him, but God burned this ambition out of his soul, and he couldn't accept the call, and chose to serve fruitfully in small places.

Prayer in which God calls us to halt in our self-chosen course and to take his course for us is trying. But it is possible to go through wilderness hours, crisis times, and give up, and give over to God. When we do, we see stars we never saw before; we know what freedom is under the Lordship of Jesus. — Glen Weimer

Contemporary prayers

Give us courage, O Lord, to stand up and be counted, to stand up for those who cannot stand up for themselves, to stand up for ourselves when it is needful for us to do so. Let us fear nothing more than we fear Thee. Let us love nothing more than we love Thee, for thus we shall fear nothing also.

Let us have no other god before Thee, whether nation or party or state or church. Let us seek no other peace but the peace which is Thine, and make us its instruments, opening our eyes and our ears and our hearts, so that we should know always what work of peace we may do for Thee.

From *Instrument of Thy Peace,* by Alan Paton. Copyright © 1968 by The Seabury Press. Used by permission of the publisher.

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to ask for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will. Through Jesus Christ our Lord.

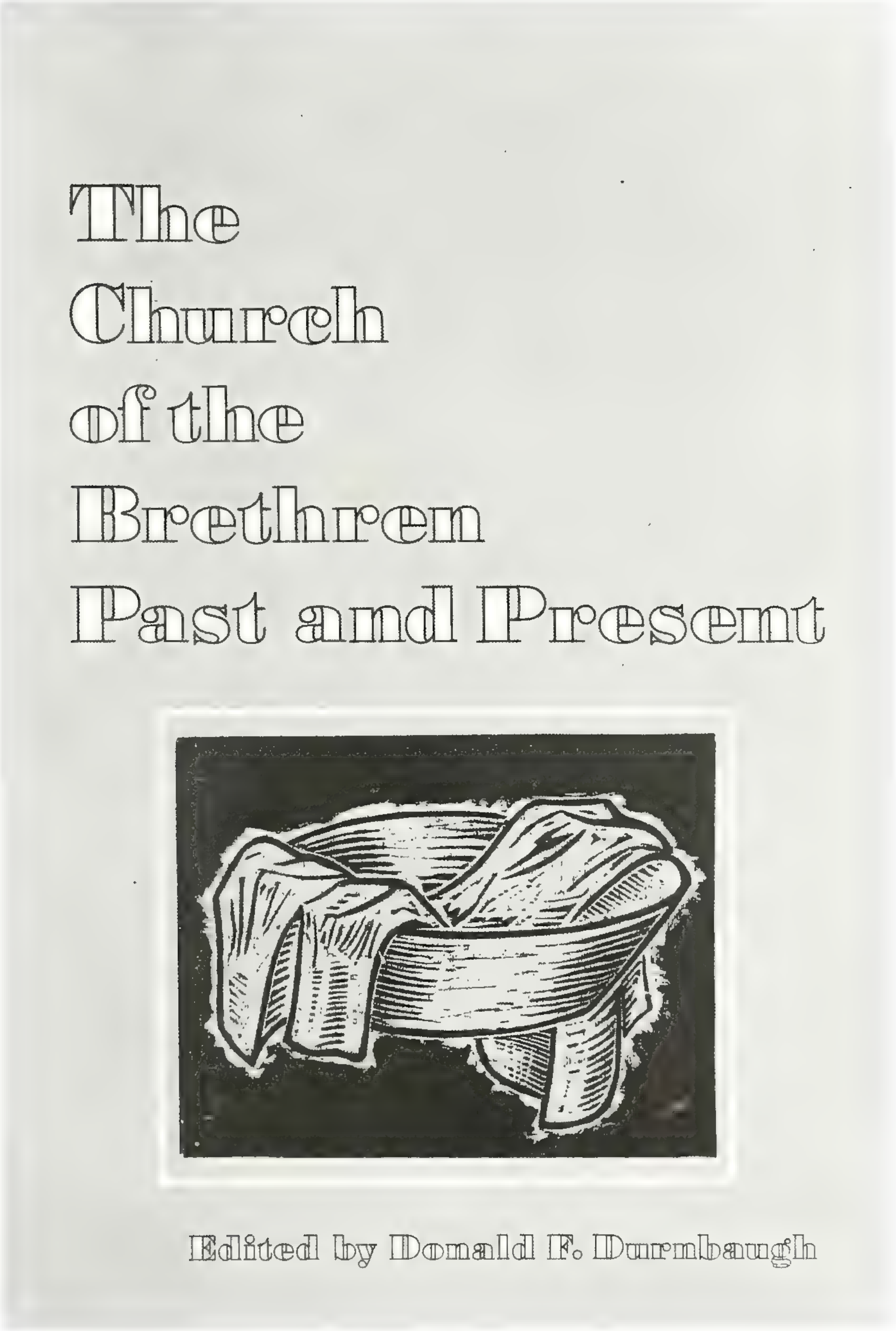
St. Ignatius of Loyola, quoted in *Instrument of Thy Peace,* by Alan Paton. Copyright © 1968 by The Seabury Press. Used by permission of the publisher.

A biblical prayer

During the night Jacob rose, took his two wives, his two slave-girls, and his eleven sons, and crossed the ford of Jabbok. He took them and sent them across the gorge with all that he had. So Jacob was left alone, and a man wrestled with him there till daybreak. When the man saw that he could not throw Jacob, he struck him in the hollow of his thigh, so that Jacob's hip was dislocated as they wrestled. The man said, "Let me go, for day is breaking," but Jacob replied, "I will not let you go unless you bless me." He said to Jacob, "What is your name?", and he answered, "Jacob." The man said, "Your name shall no longer be Jacob, but Israel, because you strove with God and with men, and prevailed." Jacob said, "Tell me, I pray, your name." He replied, "Why do you ask my name?", but he gave him his blessing there. Jacob called the place Peniel, "because," he said, "I have seen God face to face and my life is spared." — Genesis 32: 22-31

From *The New English Bible.* Other biblical prayers of challenge may be found in 2 Chronicles 1:8-12; Psalms 43:3-5; 42:1-8; 51:10-14; 55:4-8; and Isaiah 61:1-4.

From The Brethren Press



The Church of the Brethren Past and Present

Edited by Donald F. Durnbaugh

the newest book offering perspectives on Brethren life

The Church of the Brethren Past and Present
Contributors to this volume are Donald F. Durnbaugh, editor, Vernard Eller, Dale W. Brown, Warren F. Groff, Desmond W. Bittinger, Roger E. Sappington, Merle Crouse, and Edward K. Ziegler. Topics include history, beliefs, liturgy, polity, education, social involvement, missions, and ecumenical relations. The book has been published also in Germany as part of a Churches of the World series issued by the Evangelisches Verlagswerk in Stuttgart.

$3.95 paper (plus 35¢ postage)

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. . . in this messenger

5 **What the Church Is Doing Right.** *In the face of a dirge of countless articles, seminars, and sermons on what the church is doing wrong, the moderator of this year's Annual Conference says NO to accentuating the negative.* **by Harold Z. Bomberger**

8 **Chiaroscuro.** *A gallery of photography* **by Steve Myers**

10 **Partnership in Missions.** *The church is passing "from a time where we sent a few men, all of whom stayed a lifetime, to a time when many may go for shorter periods" to the mission fields.* **by Shantilal Bhagat**

14 **Issues Before St. Petersburg Delegates.** *Study committees' recommendations on queries from last year's Annual Conference introduce a section of Conference news. Abortion, theological education, the General Board's participation in Project Equality are among items to be considered by the Annual Meeting. Included also are rundowns on new business, Insights 70s sessions, and Bible Hour speakers.*

also

Love in Deed and in Truth, a special insert describing where in the world are the Brethren — with photographs, a map, and text (following page 12); two **Speak Up** selections, "Man's Survival Is at Stake," by Lee W. Miller (page 13), and "No Man Is a Commodity," by Stephen Breck Reid (page 18); **The Credibility of God,** a review of recent books, by Alton L. McDaniel (page 19); and **Prayer Is Challenge,** by Glen Weimer (page 22)

coming soon

Readers trekking to Florida for Annual Conference 1971 won't want to miss MESSENGER'S *travel feature on the Shenandoah Valley, with pictures, maps, guides to landmarks of special interest to Brethren, and a brief history of the Great Valley, by Roger Sappington. . . . Look also for articles on Mission Twelve and Ralph Schlosser.*

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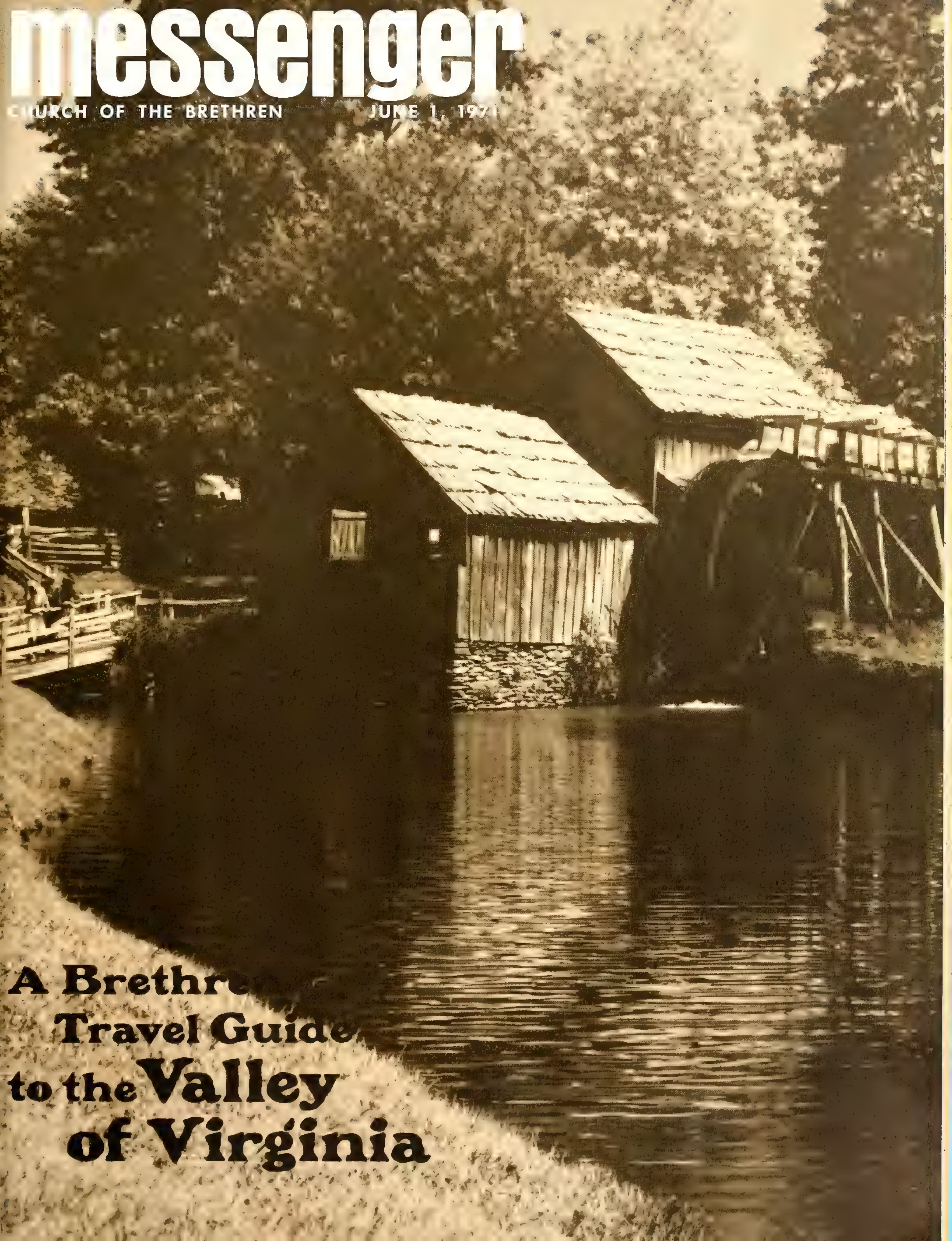
CHURCH OF THE BRETHREN JUNE 1, 1971



A Brethre Travel Guide to the Valley of Virginia

PHOTO CREDITS: Cover (Mabry Mill); 9 Virginia State Travel Service; 2 (from left, second) Don Honick; (third) Hoff Photo Lab, North Manchester, Ind.; 12 Waltner; 19 (top) The Gallery, Winchester, Va.; 24 "Prophet," woodcut by Emil Nolde, courtesy of The Museum of Modern Art, New York, N.Y.; 26 artwork by Ken Stanley

messenger

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Readers Write

Readers Write

"THERE IS NEITHER EAST NOR WEST"

In Page One of the March 1 MESSENGER, you commented that Rudyard Kipling "distinguished between Eastern and Western cultures, even to the point of asserting that 'never the twain shall meet.' "

You would do well to reread *The Ballad of East and West* from which the quote was taken. . . . The narrative relates an exciting ride made by the son of a British colonel to retrieve a horse stolen by an Easterner, Kamal. Although Kamal has many opportunities to have the colonel's son killed, he spares him. He even returns the colonel's mare and sends his own son to accompany and protect the colonel's son on the dangerous return trip.

Before and after the body of the ballad Kipling added the lines which point up the moral of the ballad:

> Oh, East is East, and West is West, and never the twain shall meet,
> Till Earth and Sky stand presently at God's great Judgement Seat,
> But there is neither East nor West, Border, nor Breed, nor Birth,
> When two strong men stand face to face, though they come from the ends of the earth!

The thought applies today as it did in 1889 when Kipling composed the ballad. In the creation of the Church of North India, surely Earth and Sky are standing at God's great "Judgement Seat."

MRS. LELAND STRAHM
Topeka, Kansas

FULLY ORDAINED IN 1908

In the article "The Bible Sets Women Free!" (May 1) Edward K. and Mary V. Ziegler state: "The first woman ordained in the Church of the Brethren achieved that distinction in 1958." We wonder what basis they have for such an erroneous statement.

My mother, Bertha M. Neher, was probably not the first, but she was fully ordained in the Bethel Church of the Brethren, Milford, Ind., in the year 1908. While the wife of L. M. Neher, she did occasional preaching but was best known throughout the Brotherhood for her writings. Her book *Among the Giants* . . . her many stories and articles for church publications, her page in the Teachers' Quarterly for a full twenty-five years are well remembered by older members of the church.

As a widow (1924-28), she traveled to Palestine and then held a series of meetings in various churches of Northern Indiana. . . For one year she served as pastor of th North Winona church; she is remembere as an able and devoted speaker. As a minister she served humbly, not wanting t offend but willing to use her talent whereve she could help in the service of the Lorc Later she married A. M. Stine and lived i North Manchester, Ind., her girlhood home until her death in 1948. She was most definitely an ordained minister in the Churcl of the Brethren.

Certainly there were others also in th early days of this century. . . . Women talented and devout have always found way to serve, perhaps not with "freedom anc equality" but as a respected helpmate in th work of the church. . . .

VIOLA N. WHITEHEAD
Warsaw, Ind.

THE ROOT OF THE PROBLEM

So much emphasis in current articles ha been placed upon the ills of society whicl actually spring from the deeds of man Deeds spring from thoughts, and thoughts from the deep inner man. The world today is only the cumulative result of a mixture o wrong deeds of human history. The answe is not in trying to improve man's deeds. The root of the problem is NOT physical o intellectual. *It is spiritual!* Trying to solve our social problems by creating a better physical or intellectual environment is like trying to cure a diseased tree by picking off rotten pears. Some studies show that "when churches become involved in social action and develop a concern for social justice they lose both members and financial support."

Since this publication so plainly lacks a deep spiritual emphasis, it is our desire to have our subscription to MESSENGER cancelled at once.

MR. AND MRS. CHARLES D. KANODE
Roaring Spring, Pa.

UNHEARD OPPOSITION

I wonder if Moderator-Elect Dale Brown attended the same Annual Conference in Lincoln that I attended last year.

In his testimony before Sen. Stennis he is reported by MESSENGER (April 1) to have stated that there was a strong one-sided vote and vigorous debate on the noncooperation stance.

As one who stood in line at a microphone for hours to get a chance to speak, I saw a smoothly operating machine put together by a group who had come to Conference prepared to push through their stand on noncooperation.

Debate there was — on amendments. And debate on amendments to amendments until the temper of the delegate body had worn thin and closure on debate was moved without any of the persons who wished to defend the 1968 Statement on War being heard. Even Dr. Brown did not explain to the delegate body that the resolution he supported offering church sanctuary and legal funds for noncooperators really did not mean that local congregations should provide sanctuary but only "put our arms around these boys and support them."

It is well for delegates to go to Annual Conference prepared to take or defend a position. It is not well for a group to so highly organize a stand that the opposition to that stand cannot be heard.

Frank E. Johnson
Tucson, Ariz.

REREAD A LETTER

I have just read the letter from seventeen-year-old Dee Dee Sharrock (March 15). She has expressed the thoughts of many people. I think it would be well for those in charge of our church magazine to give this serious thought and perhaps read her letter again. . . .

Mrs. John C. Reid
Polo, Ill.

SHOCKING

I appreciate the letter of Minta Miller (Readers Write, May 1) in regard to abortion.

It is to be regretted that any civilized nation would legalize "abortion on demand" or that human beings would want to destroy their offspring. Even beasts do not do this. We cannot create life; therefore we have no right to take it. Of course there may be times when abortion is absolutely necessary — I am not referring to this situation. But this should be left up to a skilled physician. It is shocking to think that our church would even be considering abortion on demand.

Older people are criticizing the younger generation for riots, crime, and murder. What kind of example are we placing before them? . . .

Mrs. Edgar N. Wright
Bridgewater, Va.

page one

■ You know how it is. On returning from your vacation trip, you explain, "If only we had known we were so close to Grandmother's old home, we would have stopped." Or you may exclaim, "We just stumbled on one of the most interesting things. Luckily we saw a road sign pointing to a Brethren camp and saying visitors were welcome. We made some new friends."

Just in case you may be traveling this summer through the Valley of Virginia, Messenger wants you to have some essential information *before* you start. So here is our first attempt at providing what we are calling a Brethren Travel Guide. Admittedly, it's far from complete, but at least it is a beginning. For an overview of the Valley of Virginia from the standpoint of the Brethren who came there early and stayed to establish churches and related institutions, we turned to *Roger Sappington,* professor of history at Bridgewater College, right in the heart of the Valley. The district offices at Harrisonburg and at Roanoke provided us with the location of churches; college, camp, and regional home personnel offered further information. And we received additional assistance, in the form of maps and pictures, from the commonwealth of Virginia's department of conservation and economic development; from the Roanoke Valley Chamber of Commerce; and from Shenandoah Valley, Inc., headquartered at Staunton, Virginia.

Would you like to see further travel guides in Messenger, perhaps once or twice a year? What regions of the country are you most interested in visiting? What kind of information and stories would be most helpful in making you better acquainted with your church's history and its current activities? We'd be glad to hear from you now — or after the summer is over. And, in the meantime, happy traveling!

Even if you aren't planning extended travels for the summer months, you'll enjoy reading *Connie Weddle's* selections from her Mission Twelve diary. Connie and her husband Leroy live at Peoria, Illinois, where they are pastoring a Church of the Brethren congregation. Messenger readers will remember that Connie's writing appeared in these pages several years ago when she reported on an intern pastoral year at Roanoke, Virginia.

Retired churchman, farmer, biologist, and educator *R. E. Mohler* divides his year between homes in Florida and McPherson, Kansas. The former General Board member was featured in an article in the August 3, 1967, issue of Messenger.

Lyle M. Klotz lives at Olympia, Washington, where he is chaplain at a retirement community, Panorama City.

General staff member *John G. Fike* offers the first in a series of columns on media. His interest in film will be well served in his new post as manager of electronic media for the communications team of the General Board.

The Editors

NEWS

Conference Brethren to 'Celebrate Love'

Addresses by two seminary presidents will open and close the St. Petersburg Annual Conference, June 22-27. The speakers are among a full program of leadership participating in the Florida gathering of Brethren through general sessions, Bible Hours, post-session Insights 70s opportunities, and special events in the week.

At Tuesday evening's opening service James D. Glasse, president of Lancaster, Pa., Theological Seminary, will address delegates and visitors on "Let Us Celebrate Love," enlarging on the Conference theme of "Celebration of Love."

Background: Dr. Glasse, 47, came to the seminary presidency last September from the faculty of Vanderbilt University's divinity school. In a prior post at Yale University his special teaching interest was the rural church. He holds degrees from Yale and Occidental College.

A Presbyterian, he is presently chairman of the Commission on Educational Strategy and Planning of the American Association of Theological Schools. Earlier on Tuesday Dr. Glasse will address the Pastor's Association on "Pastoral Ministry Today."

In other general sessions of the 184th Annual Conference:

Wednesday □ The moderator's address by Harold Z. Bomberger will deal with "Strength Amidst Diversity." Mr. Bomberger has been pastor of the McPherson, Kan., congregation for the past eleven years. Previously he spent a number of years as a pastor and regional executive in Pennsylvania.

Thursday □ David L. Rogers, North Manchester, Ind., pastor, will speak on "A Time to Die." Mr. Rogers served in pastorates in Roanoke and Fairfax, Va., and was worship coordinator for the 1969 Annual Conference.

Friday □ Shunning the pulpit for one evening, three persons will conduct a conversation in an informal "talk show" setting. Under the theme "Right On in Love," Rosa Page Welch, Dean Kahler, and Ronald Workman will discuss how they have experienced hardship and tragedy in their lives but have continued to approach life in a positive and motivated way.

Mrs. Welch will speak on the encounters she has had as a black person. A member of the Disciples of Christ, she is the only non-Brethren on the General Board. A vocalist and teacher, the Chicago resident served two years as a missionary in Nigeria for the Church of the Brethren.

Dean Kahler, East Canton, Ohio, will address himself to the tragedy of a year ago when he was injured in the gunfire on the Kent State University campus (Messenger, Jan. 1). Confined now to a wheelchair, Dean is pursuing his studies at the university.

Ronald Workman continues his own insurance agency in Goshen, Ind., even though in recent years he has gradually lost his sight. He has remained active in promoting state legislation to benefit handicapped persons and is involved in rehabilitation work in Northern Indiana.

Saturday □ A musicale, "Celebrating the Brotherhood of Love," will be led by Alvin F. Brightbill, professor emeritus at Bethany Theological Seminary. From Aurora, Ill., Mr. Brightbill is now teaching at Chicago Theological Seminary.

Sunday □ Bethany Seminary president Paul M. Robinson will close the Conference with the address "Make Love Your Aim." Dr. Robinson was pastor at Hagerstown, Md., before becoming president in 1953.

Guest leaders: Numerous Brethren are serving as resource persons, convenors, and speakers during the week and especially for Insights 70s. Among Conference participants from outside the denomination are:

Lamar Ball □ Long Institute of Church Renewal, Atlanta, Ga., speaking at Friday's evangelism luncheon. *W. F. Bulle* □ executive secretary of the Medical Mission Council, Lutheran Church-Missouri Synod, St. Louis, and consultant for the Brethren on the Nigerian medical program.

César Chavez □ United Farmworkers Union, Southern California, and speaker at the World Ministries dinner Saturday evening. *John Hunter* □ Comptroller, U.S. Army 5th Recruiting District Headquarters, Chicago. *W. W. Jellema* □ associate executive director of the Association of American Colleges, Washington, D.C., and speaker at the higher education dinner Friday evening.

Thomas J. Liggett □ president, United Christian Missionary Society, Indianapolis, Ind., and on a task force studying the organization of National Council of Churches. *Newlon Lloyd* □ coordinator for the Florida Farmworkers organization. *Nelle Morton* □ professor emeritus of Drew University and consultant on Women's Liberation for Church Women United, to speak Tuesday morning and afternoon to pastors' wives and other interested women. *Ted Raedeke* □ executive director of "Key '73," cooperative evangelism program in St. Louis.

Willene Tarry □ member of the Hu-

Addressing the general sessions: J. Glasse, H. Bomberger, D. Rogers, and D. Kahler

man Developments Institute staff, Atlanta, Ga. *August H. VandenBosche* ☐ executive director of the Florida Christian Migrant Ministry. *E. A. Verdery* ☐ chaplain of Georgia Baptist Hospital, Atlanta. *Herman C. Will Jr.* ☐ associate general secretary, board of Christian social concerns, United Methodist Church, Washington, D.C., speaking at the peace luncheon on Thursday. *Paul F. Wilson* ☐ program coordinator for Florida Christian Migrant Ministry.

Worship center: Backdrop to the worship center in Bayfront Center will be a 12 x 30 foot tie-dyed curtain and four groupings of wooden figures. The center is being constructed and executed by Joyce Miller, an artist from Franklin Grove, Church of the Brethren.

Mrs. Miller said the center is intended to "represent people reaching with the right hand of fellowship toward each other, with the desire of showing love and concern for one another."

In other Conference activity, a new Brethren-produced film, "If Any Man Thirst," will be premiered Thursday afternoon. The film documents the church's mission activity in Ecuador over the past quarter century.

A new involvement beyond the Conference schedule will be the "Celebration Outside the Walls." At various times through the week, vocal and other musical groups will share their faith, on invitation, in local settings in the city.

The celebration of Conference will be extended to jails, homes for the aging, shopping malls, band shells, hospitals, and other places where a ministry of music would be welcome.

Responding to the unexpected

WHEN DROUGHT, HURRICANE, or civil strife has struck a population, among the first to respond to human need in the aftermath has been the religious community of all faiths.

For the Church of the Brethren, this response has most often come through the Brotherhood's nonlapsing Emergency Disaster Fund.

Nigeria Aid: In April the Brethren were able to assist in combating the threat of a cholera epidemic in Nigeria with the designation of $5,000 from the fund for medical supplies. The cholera strain is hardier and more infectious than previous ones.

Thus in Nigeria and at other points the fund has enabled the church to make immediate responses to needs created by natural (flood, tornado, earthquake, pestilence) or man-made (riot, civil strife, war) disasters.

When the California earthquake hit in February and tornadoes ripped through Mississipi in March, H. McKinley Coffman visited the areas within hours after disruptions to assess what Brethren might do to help.

Coordinator: Mr. Coffman has peen named director of centers and disaster service for the denomination, handling this assignment in addition to his responsibility for the New Windsor Center. He coordinates the activities of the four material aid centers and the response of the church to disasters within the continental United States. In disaster services, Mac is working with Kenneth E. McDowell, Brotherhood community development consultant. H. Lamar Gibble, peace and international affairs consultant, continues to relate to disasters outside the country.

In the 18 months from October 1969 through March 1971, the Church of the Brethren has expended $105,187 in various disaster responses in the U.S. and overseas. They include:

Nigerian civil war, $20,483

Hurricane Camille, Pass Christian, Miss., $23,812; in Virginia, $10,000

M'Boki (Central Africa Republic refugee resettlement), $500

Peru earthquake, $10,142

Gujarat, India, flood relief, $5,000

Drought in Rhodesia, $2,000

Hurricane Celia, South Texas, $1,000

California forest fire, $500

Los Angeles earthquake, $19,000

Medical and surgical supplies to North Vietnam, $2,000

Toward Church World Service work in Southeast Asia, $5,000

East Pakistan tidal wave, $5,500

Inverness, Miss., tornado, $250 (This amount was spent through March 31; up to $25,000 is earmarked for this disaster relief.)

Twice, in the Nigerian conflict and the California earthquake, other agencies have channeled their assistance through the Brethren fund. Church World Service did so in Nigeria for $1,060 and California for $5,000; Church Women United contributed $2,500 for California.

Involvements beyond the initial emergencies continue at Pass Christian, Miss., in Peru, in South Texas, and now in Inverness, Miss., where a team is being formed.

Credit given: Contributions to the fund receive Brotherhood Fund credit and vary as direct appeals are made or individuals are moved to contribute. Designated contributions for a particular disaster are used to restore funds advanced for the response or, after that need is met, held in the continuing fund.

In the following pages, a story describes the response being shaped in the Inverness, Miss., tornado disaster; and Ronald E. Keener recounts in photos and story his stay in mountainous Peru, where he visited with Brethren Service workers there since last year's earthquake, and contributes a perspective on the California quake.

Mississippi: 'More than building some homes'

When tornadoes swept through Mississippi and Louisiana Feb. 21, they struck heaviest in the Mississippi Delta region.

One town in the storm's path was Inverness, Miss., 90 miles southeast of Jackson. When the winds dissipated, the 1,100 residents found 90 percent of their community's homes and buildings destroyed or severely damaged.

Wide destruction: Brethren disaster services director H. McKinley Coffman said, "The tornado started in the southwest corner and swept through town, showing no discrimination for blacks, whites, churches, businesses, or homes."

Since the disaster the Church of the Brethren has been attempting to formulate a response to the disaster for both the whites and blacks of Inverness.

Enlisted by the Brethren to work at this response is Episcopalian minister Henry L. Parker, former director of interpretation of the Mississippi Delta Ministry, a project for racial justice of the National Council of Churches.

Team, funds: A team (not yet complete) of ten volunteers and Emergency Disaster Fund monies of $25,000 were designated for the program.

But a long-term project in Inverness has been difficult to negotiate, given the current lack of federal disaster funds for reconstruction, the absence of state funds, the suspicion of local authorities, and the inherent racial difficulties.

Mr. Parker, project leader in Mississippi

Essentially the team, when completed, will work in assisting residents to obtain reconstruction grants and building materials. But Mr. Parker points out that the project is intended to do "more than build some homes."

Making contact: It is a ministry to "make some human contact within the black community and the white community," he said. The project will attempt to be a "catalytic agency that would begin to turn people toward one another and say 'let us plan together.' "

Already on the job are Brethren Service workers Lynn and Linda Miller of Columbia, Ohio. Mr. Miller has construction experience; his wife is a registered nurse. Joining them were H. James Stauffer, Lancaster, Pa., and Richard A. Brooks, Medway, Ohio.

Tools have been purchased and lumber is available. The first project, while clearances are obtained on housing, is repair of the black Baptist church.

An estimated 80 percent of those directly hit in the tornadoes were poor and black, living on plantations and in small towns. Authorities said a black section of Inverness was completely flattened, and all homes in a four-block white residential area were either destroyed or heavily damaged.

CWS stocks: Immediately after the disaster, Church World Service stocks of blankets and clothing were sent to Inverness from the Brethren Service Center at Houston, Tex. Since then the Red Cross and the Corps of Engineers, as well as the Mennonite Church, have worked in the community.

Clarence Colman of the National League in Atlanta noted that the tragedy was not alone in the tornado's damage, but in "the generations of systematic degradation of black people which has been only further complicated and made temporarily harder by this act of nature."

It was an experience like nothing I had had before.

There I was — in Aija Province high in the Andes mountains of Peru, an area accessible only by foot and animal, where flat land is a scarcity.

Our trip through the Andes from village to village was scenic, desolate, and dangerous — all at the same time. It was in this setting that I found three Church of the Brethren workers sent by the World Ministries Commission to Peru on request of Church World Service following last year's devastating earthquake.

By car, foot: Our week-long tour started with a nine-hour *colectivo* (chartered passenger car) ride from Lima north on the Pan American Highway to Recuay, the site of a Swedish army engineers' detachment. There we were met by Mac Ashby, then Church World Service director for part of Aija Province, who took us by Landrover to the Aija base camp, three hours distant.

The remainder of the tour was through the Andean mountains, mainly by foot: from Aija it was a four-hour walk to Succha, where Barney Myer and Mary Ann Packer were based; then a five-hour horseback ride and walk to Huayan, where Phil Townsend is working; then six and a half hours to San Miguel, a subbase for CWS operations. (Phil's brother, Mel, is the fourth Brethren worker, but we were unable to see him.)

San Miguel was accessible by road from the coast and from there we made the return to Lima by Landrover. My companion on the tour was Joe Stuckey, a student at Jamestown College in North Dakota. I had met him in Ecuador where he was spending his January term.

Throughout our tour, Barney Myer was an able and experienced guide, fluent in his Spanish and at ease with his skill in working with people. Our visit came during the rainy season — but luckily we encountered no bad weather. Had it rained, our path through the terrain would have been imperiled by landslides and thick mud. Our trail through the

TREKKING PERU'S ANDES

Photos, text by Ronald E. Keener

mountains was often three feet wide, but narrowed considerably in places.

It was my first time on horseback. Perhaps the horse I was given — "Booser" by name — knew this, for he was patient, if independent, with his inexperienced and wary rider.

Base camp: The Aija camp consisted of several large tents for sleeping and cooking and an outhouse. Mary Ann had accompanied us from Lima and here we met Barney.

Adjacent to the camp lay "model housing," adobe mud structures to demonstrate building techniques that will better withstand future earthquakes. When completed the camp would use them and later turn them over to the town for a clinic or school.

"People here make their living by growing grains and raising small herds of animals on sites that we would regard as wasteland because of their slope," Barney explained. "Their life is one of hard work in tranquil fields and villages, many without even a wide path to link them with the outside world."

Temblor: Though the earthquake on May 31 lasted but "42 seconds, it was enough to demolish many of the small *chositas*, the adobe or stick walled huts roofed with straw or tiles. The quake was disastrous in its loss of life and property damage (Messenger, July 16 and Sept. 24, 1970). Entire villages were covered in landslides; the villages we visited were heavily damaged. Even eight months after the quake, damage and rubble scarred the landscape, since the government had prohibited rebuilding until the rainy season ended.

In this time, Church World Service field personnel opened trails and roads that had been covered in earth movements; assisted villages in cleaning streets; supplied provisional housing; gave vaccinations; visited villages with nurses and social workers; built bridges.

Roof beams, desks, and chalkboard remain of school after earthquake in Huayan

Public projects: Barney is an architect by training, from Okanogan, Wash., and completing his alternative service. Though he has given some time to rebuilding homes, he has spent more time in helping villagers reconstruct water systems, open irrigation canals, and build cisterns. At Succha we visited a cistern that will provide the town with drinking water. The quake had cracked the nearly-completed cistern.

In nearby Llanquish, a river had polluted a good spring. With expertise from Barney and a Peruvian civil engineer provided by CWS, the river was diverted and clean water preserved for the 250 villagers.

Health concerns: Mary Ann Packer came to Peru expecting to be engaged in public health work. But the absence of a *convenio* or contract between the CWS and the Peruvian government caused her to turn to other domestic and health concerns. A registered nurse from Westover, Md., Mary Ann had been a BVSer at the Castañer, P.R., hospital.

The mountain area has no medical aid other than the *sanitario*, a member of the community who has a certificate enabling him to perform little more than first aid.

"His training is numbered by hours rather than by months or years as we may expect back home," says Mary Ann. His diagnosis is crude. If the patient complains of a pain in a muscle, it's automatically rheumatism; if it's abdominal pain, it must be liver trouble; for chest pains, it's the heart.

Domestic skills: Mary Ann has been trying to assist the region's *sanitarios* in extending their knowledge and treatment of illness. She has organized clubs for women and youth; begun vegetable garden projects; held classes in sewing, first aid, nutrition, midwifery.

Received with mixed reaction by the

disaster teams was the Food for Work program, completed in April, in which, under CWS-Peruvian agreement, U.S. surplus commodities were exchanged for the people's work on public projects.

While helpful in moving the projects forward, the program found little favor among CWS workers. Other than beyond the month after the quake, food was not a problem; despite the quake, it had been an excellent crop year. Most workers saw the food creating a dependency.

Administering Food for Work in Succha was Aniceto De La Cruz, 28, a member of the Evangelical Church. He was serving a four-month term with CWS in accounting for and distributing the food, overseeing work projects, and doing community development.

Simple life: Life in Succha for Barney, Mary Ann, and Aniceto meant living in two rooms of a deserted house. The walls were mud-covered adobe, with a dirt floor. A telegraph was their only communication with the "outside" world. They used kerosene to cook and read by — something I can attest to.

Asking for some water, I was directed to one of the green plastic bottles in the house. I chose one of the two identical bottles and took a swallow; it turned out to be kerosene. And while in Succha I obtained little sleep as the rats in the room overhead scampered across the floor all night.

I talked at length with Barney and Mary Ann one night and learned something of their feelings for their work there. "We're not here to force any kind of project on the people, but to try to feel out their needs and respond to these needs and let them decide what kind of projects they really want," Barney pointed out. To suggest, to listen, to enable were the roles he described for the volunteers in Succha.

Gringo role: It is not always easy to assume that role, even when you want to. Barney observed that as a "gringo, or an American, someone who's white coming into a culture where everybody's brown, the people tend to look up to you. They look up to you as something better than they are.

"I hate to say it because I don't like them to have that attitude toward us as Americans. I would rather they see us as people just as they are and that they can achieve the same things that we can with a little bit of work to do it."

On a visit of some of the 25 projects in the district, we stopped at the home of Don Mauro, a vice-mayor of the town of Colca. He noted that one *advantage* of the earthquake was the unity it had brought to the town.

Less selfishness: Before the quake the people had sought only their own gain and betterment, in competition with others. The effects of the quake brought them together, he told us, as Barney translated. They found that the only place they could seek help was from one another. Available crops and food and house were shared, not coveted.

He talked of the temblor, too, as we ate our bread and drank Cokes, which always seemed to be available. The room served as kitchen and living area, and as we talked small pigs nosed through the open door. Rabbits rustled in a corner hutch.

Don Mauro at 38 years looked older. His family of six children and his wife, who nursed a baby at her breast as we talked, luckily escaped injury in the quake. They were in the family's wheat grindery at the time. Unable to use their home, they slept in the road that first night. For a month more, three families occupied one house.

Tremors: The preoccupation in those first few days was with burying the dead. Funerals had to be held in the fields because no structures were safe. The women were afraid to be left alone and even today a slight tremor of the earth is a frightening experience.

Another beneficial effect of the quake was in forcing the farmers, scattered around the countryside, to urbanize and gain a closer community identity.

Barney is working in town planning,

Continued on page 28

Huayan, eight months after earthquake. Town's lower part, on less solid ground, received the worst damage

Walking four hours from Aija, village men brought needed lumber on their shoulders over rough mountain trails

When the men conducted the town's business in the plaza, women and children observed from a distance

Above, Phil Townsend and Barney Myer, both BVSers in alternative service; left, Mary Ann Packer, registered nurse

in brief

For Conferencegoers

■ *Insurance* . . . Accident insurance will be provided for persons attending Annual Conference. Coverage will be effective from 12:01 A.M. (EDT), June 12, until 12:01 A.M. (EDT), July 5, 1971. Any personal injury sustained during this period is covered, provided the injured person was attending Annual Conference or was on the way to or from the St. Petersburg event when the injury occurred. Members of the Church of the Brethren and their small children are covered. Nonmembers attending the gathering are covered within the above period but effective only after they complete their official registration.

Benefits payable: $1,000 for accidental loss of life, or loss of any two — hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse, licensed or graduate, which is not collectible from any other insurance.

This insurance is automatic for the period and persons stated above. The coverage is for accidental injury and does not include sickness or illness. All types of travel are covered, except nonscheduled air flights. Claims should be reported immediately to the Annual Conference Treasurer, 1451 Dundee Ave., Elgin, Ill. 60120, or at the Conference office. It is not necessary to contact him about this insurance except to report a claim.

■ *Child care services* . . . Parents may wish to take advantage of child care to be provided for preschoolers during business and general sessions of the St. Petersburg Conference. Children will gather at the Christ United Methodist church, and the fee will be 35 cents per hour per child. Mrs. Nona Quivey of the St. Petersburg Church of the Brethren will be supervising the center.

■ *Choir* . . . An Annual Conference choir will be directed this year by Alvin F. Brightbill, who will serve also as music director for the total Conference. Choir music packets will not be required this year, and the choir will function in a number of different ways. **First rehearsal:** Tuesday, June 22, at 4:45 P.M., Bayfront Center Arena.

■ *Other music* . . . Music Director Brightbill asks **experienced musicians** in the brass and stringed instrument families to bring their instruments to St. Petersburg to augment the celebration.

■ *En route* . . . The **Winter Park, Fla., Church of the Brethren,** corner of Clay and Harmon, (one block east of Interstate 4) invites Conferencegoers to park trailers on the grounds, using facilities of the church overnight. The congregation will host a noon dinner at the church June 20 to which travelers are invited. Sunday worship is at 10:35 A.M., according to Bernard N. King, pastor.

Montage

Dedicating a new parsonage in May was the **Sebring, Fla., congregation** where John C. Middlekauff is pastor. . . . The **Freeport, Ill., church** conducted groundbreaking ceremonies in April for a new educational wing.

The witness commission of **Friendship Church of the Brethren,** Linthicum Heights, Md., in meetings with the administrative boards of two neighboring black churches, Community Baptist and St. John's United Methodist, planned for weekly discussions during Lent on the Seven Last Words of Christ. The meetings were held twice in each church on a rotating basis, each service beginning with a brief meditation on the given word by the presiding minister followed by group discussion and questions. Climaxing the six weeks of study was a combined worship and communion service on Good Friday.

National Youth Conference

Conferencegoers: Have you registered for National Youth Conference '71 at Valparaiso, Ind.? Cutoff date for registration is **June 15, 1971.** Mail printed forms or a photocopy to NYC office, 1451 Dundee Ave., Elgin, Ill. 60120 — before June 15!

Also at Friendship, **The Young Disciples,** a youth sharing group, are meeting weekly to share common concerns and ways they feel they can witness to Christ. This may include inviting young people in from the street, talking over problems, or listening to a recorded folk opera. Further plans are to develop a summer youth program with several other denominations.

Providing educational, clinical, and counseling functions are the free family planning clinics open to all women of childbearing age and hosted by the **Wenatchee, Wash., Church of the Brethren.** The Family Planning Association of Wenatchee sponsors the events twice a month. A class on reproduction and medically approved methods of birth control, a medical examination, and discussions with a counselor are all included in the services.

People you know

Employees of the Nappanee, Ind., Brethren Service Center honored **Clarissa Hall,** who terminated twenty-four years' service at the center when it discontinued processing operations in April. Mrs. Hall was head of the processing department.

Named chairman of the World Friendship Center, Hiroshima, Japan, is **Leland Wilson,** pastor of the La Verne, Calif., Church of the Brethren. The appointment reflects the La Verne congregation's interest in the center dating from a visit of its representatives last year. The Wilsons will be leading an American delegation to the center this summer.

Melvin Hill and Mill Creek congregations in the Southeastern District have called **Curtis Rhudy** to the pastorate. He leaves the Blue Ridge Church of the Brethren in First Virginia in July. . . . The West Alexandria congregation in Southern Ohio will lose **Jesse C. Pittman** in September when he will go to the Fraternity, N.C., church as pastor.

Brethren Travel Guide

Brethren Came Early to the Valley of Virginia

by Roger Sappington

The earliest permanent European colonists in the present state of Virginia were Englishmen, who came to the James River area in the first decade of the seventeenth century. Their story has been told in all American history textbooks and does not need to be repeated. They settled in the area known as the tidewater, which extended westward to the first range of mountains beyond which the rivers are not navigable. Almost all of the settlers in the seventeenth-century Virginia were Englishmen and all remained in the tidewater area.

Aristocratic planters, whose prosperity was based on the cultivation of tobacco by slave labor, dominated the political, economic, and religious life of the colony. The Church of England was the state-supported church; tax money paid for the building of churches and the employing of ministers. Although religious toleration was often granted to other groups in actual practice, religious persecution was certainly not unknown.

Such religious toleration was much more likely to be granted in the Great Valley of Virginia west of the first range of montains, which came to be called the Blue Ridge Mountains. One of the most famous of the early expeditions to this area was led by Governor Alexander Spotswood in 1716. Together with a company of gentlemen, he rode his horse to the peak of the mountains from whence he could view the valley of the Shenandoah River. Within a very few years, settlers were moving into this fertile land, which was well watered by the tributaries of the Shenandoah. The colonial government was generally sympathetic, because these western settlers provided a buffer between the plantations of the tidewater and the Indians of the frontier. Consequently, non-Englishmen and non-Anglicans were more likely to be tolerated in this valley area than they would have been in the tidewater area.

Transient Brethren Settlements in Virginia

The evidence available to us now indicates that the earliest Brethren in Virginia were members of the Funk family from the Brethren settlement at Ephrata, Pennsylvania, who purchased land on the north side of the North Branch of the Shenandoah River, near the present town of Strasburg, in 1735. During the next few years the Funk brothers, Jacob and John, added to their holdings of land in this area, part of a large tract which had been granted by King Charles II to Lord Culpepper, from whom it passed to his son-in-law, Lord Fairfax. The Funk settlement served as an outpost and haven for all later Brethren groups traveling up the Valley to settlements farther south, because the Funks were at the northern edge of the German settlements in the Valley. Most of the land stretching north from Strasburg to the Potomac River was settled by Englishmen.

For a number of years, most of the Brethren moving southward simply passed by the Funks on the way to settlements in the Carolinas. However, in the 1750s, with the coming of the French and Indian War, the more protected Funk settlement became a refuge for Brethren who were being forced out of other settlements. The most important leader of this movement was Samuel Eckerlin, whose home farther west in the Monongahela River area had been destroyed in 1757 by the Indians and two of whose brothers had been taken captive, never to return. Samuel Eckerlin had some skill as a physician, and he erected a building to be used as an apothecary shop and laboratory. During this period, George Washington, who was commanding a detachment of troops engaged in the war against the Indians, became quite concerned about Eckerlin's activities in relation to the French and the Indians; Eckerlin was arrested but freed by the governor of the colony.

Another incident in which the Brethren were investigated by political authorities involved two Brethren named Sangmeister and Hollenthal, who built a tiny cabin high upon the peak of Massanutten Mountain to provide an opportunity for solitude and meditation. Their periodic retreats to the cabin aroused the suspicion of their neighbors, and their general queerness set in motion rumors that they were counterfeiting money or practicing the Roman Catholic mass or something else odd. Finally, the reports came to the attention of the sheriff in Winchester, Colonel James Wood, who traveled to Strasburg to investigate. Before his arrival, the two hermits learned of the impending action and completely destroyed their cabin. When the sheriff arrived, he conducted a thorough investigation, including a trip to the mountain peak; he was "greatly interested, and said he would cheerfully give a doubloon if the laura [cabin] were still intact, as it was for so good a purpose."

The ultimate fate of this Brethren settlement is not completely clear from available evidence. Some of the Brethren became frightened by later Indian attacks and returned to Pennsylvania. Some of them returned and settled in the town of Strasburg, which was officially chartered in 1761. One of the finest wells in the community became known as the Dunker's Well, a reference to the name by which the Brethren were frequently known. Also, the Brethren became known for a pottery kiln constructed on the property of Anton Hollenthal. After his death, the property passed into non-Brethren hands. The mainstream of Brethren migration traveled to areas farther south where land was more abundant and less expensive, and this early settlement perished.

A delightful conclusion to this episode in Brethren history was written by Andrew Burnaby, who traveled in this area during the French and Indian War:

> The low grounds upon the banks of the Shenandoah are very rich and fertile. They are chiefly settled by Germans, who gain a sufficient livelihood by raising stock for the troops and sending butter down into the lower parts of the country. I could not but reflect with pleasure on the situation of these people and think if there is such a thing as happiness in this life, they enjoy it. Far from the bustle of the world, they live in the most delightful climate and richest soil imaginable. They are everywhere surrounded with beautiful prospects and sylvan scenes; lofty mountains, transparent streams, falls of water, rich valleys, and majestic woods, the whole interspersed with an infinite variety of flowering shrubs, constitute the landscape surrounding them. They are subject to few diseases, are generally robust, and live in perfect liberty. They are ignorant of want and are acquainted with but few vices. Their inexperience of the elegancies of life precludes any regret that they have not the means of enjoying them; but they possess what many princes would give half their dominions for — health, content, and tranquillity of mind.

Probably, some people in the hurried twentieth century

This 1935 photo shows the brick house near Broadway, Virginia, that was the home of Elder John Kline, assassinated in 1864

would also be willing to possess what these eighteenth-century Germans had!

One of the earliest groups passing by the Funks to settle on the wilderness frontier of Virginia traveled in 1745 to the New River area some miles southwest of Roanoke. These pioneers came from the Ephrata Brethren group in Pennsylvania, although the settlement eventually came to include settlers from other Pennsylvania Brethren. The site which they chose for their settlement is located on the New River, where it divides at present-day Montgomery and Pulaski counties. The land was quite fertile, and the woods were filled with game. The Brethren named their settlement Mahanaim (Genesis 32:1-2), but the neighbors called it Dunker Bottom. Today, the area is largely inundated by Claytor Lake, the result of a man-made dam.

According to one source, the settlement on New River included families of Eckerlins, Macks, Zinns, Negleys, Millers, Shavers, Weisers, Graffs, Webers, Grebils, Freys, Landises, and Huffacres. One of the most fascinating names in the list is William Mack, who died in this area in 1745. He has never been identified as a member of the family of Alexander Mack, the founder of the Church of the Brethren. However, Alexander Mack Jr. was definitely one of the earliest Brethren in the New River settlement, and after his return to Germantown and his marriage there, he named his first son William. Was he named for his deceased uncle?

One account of the settlement was written in 1750 by a non-Brethren, Thomas Walker, an explorer employed by the Loyal Land Company:

> 16th March. We kept up the Staunton [River] to William Englishes. He lives on a small Branch, and was not much hurt by the Fresh [flood]. He has a Mill, which is the furtherest back except one lately built by the Sect of People who call themselves of the Brotherhood of Euphrates, and are commonly called the Duncards, who are the upper Inhabitants of the New River, which is about 400 yards wide at this Place. They live on the west Side, and we were obliged to swim our Horses over. The Duncards are an odd set of people, who make it a matter of Religion not to shave their Beards, ly on Beds, or eat Fesh, though at present, in the last they transgress, being constrained to it, they say by the want of a sufficiency of Grain and Roots, they have not long been seated here. I doubt the plenty and deliciousness of the Venison and Turkeys has contributed not a little to this. The unmarried have no Property but live on a common Stock. They don't baptize either Young or Old, they keep their Sabbath on Saturday, and hold that all men shall be happy hereafter, but first must pass through punishment according to their Sins. They are very hospitable.

This account would certainly indicate the frontier nature of the settlement. The picture Walker gives is generally quite accurate, including the commonly misunderstood name, Euphrates, but where he got the idea that they did not practice baptism is not clear; evidence would seem to indicate that all of the Brethren accepted baptism.

This early settlement did not become a permanent

Brethren congregation for several reasons. For one, in 1750 the leadership of the settlement, the four Eckerlin brothers, returned to Pennsylvania; actually, they soon became pioneers again, but in an entirely different area, which is another story. In the meantime, the New River settlement was absorbed by the surrounding community. That is to say, various Brethren continued to live in the area but gradually lost their Brethren identity. One example was George Hoopaugh, who is identified in connection with Indian raids in the 1750s. It was reported later in 1757 that "no one but George Hoopaugh lived on Sinking Creek at the time. He continued there until 1775, when he moved off because of fear of the Indians." He had certainly been a courageous and persistent man to remain on the frontier that long, but he had not given up, for "he returned, however, when he claimed the land as by settlement and made a conveyance of it."

The second major reason why the settlement did not become permanent was the danger of Indian raids. One Brethren refugee fled in 1755 to the Moravian settlement in North Carolina. He reported that only a few days before he departed, "several families had been attacked, and part murdered, part captured; and the last night before his flight the family of one of his nearest neighbors had been murdered, only three miles from him." He knew of twenty-eight "persons who had been killed or taken prisoner." Clearly, the New River was no safe place for the white man, and those Brethren who could were fleeing. However, in their relatively brief stay, they had left an enduring mark which is still remembered in the area.

Permanent Brethren Settlements in Virginia

According to the available evidence, the first permanent Brethren settlement in Virginia began in the southern part of the Great Valley in present-day Franklin County, when Jacob Miller and his family settled on the North Fork of the Blackwater River in 1765. Miller had been born in 1735, possibly in Germany. However, he grew up in Franklin County, Pennsylvania, where he united with the Antietam Church of the Brethren which had members on both sides of the Mason-Dixon line. He was elected to the ministry and ordained an elder before his migration to Virginia. Miller was very active as a preacher in southern Virginia, for preachers were generally quite rare on the frontier. During his thirty-five years in Virginia before he moved on to pioneer in Ohio and Indiana, he laid the foundations for many strong congregations in southern Virginia.

Among the many people on the frontier who were brought into the Church of the Brethren by Jacob Miller was an Englishman named William Smith. Little is known about his background but tradition reports that he came to America on an English troopship during the American

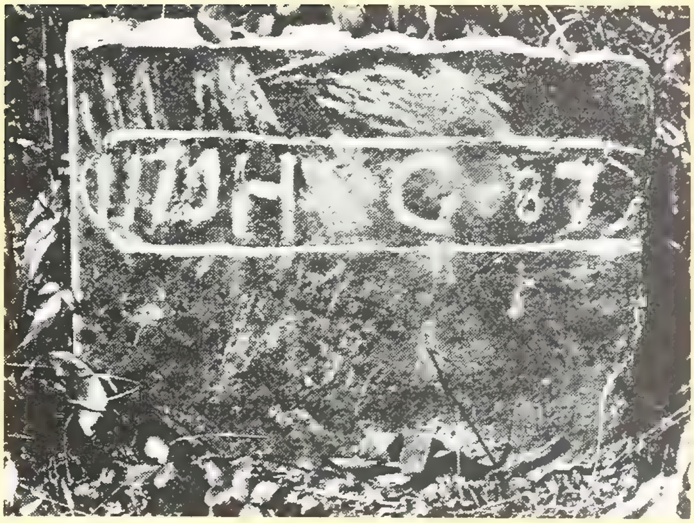
Pews such as these were used in early Virginia churches

War of Independence. However, he seems to have been opposed to military service and was not a soldier. At any rate, Smith settled in Virginia in present-day Floyd County, next door to Franklin County. Smith heard Miller preach and underwent conversion and baptism. Smith demonstrated unusual ability as a churchman, and consequently he and Miller began to travel together, with Smith preaching the gospel in English and Miller in German. They evidently made a good team, and they traveled quite widely in southern Virginia, usually on foot.

Based on the work done by Miller and Smith, the Brethren came to be organized informally as the German arm in Franklin County and the English arm in Floyd County. Eventually, the German speaking Brethren learned to speak English, and this designation was replaced by more formal organizational lines in the course of the nineteenth century. The settlement begun by Jacob Miller in 1765 increased in area and in numbers rather steadily both by immigration from Maryland and Pennsylvania and by community evangelism. It has become the center of a strong Brethren settlement today.

In addition to the Brethren who were settling on the south side of the present-day city of Roanoke, a considerable number of Brethren were moving into Botetourt County on the north side of Roanoke. According to the available evidence, the earliest settlement was in the Amsterdam (Daleville) area about 1780. The earliest Brethren included many Germans from Maryland and Pennsylvania with such family names as Gish, Kinzie, Snider, Nininger, Winger, Lemon, Stoner, Beckner, Harshberger, Ammon, Noffsinger, Hoff, Peters, Rife, and Graybill. Within a few years after 1780 other families came, including the Moomaws, Murrays, Bonsacks, Arnolds, Fishers, Manguses, and Crumpackers. Many of the descendants of these families are members of Church of the Brethren congregations in the Roanoke area today, and many present-day congregations in Botetourt and Roanoke counties trace their ancestry back to these early settlers of the 1780s.

At about the same time in the 1760s that Jacob Miller was moving to southern Virginia, other Brethren immigrants of the Good and Glick families were settling in the Flat Rock area of Shenandoah County some miles south of the Strasburg settlement. The nucleus of Brethren in this area did not begin to take on a distinctive Brethren identity until the coming in 1775 of John Garber, who had been a prominent Brethren minister in Pennsylvania and Maryland. He had been living within the bounds of the Beaver Dam congregation in Maryland since 1768 and part of his family remained in Maryland temporarily when he and the other children moved to Virginia in 1775.



Unpretentious 1787 gravestone of John Garber

Although a humble and modest man, John Garber did not hesitate to identify himself as a minister of the gospel and soon regular meetings for the worship of Almighty God were being held in the Flat Rock area. But where did they meet? No church building was erected in this area until 1841, so the obvious solution was the use of one another's homes. In fact, a number of early Brethren homes in this area were specifically constructed with hinged partitions between the rooms, so that all of the first floor except the kitchen could be opened into one large room for worship services.

The number of Brethren settlers in this area increased rapidly because of the American War of Independence. One result of the war was the end of religious persecution in Virginia; Article 16 of the Bill of Rights of the Virginia Constitution of 1776 legally brought a cessation to all prosecution for religious causes. The final step in establishing complete religious freedom was the separation of the Anglican Church and the state in 1786 by Thomas Jefferson's statute of religious liberty. Through these steps Virginia became a more desirable place for the Brethren to settle.

Another result of the war was the persecution of the Brethren in Maryland and Pennsylvania. Because they lived in the more heavily settled areas in these states, great pressure was exerted on them to fight in the American army or at the very least to take an oath of allegiance to the new state governments. Their refusal for religious reasons either to participate in the army or to swear an oath led to the accusation of being a Tory or being disloyal to the American cause; the accusation was frequently followed by persecution which often involved the confiscation of property. For example, the property and press of Christopher Sauer Jr., the Brethren printer of Germantown, were seized and sold.

The Brethren often reacted to such persecution by fleeing, just as they had done in Europe fifty years earlier. The tradition persists that four Brethren families moved to the Flat Rock community in 1782 because their property in Pennsylvania and in Maryland had been confiscated by the government. Regardless of the reason, there is neither question about their arrival nor about their vital contribution to the building of the young congregation. They were Jacob Miller with his wife and three children from York County, Pennsylvania, Michael Wine with his wife and five small children, and Samuel and Martin Garber, sons of John, who had recently married sisters; the latter three families were from the Beaver Dam area in Maryland. Each of these families purchased farms and established homesteads in the settlement, thus contributing to the permanence of the Brethren around Flat Rock.

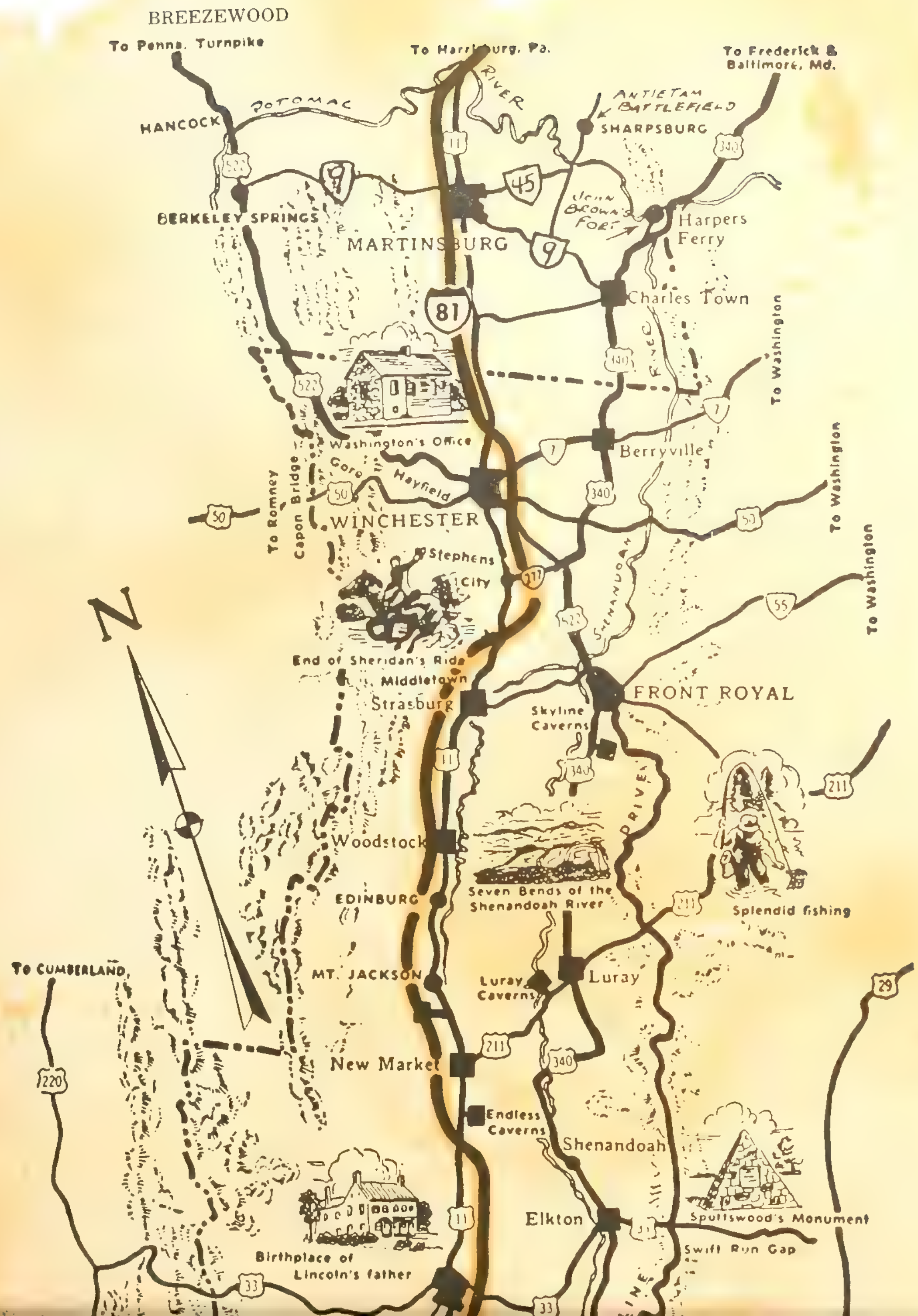
In 1787 the death of John Garber, who had taken on something of a patriarchal status among the Brethren, became the first recorded death in the Flat Rock Brethren settlement. According to one writer, "he was universally loved and admired, not only by those who knew him best, but by the scattered settlers and the roving Indians. . . . The legend still persists that several Indians were present to witness" his death. He was interred in the family plot on his farm, and a small stone with the inscription "17 J H G 87" is all that marks his grave. Following his death, the mantle of leadership fell on the shoulders of two of his sons, Samuel and Martin, along with John Glick Jr., all of whom were Brethren ministers. They ably continued the work that had been so well begun by John Garber.

During the two decades of the 1780s and the 1790s, a large number of Brethren moved into the three present-day counties of Shenandoah, Rockingham, and Augusta. For convenience in ministering to the scattered Brethren,

the leaders of the church in 1788 drew a line east and west along Market Street in Harrisonburg, dividing the Brethren into the Lower Rockingham and Shenandoah Brethren on the north side and the Upper Rockingham and Augusta Brethren on the south side. Within these two districts were five distinct congregations by the 1790s: from north to south, Flat Rock, Lower Linville Creek (Broadway), and Upper Linville Creek (Greenmount) in the north, and Cook's Creek and Middle River in the south. The Garbers continued to be prominent leaders with Daniel Garber, and a son-in-law of John Garber, John Flory, in charge of the Cook's Creek group, and Abraham Garber, the leader of the Middle River settlement. Certainly, this family played a major role in the establishment of the Church of the Brethren in the Shenandoah Valley.

By 1800 the Church of the Brethren was well established in the state of Virginia. In the years from 1735 on the Brethren had pioneered in a number of areas, but by 1780 the pioneering days had passed in favor of permanent settlements. The Brethren had actually done more pioneering in Virginia than has sometimes been credited to them. For example, one outstanding Virginia historian has stated that the Brethren came to Virginia some two generations later than other groups, such as the Lutherans, the Reformed, and the Mennonites. Ample evidence has been cited to indicate the presence and importance of Brethren in the Shenandoah River area around Strasburg and in the New River area of southern Virginia during the first generation of settlement west of the Blue Ridge Mountains.

With the ending of the American War of Independence, the Brethren began to move into Virginia in large numbers. They established two areas of permanent settlement, one in the north in the Shenandoah Valley and the second in the south in the Roanoke River Valley in Franklin and Botetourt counties. In both of these areas a large number of Brethren have continued to live and to worship in the twentieth century. Clearly, the Brethren had found something they liked in the limestone soil in the Great Valley of Virginia!


BREEZEWOOD
To Penna. Turnpike
To Harrisburg, Pa.
To Frederick & Baltimore, Md.
HANCOCK
POTOMAC
RIVER
ANTIETAM BATTLEFIELD
SHARPSBURG
BERKELEY SPRINGS
MARTINSBURG
John Brown's Fort
Harpers Ferry
Charles Town
To Washington
To Washington
To Washington
Berryville
Washington's Office
Gore
Hayfield
WINCHESTER
To Romney
Capon Bridge
Stephens City
SHENANDOAH
RIVER
N
End of Sheridan's Ride
Middletown
Strasburg
FRONT ROYAL
Skyline Caverns
DRIVE
Woodstock
Seven Bends of the Shenandoah River
Splendid fishing
EDINBURG
MT. JACKSON
Luray Caverns
Luray
To CUMBERLAND
New Market
Endless Caverns
Shenandoah
Elkton
Spottswood's Monument
Swift Run Gap
Birthplace of Lincoln's father
81
11
45
9
340
522
7
50
277
522
55
211
29
220
33

[illegible]

Recently built, this church in the city of Winchester illustrates the present-day urban outreach of the Church of the Brethren in the Great Valley of Virginia.

[illegible]

This very early Brethren settlement in the Shenandoah Valley built its first church in 1841 on the great flat limestone rock on the south corner of Michael Wine's farm. This church was replaced in 1906 with a brick church at the same location.

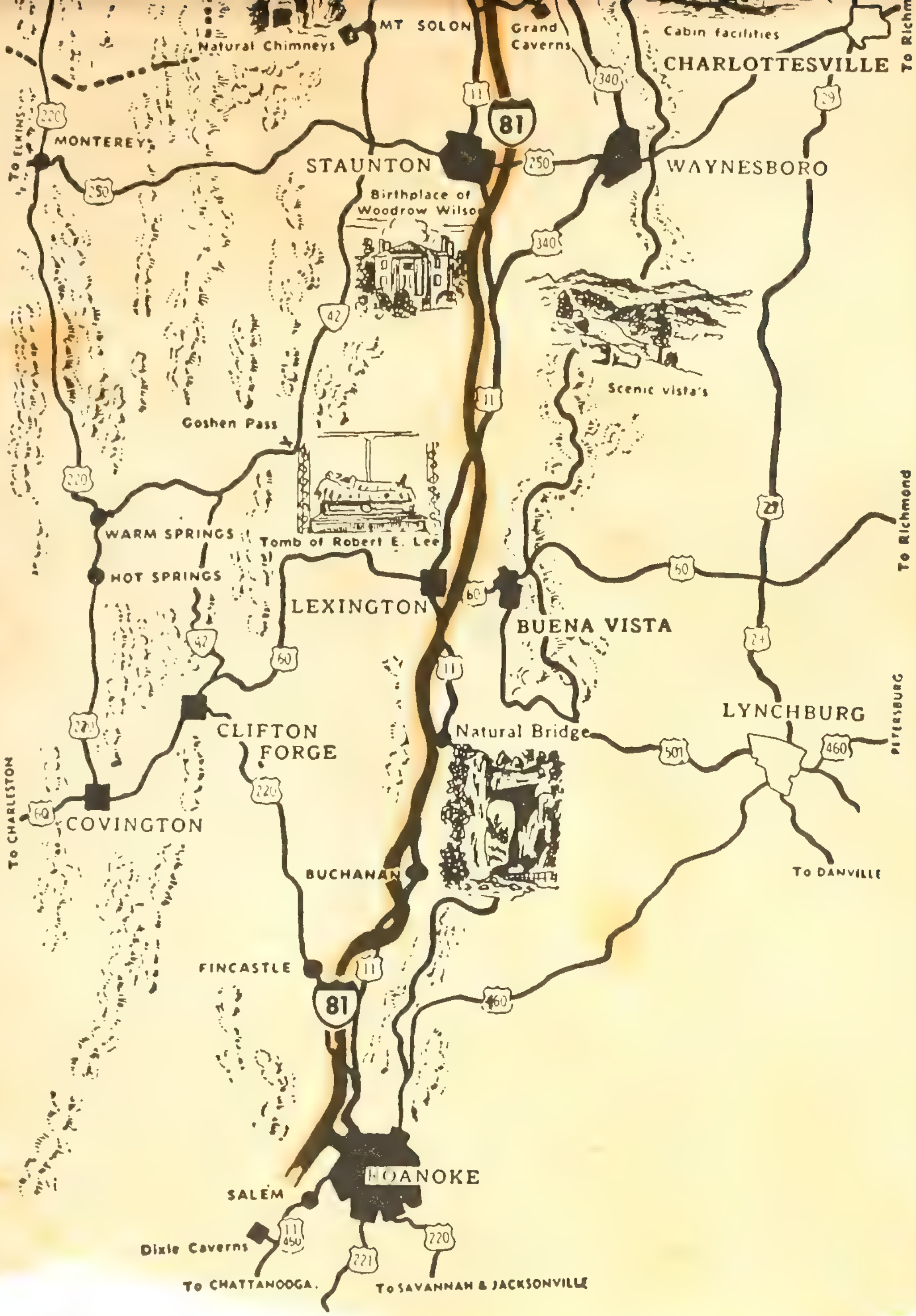
[illegible] The first church was built in 1828 on land donated for that purpose by Elder John Kline. A second church was built in 1868; $1,200 from Elder John Kline's estate covered more than one half of the total cost. He is buried in the cemetery behind the present church, which was completed in 1956.

[illegible]

Built about 1822 on land donated by Daniel Garber, this church is considered the first church built by the Brethren in Virginia which has been in continuous use as a Brethren church. It is the only church now standing in which Elder John Kline preached. Extensively remodeled on a number of occasions, it has never been rebuilt.

[illegible]

Also under Garber leadership, this congregation built a church with bricks fired in a brick kiln on the Garber farm in 1824 and was known for many years as the Brick Church congrega-


Natural Chimneys
MT SOLON
Grand Caverns
Cabin facilities
CHARLOTTESVILLE
To Richm
To ELKINS
220
MONTEREY
11
81
STAUNTON
250
WAYNESBORO
29
340
Birthplace of Woodrow Wilso
42
Scenic vista's
Goshen Pass
11
220
WARM SPRINGS
Tomb of Robert E. Lee
29
To Richmond
HOT SPRINGS
LEXINGTON
60
60
BUENA VISTA
42
60
11
24
220
CLIFTON FORGE
Natural Bridge
LYNCHBURG
501
460
PETERSBURG
To CHARLESTON
60
COVINGTON
220
BUCHANAN
To DANVILLE
FINCASTLE
11
81
460
ROANOKE
SALEM
11
460
220
221
Dixie Caverns
To CHATTANOOGA
To SAVANNAH & JACKSONVILLE

ing of public schoolteachers, the school was expanded in 1910 to offer a four-year college program. Neither the available students nor the constituency was sufficient to support this program; from 1915 to 1924 Daleville College operated as a junior college, and the academy continued to provide a high school education until 1933.

[illegible]

The first Brethren church in this community was built about 1851 and was widely known as the Old Valley meetinghouse in Botetourt County. This church was replaced in 1902 by a frame structure, which in turn was completely remodeled in 1949 and covered with brick veneer.

[illegible]

These Brethren built a meetinghouse in 1845 with locally-fired brick; the total cost was $250. This building stood unaltered until 1909 when it was remodeled; after further remodeling in the 1920s and the 1930s, a new church was built in 1957-1958.

[illegible] In 1848 a large meetinghouse, forty feet by one hundred feet in size, was built with bricks. Since it was one of the older brick buildings in the neighborhood, it was often called the Old Brick church. This church was replaced in 1904 with a new brick church in which some of the original bricks were used; on several occasions this church has been remodeled and modernized.

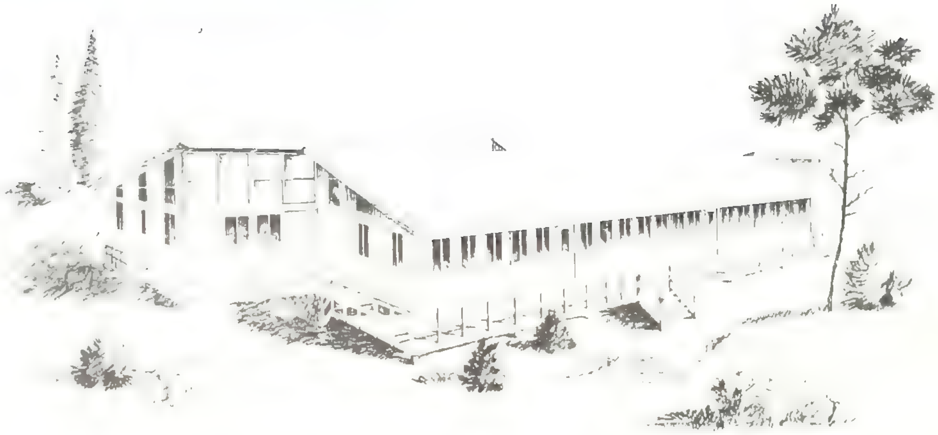
[illegible] Not much evidence remains of this very early Brethren settlement in 1745. Some place names such as Max Meadows, which is a shortened form of Mack's Meadows, still remind one of these early Brethren. The Claytor Lake area is close to the original settlement.

Brethren-Related Institutions

Camp Bethel

Camp Bethel's history, beginning on Tinker Mountain near Roanoke, Virginia, might be characterized by the term *mobility*.

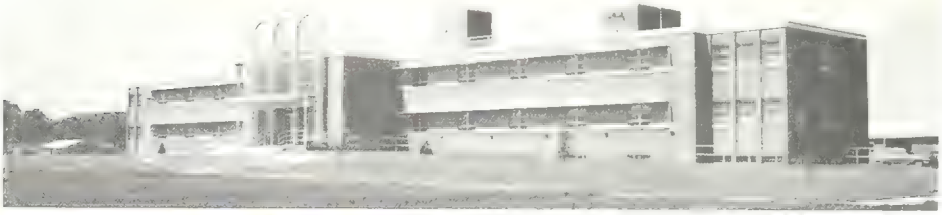
In 1921 the Young People's Christian Education Association of the Daleville regional territory was organized, resulting in the first youth camp in the Daleville-Roanoke area in 1924. That year a unique sixty-acre location on Tinker Mountain was leased from C. S. Ikenberry for a campsite. With a minimum of equipment and few facilities, "Camp La Monte" seemed a paradise for several years. But an uncertain water supply and an almost inaccessible road spurred a search for another site. In early 1927 a scrubby sixty-three acre tract, known as Graybill farm — center of a Dunker community in the Revolutionary War days — was purchased; and Camp Bethel was dedicated July 4, 1927.



In his dedicatory address Paul H. Bowman challenged all who were to be a part of the camp "that Bethel would be a place where all folks could come, as Jacob had, for a meetingplace with God."

Since that time many persons have contributed to the physical and program needs of the camp. In 1970 Bethel launched a "decade of development" for purchase of another seventy-eight acres and the building of a dining hall-retreat center. Dedication of the new building is set for June 13, 1971.

Cabins, a swimming pool, recreation hall, dining hall, picnic shelter, and overnight trailer parking (without hookups) are available. But since regular camps will be scheduled, staff are reluctant to promise any but use of trailer parking and bath facilities during the summer months.



Bridgewater Home

Annual Conference suggestions, a need for the development of retirement homes for the southeastern region of the Brotherhood, a group of dreamers who were ready to act — all meshed in the formation of the Bridgewater Home.

The dreaming began in 1960, when persons from the Northern, Eastern, and Second districts met for the purpose of planning a home. The action followed quickly: Trustees were elected by the districts and these men organized their own trustee board, purchased twenty-eight acres of land, drew plans, and conducted a fund raising campaign. Ground was broken November 10, 1963, for a three-story, fireproof building, consisting of retirement and nursing facilities. Total capacity stands at sixty-five, of which twenty-seven units are for retirement living — a campus complex with individual cottages and one- and two-bedroom apartments — and thirty-eight for nursing care.

Little did that group of early planners foresee the demand for the facilities they constructed. Bridgewater Home has operated at capacity since a few weeks after opening its doors on May 1, 1965. And the continued demand for health services necessitates the enlargement of facilities.

Camp Brethren Woods

In the western foothills of the Massanutten mountain range, about twenty miles northeast of Harrisonburg, Camp Brethren Woods provides camping facilities for the Shenandoah District of Virginia. The site was formerly the homestead of a Brethren family; a Dunker bonnet and early issues of the *Gospel Messenger* were found in the attic of the log cabin.

The sixty-three acres of land were purchased jointly by Northern and Second districts in 1958. The camp has been in operation since 1960 and follows the small-group, decentralized style of camping. Maximum capacity for resident weeks of camping is a total of sixty campers and staff.

Facilities in the central area include the lodge, swimming pool, bath house (with showers and flush toilets), a small lake stocked with fish, and the manager's A-frame cabin. There are five secluded small group living areas — one with cabins, two with hogans, and two with covered wagons.

These facilities are available for overnight use until July 1. Rates are $2 per night per family unit ($1 additional for use of the pool) or 75c per night per single individual (including use of the pool). Arrangements can be made through the Shenandoah District Office, 205 Monument, Harrisonburg, Virginia 22801. □

Bridgewater College

In 1880 Daniel Christian Flory, an alumnus of the University of Virginia and a leader in the Church of the Brethren, founded the Spring Creek Normal School and Collegiate Institute. The four women in that first class of twenty-nine students made it the first coeducational college in Virginia. Nine years later it was named Bridgewater College and chartered by the state of Virginia to grant undergraduate degrees — the first Church of the Brethren-affiliated college to do so.

Now, in its setting of trees and Georgian-style architecture, Bridgewater enrolls more Brethren students (210 this year) than any other college in the eastern part of the United States. The student body of 850 comes from twenty-three states, the District of Columbia, and five foreign countries. The students may choose from among sixteen academic majors. There are opportunities for involvement in research, honors and special projects courses, study abroad, teacher training, and numerous extracurriculuar activities.

Overnight lodging in college dormitories is available to visiting Brethren. The cost is $2 per person per night and meals are available in the new Kline Campus Center Cafeteria. Reservations for lodging and tours should be made by writing David L. Holl, Bridgewater College, Bridgewater, Va. 22812, or by phoning 703-828-2501, Ext. 94 or 19.

For campers, several attractive campgrounds for trailers and tents are nearby. A list of campgrounds and motels is available on request.

At the college, plan to visit the Reuel B. Pritchett Museum, open by appointment. It contains over 10,000 relics, antiques, and rare books, including a Venice Bible printed in 1482. And campus visitors may wish to see Alexander Mack Memorial Library, the John Kline Campus Center, and Memorial Hall. □

Friendship Manor

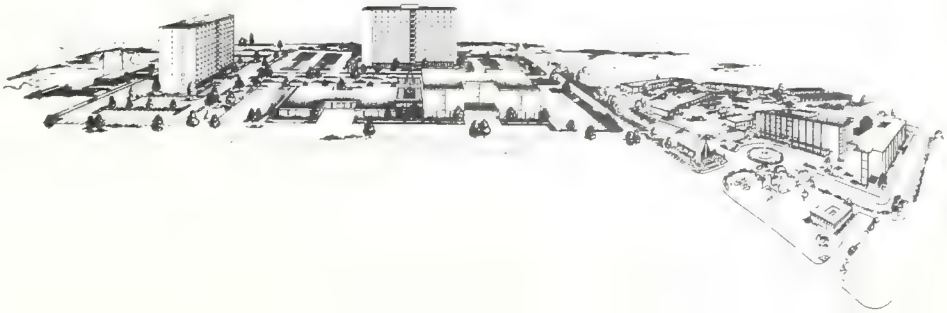
A complete care center for the aging, Friendship Manor stands on a plateau in the northwest section of Roanoke, Virginia, surrounded by Reid Mountain, Tinker Mountain, Mill Mountain, and Yellow Mountain.

A dedicated group of men had a vision, and thus Friendship Manor was opened in 1966. Now the manor and apartment village provide homes for 200 persons.

Manor personnel invite traveling Brethren to visit Friendship Manor, 320 Hershberger Road N.W., and see folks who have found a new way of life in their retirement years.

Roanoke is situated near many points of interest. Historic Lexington is forty-five miles to the north, as is Natural Bridge, one of the wonders of the world. The Blue Ridge Parkway can be traveled to the north and the south of Roanoke.

In the city itself, known as the medical center of southwest Virginia, five hospitals and the veterans' hospital west of the city house 229 physicians and surgeons. The city has 243 churches and two Jewish synagogues. □



[illegible]

Frederick County

- Calvary — Winchester, 1½ miles SE on Rt. 522 at Exit 80 on Interstate 81 (Calvary is a new church built with Brotherhood and district assistance)
- Salem — Stephens City, south on US11

Shenandoah County

- Round Hill — Toms Brook, north on US11
- Valley Pike — Woodstock, 4 miles north on US11
- Antioch — Woodstock, 4 miles west on Rt. 42
- Wakeman's Grove — Edinburg, 4 miles west
- Pleasant View — Mt. Jackson, 4 miles west
- Flat Rock — Forestville, 2 miles south on Rt. 42 (site to which the Brethren first came to Virginia with worship being held in the homes, one of which entertained the Annual Conference and is still a landmark in the community)
- Cedar Grove — New Market, 4 miles north on US11

Rockingham County

- Timberville — Town of Timberville, on Rt. 42
- Linville Creek — Broadway on Rt. 42 (home of Elder John Kline and the Ziegler family)
- Greenmount — Edom, Rt. 42
- Harrisonburg — City of Harrisonburg, Exit 64, Interstate 81 (location of the Shenandoah District Office)
- Mt. Pleasant — Harrisonburg, Exit 63, Interstate 81, 4 miles east on Port Republic Road
- Mill Creek — Port Republic on Rt. 679, 3 miles north of Port Republic, 8 miles east of Harrisonburg (home church of Elder H. C. Early)
- Garber's — Harrisonburg, 1 mile south on Rt. 42 (second oldest church building in Virginia, a part of which is still being used)
- Dayton — Town of Dayton, Rt. 42
- Montezuma — Dayton, 3 miles west on Rt. 257
- Mt. Bethel — Town of Lily, ¾ mile west
- Briery Branch — Dayton, 10 miles west on Rt. 257
- Bridgewater — Town of Bridgewater, Rt. 42 (home of Bridgewater College)
- Beaver Creek — Town of Spring Creek, 5 miles west of Bridgewater
- Sangerville — Town of Sangerville, 8 miles west of Bridgewater

Augusta County

- Summit — Centerville, 6 miles south of Bridgewater
- Moscow — Town of Moscow on Rt. 42
- Pleasant Valley — Weyers Cave, Exit 60, Interstate 81
- Lebanon — Mt. Sidney, 3 miles west of US11
- Staunton — City of Staunton, Exit 58, Interstate 81
- Elk Run — Churchville, 4 miles north on Rt. 42
- Barren Ridge — Staunton, 7 miles east on Rt. 254
- Middle River — Town of New Hope, east of Staunton (site of the first Brethren church building in Virginia)
- Waynesboro — City of Waynesboro, Rts. 340 and 250
- Blue Ridge Chapel — Waynesboro, ½ mile north on Rt. 340
- Mt. Vernon — Stuarts Draft, 4½ miles south of Waynesboro on Rt. 340
- White Hill — Stuarts Draft, 3 miles south, Rt. 340 (new building under construction, supported by district and Brotherhood funds)

Rockbridge County

- Buena Vista — City of Buena Vista, Exit 51, Interstate 81

Warren County

- Front Royal — City of Front Royal (north entrance to the Skyline Drive in the Shenandoah National Park)

Page County

- Luray — Town of Luray on Rts. 340 and 260 (home of the Luray Caverns)

Greene County

- Evergreen — Stanardsville, 10 miles south on Rt. 810 (area of Greene County mission work and home of the Church of the Brethren Industrial School founded by H. C. Early and Miss Nelie Wampler)

[illegible]

Allegheny County

- Selma — Town of Selma, 1210 Richmond St.

Bedford County

- Jeters Chapel — 3 miles east of Vinton on US24, north 5 miles on Rt. 635
- Lynchburg — On US295 at 200 Atlanta Ave., Southland Acres
- Ninevah — 2 miles east of Hardy on Rt. 634, near Smith Mountain Lake
- Saunders Grove — 5 miles east of Chamblissburg on Rt. 754
- Terrace View — 4 miles south of Goode

Botetourt County

- Cave Rock — 2 miles north of Troutville, 1 mile east of US11
- Cloverdale — In Cloverdale, 1 block east of US11
- Daleville — In Daleville on US220
- Mt. Bethel — 6 miles east of Eagle Rock on Rt. 43
- Mt. Joy — 6 miles north of Buchanan, west of Interstate 81 on Rt. 622
- Pleasant Dale — 5 miles west of Fincastle on Rt. 600
- Trinity — 3 miles north of Daleville on US220
- Troutville — In Troutville on US11
- New Bethel (Troutville congregation) — 2 miles north of Nace on Rt. 640
- Blue Ridge — 10 miles east of Roanoke on US460

Carroll County

- Coulson — 4 miles north of Woodlawn on Rt. 620
- Fremont — 3 miles east of Hillsville on US58
- St. Paul — 8 miles north of Mount Airy, N.C., on US52

Floyd County

- Copper Hill — At Copper Hill on US221
- Burks Fork — 5 miles south of Willis on Rt. 799
- Parkway (Burks Fork congregation) — 2 miles from Mabry Mill near Blue Ridge Parkway
- Duncan Chapel — 6 miles north of Willis, 3 miles west of US221
- Laurel Branch — 5 miles west of Floyd on Rt. 729
- Pleasant Hill — 1 mile west of Willis on US221
- Pleasant Valley — In Alum Ridge on Rt. 750
- Red Oak Grove — 6 miles NE of Floyd, west of US221
- Stonewell (Red Oak Grove congregation) — 9 miles east of Floyd on US221
- Texas Chapel (Red Oak Grove congregation) — At Shawsville, 8 miles south of Interstate 81
- Topeco — 7 miles west of Floyd on US221
- Fairview (Topeco congregation) — 6 miles SW of Floyd
- White Rock — Near Alum Ridge, about 15 miles west of Floyd

Franklin County

- Antioch — 8 miles NW of Rocky Mount on Rt. 641
- Mountain View (Antioch congregation) — 4 miles west of Callaway
- Bethany — 3 miles north of Callaway at Rts. 740 and 743
- Bethlehem — 3 miles west of Boones Mill

on Rt. 739

Monte Vista (Bethlehem congregation) — 9½ miles west of Boones Mill

Boones Mill — In Boones Mill, on US220

Boones Chapel (Boones Mill congregation) — 5 miles NW of Boones Mill on Rt. 615

Cedar Bluff — 4 miles NW of Boones Mill on Rt. 613

Fairview, Rocky Mount — 3½ miles west of Rocky Mount on Rt. 40

Ferrum — in town of Ferrum

Germantown, Brick — 3 miles south of Boones Mill, ½ mile west of US220

Henry Fork — East of US220 on Rt. 674 (south exit to Rocky Mount)

Rocky Mount — In Rocky Mount, 307 Tanyard Rd. N.E.

Henry County

Bassett — In Bassett on North Riverside Dr.

Collinsville — In Collinsville, W. John Redd Blvd. and James St.

Jones Chapel — 5 miles north of Martinsville on Rt. 108

Mt. Hermon — 3 miles NW of Bassett on left off Rt. 57

Montgomery County

Christiansburg — In Christiansburg, 310 S. Franklin St.

Nelson County

Bethel — 2 miles SE of Arrington Station on Rt. 656

Patrick County

New Hope — West of Bassett; from Rt. 57 turn left on Rt. 704, then right on Rt. 705

Smith River — 2 miles east of Wooline on Rt. 708

Pittsylvania County

Danville, Emmanuel — In Danville, 1530 Westover Dr.

Danville, First — in Danville, 37 Glen Oak Dr.

New Bethel — 20 miles east of Rocky Mount on Rt. 40, 1 mile south on Rt. 605

Pulaski County

Pulaski — On Rt. 611

Hiwassee — 12 miles east of Pulaski on Rt. 675

Roanoke County

Green Hill — West of Salem on Duiguid Lane, 1 mile south of US11 and US460, near Interstate 81, Exit 40

Mason Cove — 7 miles north of Salem on Rt. 622

Mt. Union — On US221 north of Bent Mountain

Oak Grove — 1719 McVitty Rd. S.W., Roanoke, across Rt. 419 from Oak Grove Plaza

Peters Creek — In Roanoke, 5333 Cove Rd. N.W., ½ mile west of Rt. 117 (first church in Roanoke County)

Poages Mill — 7 miles west of Roanoke on US221

Red Hill — 7 miles south of Roanoke on US220

Roanoke, Summerdean — 6604 Plantation Rd. N.E., 1 mile east of US11 on Rt. 115

Vinton — In Vinton, Seventh St., and Dale Ave.

Roanoke City

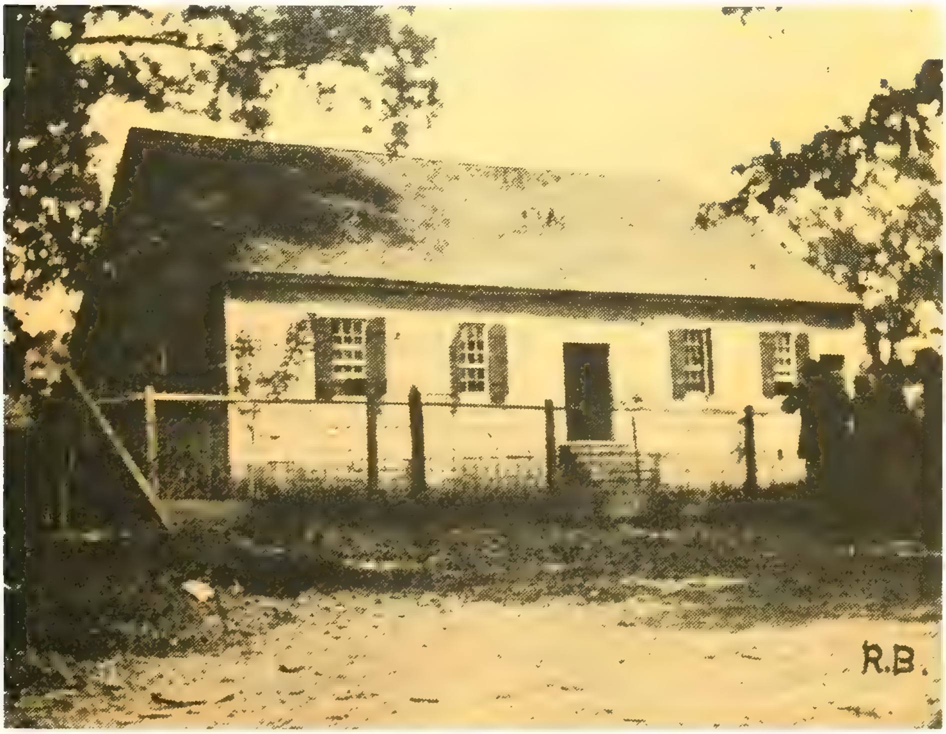
Central — 416 Church Ave. S.W. (downtown)

First — Carroll Ave. and Twentieth St. N.W.

Hollins Road — 2404 Hollins Rd. N.E. on Rt. 115

Ninth Street — Montrose Ave. and Ninth St. S.E.

Williamson Road — Oakland Blvd. and Pioneer St. N.W.



Old Garber church: Located near Harrisonburg, in the Valley of Virginia, this is the first meetinghouse built by early Brethren

Pages From a Mission Twelve Diary

Not a cure-all but a beginning

by CONNIE WEDDLE

FIRST WEEKEND: FRIDAY

So this is Mission Twelve! The publicity I'd read, all the people I questioned, and still I wasn't sure what was awaiting me at Brookline Camp. I suppose expectancy was what I first felt from the time a carload from the church pulled out of our driveway. When we arrived at the camp, I joined others in collecting linens and soap, selecting a bunk, and moving toward the spacious hall where the number on my name tag put me with nine people — most of them strangers. We didn't remain strangers long, since "warm-up" games compelled us to reveal information from shoe sizes to how many were in our high school graduating classes.

Even in the fun of learning trivia about one another the expectancy still remained when I heard that we were to stay together as a D-Group for several hours during each of three weekends. Gradually as we talked exterior features merged into personalities as the red pantsuit became Faye; the black face, Bill; the thick-lensed glasses, Jack; the straight blond hair, Sue.

The others shared the expectancy I felt. After all, we hadn't agreed to give up three weekends, pay a registration fee, arrange for someone to keep our children, rush home from work, pack hastily, and drive to Brookline Camp for no reason! Bill spoke some of my thoughts when he said, "I'm not sure why I came — or if I even want to be here — but somehow I need these weekends."

SATURDAY

A thought struck me today. This is the first time in years that I have purposely set aside a large block of time to deal with who I am and who I would like to be — as a person, a wife, a mother, a Christian. I wasn't the only one! Our D-Group spent hours facing each other, talking about ourselves, attempting to know the person that is in each of us.

Faye sat quietly through our morning session, listening intently as we talked. Not until the afternoon session did she break her silence. She told us how the rigidity of her life frightened her. Week in, week out the relentless pattern of getting the children to school, going to work with her husband, coming home to housework numbed her to the mutual needs she, her husband, and the children had to share as a family. Faye's dilemma caught up several of us in varying degrees, allowing for a thoughtful sharing about how to avoid mechanical living in a mechanical world.

SUNDAY

After an informal Sunday morning worship, several decided to escape the confinement of the lodge to explore the lake and trails surrounding Brookline. Crossing a footbridge over a narrow lake inlet, someone spied a message meticulously written on the sandy beach: HELP! I'M BEING EATEN BY A GIANT SANDWORM! The unexpected humor added a touch of merriment, encouraging us to stay out in the nippy air. As we drifted down the trail in twos and threes, I found myself walking with Jack, a fellow D-Group member.

Throughout the weekend Jack had contributed good-natured insights into others' problems, but didn't seem to be struggling with any troubles of his own. As we walked along, a seriousness crept over his face which kept me from continuing my conversational banter. After awhile he began talking and soon revealed that he and his wife had separated recently. We quietly moved on, and he continued that he wanted their marriage to work and hoped they could get back together. When we turned back to the lodge, I felt Jack's relief at sharing this and mentally rejoiced that I had given him the opportunity.

SECOND WEEKEND: FRIDAY

Through the week I had eagerly waited to rejoin Mission Twelve, but as our D-Group finished its reacquainting chatter, it soon became evident everyone didn't feel that way. Sue spoke out, "I almost didn't come back this week. I just can't see what an awareness of my feelings and those of others has to do with becoming a more committed Christian."

A role play, which was part of an input session for the entire group of missioners, softened Sue's skepticism. The action revolved around a local church board meeting where a group of youth sought approval for bringing a Communist speaker to the church. Factions soon emerged, and we in the audience found ourselves laughing at the stereotyped exchanges — a teenager feeling misunderstood, an irate member's threatening to leave the church, and one man noncommittally trying to keep everyone happy.

Later in D-Group Sue explained her reaction to the role play. "I laughed at those board members and youth stubbornly refusing to listen to each other. But it wasn't funny when I realized I would have been as biased and unyielding as they were."

SATURDAY

Movies and role plays helped focus our thoughts on how open we are to other people, but I learned more from a personal experience. After lunch while walking back to the lodge, I heard footsteps and turned to see Bill trying to catch up with me. When he reached me, he quietly asked, "Why did you hesitate to sit by me at lunch?" And before I could respond, "Was it because I'm black?"

This sudden confrontation caught me off-guard and unpleasantly embarrassed. It was true that I had hesitated at the chair beside him before going to sit at another table. Defensive excuses tumbled through my mind — "I didn't want to be an obvious 'do-gooder.' " "I can't sit by *everyone.*" "I thought you'd think. . . . "

Finally I quit deceiving myself and admitted that his blackness might very well have been the reason — or at least part of it. Painful though this experience was, Bill and I found that talking about what happened provided a new basis for our understanding each other.

SUNDAY

All too soon we were standing in circles around the dinner tables for closing moments. It would be over two months before we would return for the third weekend. Sensing the importance of the moment, Jack took a piece of bread left over from the meal, broke it, and handed it to Faye who was sitting beside him. In moments tiny pieces of bread circled all the tables. Maybe it was the spontaneity of the action or the closeness of the group that made the event unique. Whatever the reason, I'll remember it as a time I truly felt communion.

THIRD WEEKEND: SATURDAY

An easy familiarity existed in coming back to Brookline Camp, reclaiming my bunk, and seeking out D-Group friends. Sue greeted me with, "Did you see the discussion themes for this weekend? Looks like we're getting down to business."

Since we were late for the opening session, I didn't pursue what "getting down to business" meant to Sue, but the next day her words flashed through my mind again while I sat on the floor surrounded by an array of magazines, glue, and crayons. Each of us had an assignment — to make a collage using one side of a piece of paper to show our local church at present and the other side to dream of what it could be.

Then in D-Group we shared the thinking that went into our "masterpieces." Jack enthusiastically described his collage and went on to tell how he thought their new church building should be used for some community projects — like a daycare center. Then he said, "In fact, I'm going to bring this up at our next church board meeting."

Sue caught Jack's excitement as she told of her dream — that her church would seek ways to minister to the elderly people living in a low-cost housing project near the church.

Not all of us had a clear-cut awareness of our mission like Jack and Sue. Faye's collage showed a huge question mark. "I attend Sunday morning worship about twice a month," she explained. "Frankly, I don't know much about my church, but it's clear to me that I need to get more involved."

SUNDAY

Last night several gathered downstairs for the last coffee break of the day. As usual small groups began to form — some to play games, some to exercise, some to talk. I spotted Bill drinking coffee with Faye and decided to join them. Soon we were reflecting about our three weekends. There was sadness in realizing that our D-Group would not be together again after tomorrow. We had concerns, too — maybe we would lose the contagious enthusiasm we felt here when we got home — maybe our plans for our churches would never materialize.

But, along with these feelings of doubt, we could be optimistic. We had witnessed total strangers, despite their differences, learn to care about one another during Mission Twelve. Why couldn't this happen other places? As Bill put it, "This experience hasn't been a cure-all, but it's a beginning."

In the Beginning God...

Many years ago as a young student in college I heard a beloved teacher, Dr. H. J. Harnly, speak in chapel. He based his remarks on the first four words of the book of Genesis: "In the beginning God." Dr. Harnly was recognized throughout the Brotherhood as a churchman of serious commitment and devotion, and among his co-workers in the field of science as an open-minded man looking for more truth.

The theme of Dr. Harnly's chapel talk was, "It would have been better if the writer of Genesis had omitted most of the first seven chapters of the book and had stayed more closely to his first four words." My faith has been greatly strengthened for more than fifty years because of his ideas.

We do not deny the fact of creation, for it is all about us all the time. But many have been troubled about the HOW, and no amount of study and thought has solved this riddle. Men will continue to differ in their beliefs; but it is far better to stay by the first four words, and leave it all to God. He has done a pretty good job so far, and as he continues his work it will most likely continue to be good.

The scientist is always seeking for truth, and we have all profited from what he has discovered. Our lives have been lengthened, and we live far more comfortably than we possibly could have, had it not been for what he has done. The scientist did not create penicillin, antibiotics, antitoxins, and the numerous vaccines that save and prolong life. God the Creator knew all about these things long before man started his search for truth. In fact, all that the scientist has done is to understand a little more of how God works and to think his thoughts after him. Certainly no reasoning man has any right to condemn or criticize the scientist for what he has done, though some of the discoveries of man have been abused by others, and suffering added because of these abuses. But God must have had a purpose in such things as the power wrapped up in the atom, and it is man who has made it the destroyer.

The Museum of Modern Art, New York

The sketchy science and history as recorded in some parts of our early Bible are not very satisfying. This should be recognized and not made a source for contention. The Bible was written as a book of religion, and a careful reading of it reveals the growth of man in his relationship with God. To insist that *all* truth in *all* areas of life are recorded in the Bible and that every man ought to accept it as such is to take an attitude that has driven more thinking men away from the good life than it has won for the kingdom of God. God is all-powerful, and he is the creator. He can do things in any way that his judgment considers best; how unwise I must be, with my very limited insight and knowledge, to insist that he did things in any certain way. We would all be much happier if we would just leave it to God. Especially is this true in a realm that in reality has no religious significance.

There are few of us who do not own watches, and from past experience we know that sometime that watch is going to be in need of repair. When we come to that time, we seek out the man who made the watch — the jeweler — knowing that he understands his own work, and can take care of it now. I know a little about a watch, but not very much. The little that I do know might lead me to be sure what should be done and how the jeweler should do it, and to tell him what he should do. But I don't do it that way, and neither do you. We know that the man who made the watch can do just as he pleases with it. He can stop or start the watch just as he wills; he can make it run more slowly or increase its speed. He made the watch, and we know that he understands what he has done. Do I have less confidence in the creator of the universe? In reality what difference should it make to me how God did many of these things that in reality are not things of soul worth? I am convinced that men will never be a unit in their thinking about creation. Recently I have seen articles in national magazines reporting that both the Southern Baptists and the Missouri Synod Lutherans are in serious discussions as to how long it took to create the world, and that there is actual danger of divisions in both of these great church groups. I can only say, Lord, what next? — R. E. MOHLER

To Pray, to Grow, to Live

TO PRAY AND TO GROW, by Flora Slosson Wuellner. Abingdon, 1970. 160 pages, $4.25

PRAYER AND MODERN MAN, by Jacques Ellul. Seabury, 1970. 178 pages, $4.95

PRAYER: THE SEARCH FOR AUTHENTICITY, by Paul Hinnebusch. Sheed and Ward, 1970. 271 pages, $5.95

THREE BOOKS coming from a broad varity in background seek to present a new relevance for prayer in our current living. Each of them — expressly desiring to break loose from preconceived notions of piety or sentimentality concerning prayer, trying to avoid the detailed "how to do it" approach of a kind familiar to many of us, and steering clear of a lament over current innovations in liturgy and worship — sets out with the purpose of trying to put content into an area of void or vacuum for many moderns.

Flora Slosson Wuellner, in *To Pray and to Grow* observes that "we speak freely of what Christ does in 'community,' how the force of his spirit works on social and racial problems; but we are reluctant to discuss the radical changes he works on individuals. We talk a great deal about how he will eventually bring this world into his kingdom, but very little is being said these days about how he can turn each one of us into a 'new creation' on all levels."

The writer tries to avoid the outworn theology and "the simpering piety represented by the theology of certain hymns" which we so often associate with a personal approach to the matter. Instead she gives a very positive, warm, and wholesome discussion of some old themes such as intercession, personal growth, power. She has very discerning views on many facets of current religious thinking. And while leading one into an intimate analysis of his own prayer experience, she warns of the danger of continual self-awareness — of constantly asking, "How am I doing?" and of never going on freely to be ourselves.

Taking a bit heavier approach, the French writer Jacques Ellul asserts that the man of our times does not know how to pray. Much more than that, he has neither the desire nor the need to do so. In much of his treatment he points up a certain validity in many of our commonly accepted ideas and practices surrounding both public and private prayer, but then moves on to point up their inadequacy.

The whole reason for praying, he says, "is the commandment which God in his mercy has granted to make up for the void in my heart and life. 'Watch and pray'; that is the sole reason for praying which remains for modern man." While this word *commandment* grates upon our modern ears, he deals with it very effectively, squaring it up with God's speaking to each of us personally and with our own voluntary consent through a "decision of faith."

The urgency of prayer is pointed up in his chapter on prayer as combat. "If there were oneness between God and the world, there would be no prayer. . . . At every moment the eschatological act of prayer is a combat against death and nothingness so that we may pick up at once again the thread of life." Beautiful; perceptive.

The third book comes out of the thought of a Roman Catholic writer, Paul Hinnebusch. *Prayer: The Search for Authenticity* grew out of the fourth chapter, which was originally a talk given to a group of young persons entering lifetime work in the church in response to problems that were troubling them. This chapter, "Existential Prayer," sets forth his thesis that "we live the way we pray and we pray the way we live. . . . Prayer is not finished until it is lived. . . . (Prayer) expressed in living makes our whole existence a worship of God. . . . The problem of how to pray, then, and the problem of how to live — the two are the same problem of becoming aware of the Holy Spirit within us . . . a matter of saying 'yes' to all God's invitations."

Much of the book centers upon defining an authentic spirituality; and since this depends upon accurate concepts of both man and God, Hinnebusch deals at length with these. He concludes that the point at which we reach an authentic spirituality is where prayer and conscience meet. "The functioning of a rightly formed conscience tends to become ever more truly a prayer, while true prayer works for ever greater purity and clarity and sureness of conscience. Prayer and life, then, merge into one living reality through the mediation of a rightly-formed conscience. And prayer-incarnate-in-life is spirituality."

Attacking the same concerns with widely differing approaches, the books are current, profound, and quite readable. Each would be helpful for individual reading or for use in a study group.
— LYLE M. KLOTZ

Jacques Ellul
TO PRAY AND TO GROW
Prayer and Modern Man
PRAYER
THE SEARCH FOR AUTHENTICITY

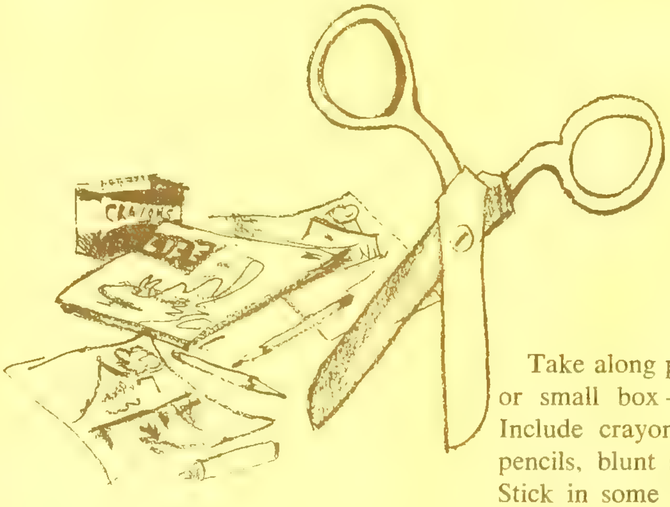
Take it FROM HERe!

On the road? Finding ways to keep travelers happy can challenge your creativity!

James Barrie once wrote, "God gives us memory so that we may have roses in December." Why not plant them on your way to Annual Conference — for travel is the gift of memories for the young!

Some think that travel is wasted on children, that they don't "get enough out of it" to warrant the cost and effort of taking them along. If you have this notion, just listen to the recollections of people who were fortunate enough to be taken along as children. Their minds are happily "washed" of memories of greasy food, uncomfortable beds, a flat tire — the sort of mundane incidents which so often color the whole experience for adults.

Instead children remember atmospheres and sensations, which they soak up like blotters — for that's how children are. Special sounds and scents, unaccustomed sights, the feel of the unfamiliar — these are the impressions that remain. The spine-chilling roar of Niagara Falls, the just-caught trout eaten in Colorado, the sound of raindrops on leaves at Cyprus Gardens, the ever-changing colors of a sunset on the plains, the lusty singing of Brethren gathered for worship — these are the childhood impacts which are cherished.



GeTTiNG ReADY...

Take along play equipment in a bag or small box — one for each child. Include crayons, a packet of paper, pencils, blunt scissors, picture books. Stick in some shelf paper for making rubbings along the way (see MESSENGER, March 1).

Games which you can rely upon to keep peace and quiet on the car trip abound. You will recall counting contests, memory and word games, spotting license plates and identifying cars which are old favorites.

"PiCKiNG YOUR BRaiN" GAMES

Have you heard of a badelyng of ducks? John Biggs in his song "Birds" lists twenty-two terms which describe birds in various groupings. A muster of peacocks, a nye of pheasants, a congregation of plovers, an exultation of larks. Did you know that a flock of geese in the air is called a skein of geese, but if they are on water or land, they are called a gaggle of geese? Venture into the animal kingdom. What terms can your family recall?

Do you know the bird family with a baby called a cygnet, whose father is a cob and its mother a pen? A baby rabbit in its first year is a leveret. What is its mother called? Its father? You take it from here!

Tallahassee is the capital of Florida. Can you name the other forty-nine state capitals?

ELeCTRONiCS To THe ReSCUE!

If the trip will be a long one and you think games might become tiring, a tape recorder can save the day — going, at the destination, and upon return. Let the youngsters all announce what they hope to see, describe it as they see it, comment on it afterwards in those family sessions at the end of the day. They're usually satisfied to treat the recording process as a fun part of the day.

YOU'VE ARRIVED!

St. Petersburg is on the Gulf of Mexico; the auditorium, very near the beach. It's a good place to try some sand casting! You have most of what you need right there — a sandy beach, water (ocean water is all right), pebbles, shells, glass, a plastic pail for the water (a cut down bleach container is fine), and some plaster of Paris, which you will need to bring along.

- Dampen the sand, wetting it to "about the wetness of the beach after a wave has receded" but far enough away that a wave won't wipe out your creation.
- Form a concave shape, *packing the sand well.* Impressions may be made within the shape, using a spoon, your hands, a stick. Avoid very narrow areas which may break easily later.
- If mosaic is desired, put the pieces (pebbles, shells, other things you find) into the sand, pushing them in but leaving enough above the surface to catch in the plaster. The mosaic pieces should be facing down.
- When the shape and mosaic are complete, put water in the mixing pail and slowly pour in the plaster until it rises above the water. After it sets a minute, stir to remove any lumps, until it is the consistency of "good gravy." Carefully drizzle the mixture into the concave shape. (Caution: Do not use plaster after it has begun to thicken because it will not flow into the form well. If the solution is mixed too thinly to begin with, it will run under the mosaic pieces.)

If you wish to mount the casting, place a paper clip into the plaster.

- Let harden. Usually it takes about one or two hours for the plaster to set hard enough to remove without crumbling. Dig the sand away from the plaster shape. Remove the piece carefully and let dry for a while longer.
- The finished casting can be mounted on cork or wood backing, using the paper clip as a hook. Boards drifted upon the beach are appropriate in color and quality to bring out the best in the casting. Or, you might "distress" some pine or barn siding with a hammer when you get home and use it for the mounting board.

Besides the decorative pieces created, the total experience is rich in the "feeling of nature," which only results from becoming a part of "things" — the water, the sand, the materials found on the beach, the light, the air, the sun. . . . — GLEE YODER

"WHERE ARE WE?"

There's an Eloise, Florida, and a Wilbur, Colorado. You'll find Alice in Texas and Dale in West Virginia. Any names of people along your route?

How many words can you find in Chattahoochee, Pensacola, Bainbridge, or Andalusia, towns which you may go near on your way to St. Petersburg?

In Georgia, if you look quickly, you will see Opp; in Arizona, Ajo. List the "shortest" towns that you whiz by.

LET'S PLAY—

	a	c	o	p
fruit			orange	
vegetable	avocado			
car		Chevy		
flower				
animal				porcupine

TREKKING PERU'S ANDES

continued from page 6

using the quake as an experience to build a better life for the people than they had before. The town of Llactun, totally wiped out in the quake, will be relocated across the valley. More safely constructed homes, a water system, and planned public plazas and buildings are projected. While Barney is among those giving guidance for such plans, the decision making is being done by the people as they buy and expropriate land and replan the town.

Huayan: We met Phil Townsend of Woodland, Mich., after a five-hour trip to Huayan where he is helping a community struggle to life again. It was here that I saw the most destruction of our visit in Peru. Streets were filled with adobe from the homes that had fallen together. Most homes were severely damaged, many deserted.

Approaching a community from the higher slopes, one could see the sun dart off the *calamina* or corrugated metal sheeting provided by the government to replace the tiles that were lost. It was probably the most useful assistance given the people last year as the rainy season approached. Still, the metal roofing heats the small, airless rooms unmercifully.

The task facing the village appeared immense, with only hand tools and no machinery for heavy work. It is Phil's task to help motivate the people in restoring the town, cleaning the streets, provide drinkable water supplies, and reopen irrigation canals. It will undoubtedly be years before the community is completely cleared and rebuilt.

Partnership: In our tour of the town we stopped to watch a volleyball game that apparently resumes each afternoon. Asked to join in a game, we found ourselves more than matched.

The game represented a partnership not unlike that of the Brethren in Peru working among the people as they face the chore of rebuilding their homes and lives.

It is a two-way street in learning. Barney has observed: "It's not just what we have to offer to these people, but what the people have to offer to us as Americans." He was speaking of one's pace of life and the simplicity of living.

"The culture that I know in the United States is awfully locked up in efficiency, in how to get things done, how to be secure, how to live by the clock."

Roofless structure and cross below attest to destruction of the earthquake on Huayan's Catholic church. It may be years before it can be restored

Reflections: The long return to San Miguel and then to Lima provided time to reflect on the week. About the often thankless, but needed, work of the Brethren in Peru. About the close-up view I had obtained of disaster operations of Church World Service. About persons who, despite their different standard of living from mine, were an intelligent, productive, and well-off people. About the type of work of a church in mission that is enabling and provident, not encouraging dependency.

Shortly after arriving in Peru last year, Barney Myer wrote to his hometown newspaper:

"Our very presence in the area has promised the people help; and they are waiting for it. It is now a question of our ability not only to help them by giving them materials, but to give them confidence in their own ability to solve their problems instead of depending on the outside world to do it for them.

"I hope that we are capable of the task. If not, our intervention in Peru has done more harm than good, for if we never would have appeared on the scene, I am sure these tough people would have conquered the disaster."

I came away from Peru feeling that the balance was for the good in the work of the Brethren there.

PERSPECTIVE

In California: From temblor to trust

In the days following the Los Angeles earthquake, it was "grace" which brought together the Church of the Brethren and the Hispanic-American community of San Fernando Valley, said Leland Nelson, a local pastor and coordinator for Brethren relief efforts after the February temblor.

In the past, outside groups working in the Spanish-surnamed community have often sought their own goals, rather than those of the Spanish community. When Brethren sought to involve themselves locally in relief efforts, indigenous leaders cautioned that the church wished only to gain converts, rather than to serve unselfishly.

Exploitative relationships between the white, Spanish, and black communities have in the past validated their suspicions of outside groups.

But the Brethren were accepted, if skeptically, in the relief efforts. That initial step and later relationships, enlarging the cause for mutual trust, gave reason for calling the joint encounter a "very significant breakthrough" in bridging former resentments and enmity between the races.

Brethren Service volunteers set up and administered a clothing distribution center in cooperation with residents of local communities. The result was a smoothly operated relief program, without charges of discrimination or favor from any side. The $30,000 expended by the Brethren, worth some $130,000 in goods and services, reached 4,000 families and 24,000 persons. Brethren efforts generated 120,000 pounds of food, 10,000 pounds of clothing, 2,800 blankets, and 1,100 dozen sets of dishes for distribution.

Now the emergency has passed. The volunteers have left. Rebuilding homes — and lives — begins.

From those relationships of respect and trust has come an invitation from local community leaders and groups asking Brethren to join with them in assessing and seeking solutions to long-range community needs.

Employment is one such need. Others are in housing, education, and participation of the minority community in the political process of its neighborhood, state, and nation.

Consulting in that work will be D. Conrad Burton, pastor of the Panorama City congregation, in the San Fernando Valley.

In a sense the earthquake was a mixed blessing, believes Dr. Burton. "The emergency action of the earthquake has brought to the surface and made visible the problems that have existed in this area for a number of years."

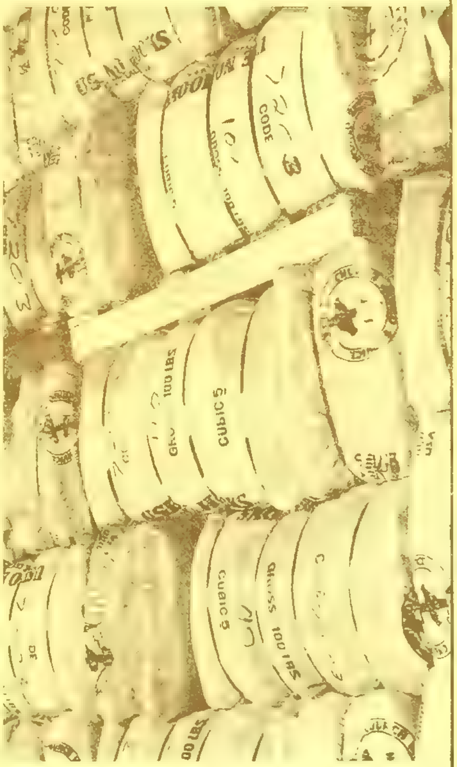
Pastor Burton has observed that the earthquake only intensified the needs of an economically depressed community that had existed before the temblor.

In these efforts the Los Angeles Brethren are relating to the poverty office of Joint Venture; to the San Fernando Valley Interfaith Council, a grouping of individuals rather than churches, in mission for social change; to Santa Rosa Roman Catholic Church; to San Fernando Valley Ministerial Association; to Interfaith Center; and to NAPP, a black community organization.

Lee Nelson noted the temptation of whites and other outsiders to "take over," to show indigenous residents "how to do it."

"It has been a tremendous witness to our faith and confidence in these people to turn over tons of food, clothing, and dishes to them and to observe the outstanding way in which they have provided goods and services to those who needed it most. No outside agency could have done better," he observed. Thus, Brethren provided some resources; the community knew best how to use them.

Some Brethren have asked in the past for wider public attention beyond internal church media to such work of the denomination: "We read of the work of the Mennonites all the time; why not the Brethren?"



Lee Nelson would respond to that question in this way: "It is our willingness to provide our resources and not ask for credit lines that is really impressing the community with a different kind of witness than they have previously known."

The absence of public "credit lines" was one factor that made the relationship successful.

Lee Nelson sees a most significant contribution of the relief activities in helping to break down some of the walls of prejudice and hostility that have separated the brown and black and white communities in San Fernando Valley.

"The earthquake has provided an opportunity to do what previously we have been unable to do," he noted. It has put the Brethren "on the learning side" of the encounter.

MOSTLY MEDIA

Fragments of 'Fike's Favorites'

THE FILMS described here represent a variety of themes and styles of treatment. The one thing they have in common is the use of symbolism to convey each film's meaning. None of the films "preaches" its message in an obvious, packaged, verbal way. In each film the viewer's participation is enlisted, so that film and viewer together make up the "message" of the film.

IT'S ABOUT THIS CARPENTER (B & W, 14 min. Creative Film Society, 14558 Valerio St., Van Nuys, Calif. 91405; Mass Media Ministries, 2116 N. Charles St., Baltimore, Md. 21218. Rental, $7, Creative Film Society; $7.50, Mass Media Ministries)

A young carpenter has been commissioned to fashion a cross for the chancel of a church in New York City. He makes the cross in his home workshop, and transports it by motorcycle and on foot through downtown Manhattan to the church for which it was made. The young man obviously feels uneasy in the "religious establishment" setting, but he carries his cross dutifully while incurring curious and amused stares, the violence of a stranger who thinks he is a demonstrator, and the awe of a little girl who thinks he is Jesus. The cross, symbol of self-giving and justifying love, causes this unassuming man much frustration, inconvenience, and embarrassment, mostly because people react in a hostile way to the cross itself and the man who carries it.

One very appropriate way to use this film is in a worship service dealing with the theme of the cross. The film raises a number of questions about the Christian presence and message in the contemporary world. What does the cross mean to those outside the church? What is the nature of the Christian presence? How is the Christian message shared with the world? Are persons outside the church the only ones who make fun of and feel hostile toward the cross? A youth or adult unit on these issues would be enhanced by this film.

AND ON THE SIXTH DAY (B & W, 6 min. Creative Film Society, 14558 Valerio St., Van Nuys, Calif. 91405. Rental, $5)

This UCLA student film by Christina Hornisher colorfully depicts three basic socioreligious problems affecting our American society. The film is done in a quasidocumentary style which leaves the viewer with many questions. The first part of the film seems to depict the attitude of Cain (Genesis 4) in his post-homicidal confrontation with God: "Am I my brother's keeper?" The apathy and uninvolvement of persons in our society contrast with the crying need of a person in anguish, seeking help. The second part of the film reflects what must have been Cain's attitude as he went to the sacrifice: competition. In the midst of grief and fear comes the "religious" and judgmental claim on the church that "only God and the church can save you." The third part of the film works at the murder scene itself by placing verbal representation of seething hate and racism against a pictorial representation of persons at home, work, recreation, and worship. The three parts of the film together are a commentary on man's relationship to man and we can remember that on the sixth day God created man to have dominion over the earth. The key issues in the film are

Faith Looks Up

One of my favorite Brethren hymns is "Savior of My Soul." Many times within the past year and a half I have recalled the words of John Naas, a well-known Brethren:

Christ, extend Thy hand,
For I cannot stand;
Thy soul's power, O share with me,
And I Thy follower close will be.
I am too weak to stand;
Christ, extend Thy hand.

There are many times when we all need Christ's hand. The extension of Christ's hand is the work of the church and of his fellowship of believers.

Several times in the past year Christ's hand has been extended to me through at least one of his followers. I have been too weak to stand the pressures of my daily life and I have been lifted by the encouragement of a fellow Christian worker. He may even be unaware that his way of life, his encouraging words, his prayers, or his unfaltering beliefs affect me in any way. But my faith in God has been strengthened through him.

All of us need to be aware of our works and actions. Christ may be using us to reach out and touch the life of someone else. So lest we miss an opportunity to serve, we ought always put our best self forward for his sake.

RON McADAMS is assistant director of computing activities for the University of Dayton. With his wife Alberta and son Kevin (age three), he lives in Tipp City, Ohio, and carries several responsibilities (choir director, deacon, youth counselor) in the Middle District church. A graduate of Manchester College, Ron is a Republican precinct committeeman this year and chairman of the witness commission for the Southern Ohio District.

alienation and responsibility. The film could be used effectively as part of a worship service, in church school, or in study or sensitivity groups. Viewing the film twice is recommended.

CLOWN (Color, 15 min. Learning Corporation of America, 711 Fifth Ave., New York, N.Y. 10022. Rental, unknown at this writing)

Clown is an experience with a special character and integrity of its own. It is a beautiful illustration of the best use of traditional filmmaking methods. The film opens on a five-year-old Paris street urchin and his dog. We follow the boy through his day, as he runs errands, sells postcards and flowers, and even poses with his dog for a portrait, in exchange for a few pennies. The film takes its name from the portrait of the dog, which the artist entitled "Clown." Next we see the boy playing cards with some other boys. During the game Clown runs away. This breaks up the card game and the boy begins a long, tear-filled search for his dog. The city is so big and the dog could be anywhere; the boy nearly gives up the search when at last he sees Clown and rushes to embrace him. Joy turns to despair, awe, and then understanding, as the boy realizes his dog has attached himself to a blind man.

In some teaching situations, we may need to illustrate the meaning of self-giving. This film answers this need; it shows an interdependent relationship, the loss of a partner, and the struggle of coming to grips with the meaning of that loss. As pastors, teachers, or congregations continue to grow in their understanding and use of the film medium, this film illustrates well some basic film techniques, both in camera work and in editing. Editor Claude Barrois provides clear examples of the contribution of visual technique to the meaning of the story line.

WORKOUT (Color, 15 min. TeleKETICS, St. Francis Productions, 1229 S. Santee, Los Angeles, Calif. 90015. Rental, $12)

This film is one of the Christian Encounter Series from St. Francis Productions, a series which has some of the most relevant and artistic films available today in the field of religious filmmaking. *Workout* is a film about a college man and his father who work out together in the college gym. The father, on an unexpected visit, has accepted his son's offer to "take him on" in physical competition. Their workout becomes a symbol of the emotional and ideological contest in which they are engaged.

In no other film have I seen the "generation gap" more clearly and concisely portrayed or more poignantly symbolized. The film cuts through the stereotypes and clichés which have been built up around the so-called "generation gap." It gets to the heart of the specific efforts to communicate and understand, to rephrase concepts, give credence to new ideas. The film speaks in physical and symbolic detail of the real and imagined cultural differences between a father and his son. "You haven't got any answers," says the father. "You don't even know what the questions are," answers the son. "Why don't you just leave me alone?" "I can't, because I love you." Why can't words like respect, love, trust, obedience, religion, work mean the same as they always did? "Get a dictionary!" comes the retort. And so the workout goes. It takes a courageous parent to participate in this film. It takes a perceptive son or daughter to hear what the father's issues are. Any viewer will find that the more desire for communication he brings to the film, the more the film will speak to his situation. — John G. Fike

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Some Light in a Time of Darkness

A year ago it seemed to many of us that the month of May, which should be the loveliest of months, was dark with anger and hurt and fear. We considered the Cambodian venture as a move to widen the war, and then came the deaths at Kent State and at Jackson, Mississippi — and a round of protests and demonstrations.

Now we are in another year, but will it be any better? Early last month Joseph Alsop, a columnist who takes a hawkish view of events, was writing, "The chances are disagreeably high that the present may be remembered as the darkest time in the American story." He predicted that the Soviets would soon be deploying newer and more powerful missiles. Ignoring our own contributions to escalation in the arms race and our sorry involvement in Vietnam, he implied that we should become even more deeply involved in designing, if not actually deploying, bigger weapons of destruction.

If the first week of May looked dark to the hawks, it was certainly not a time of brightening skies for the doves. True, there seemed to be growing opposition to the war in Vietnam. And the effectiveness of the protest by former soldiers who bore the marks of battle was unquestioned. But even those eloquent pleas fell, for the most part, on deaf ears. And the tactics of more militant demonstrators failed to achieve the disruption they sought and might even have weakened the witness of more moderate advocates of peace.

We were thinking in this vein when a TV newscast late in the afternoon of May 4 came on the screen. Its review, in several dramatic segments, of a nation at odds with itself reflected our anxieties. Yet at two points in the half hour telecast we snapped to attention for obvious reasons. The persons described were members of the Church of the Brethren and their particular witness was relevant to the mood of the day.

One news story recounted the first anniversary at Kent State University of the tragic events of a year ago. We saw students quietly participating with gas lanterns in a daylong vigil on each of the spots where four students had died. On the screen came the picture of Dean Kahler, Church of the Brethren youth who was crippled for life in the gunfire. Appearing in his wheelchair and looking exactly like the photo which appeared on our January 1 cover, he echoed the thoughts he had so well expressed in that issue of MESSENGER, affirming again his conviction that "nonviolence is the only way" to work against war and for peace. (At that moment many young people in Washington, though pledged to nonviolence, were tempted to resort to other means, sometimes in self-protection.)

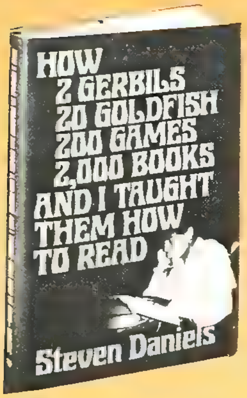
The same broadcast a few minutes later contained an eloquent tribute to Ted Studebaker as a man of peace. Only twenty-five years old and also a member of the Church of the Brethren, Ted was killed on April 25 in Vietnam. He was an agriculturist and he served not in the Army but as a conscientious objector whose alternative service involved him in community development programs in eight or ten villages around Di Linh.

The television news story reported on Ted's service in Vietnam and showed pictures of his bride of one week, the former Ven Pak Lee of Hong Kong, who also has been a volunteer service worker in Vietnam. The cameras viewed the Studebaker farm in Southern Ohio and the West Milton church of which Ted was a member. The statements by Ted's parents and by his pastor underlined the witness for peace he had made both in life and in death. A feature story on Ted, planned before his death, will appear in the news pages of the next issue of MESSENGER.

Many of us preach sermons and a few of us write editorials in which we hope the Christian gospel that tells of God's love for all persons, including those regarded as enemies or opponents, will shine through the shadows of our own dark times. Yet our words are weak, and sometimes they are darkened by our timidity and our lack of faithfulness in moments of crisis. Then, out of suffering and death, out of sacrifice and loss, a witness comes that speaks far more eloquently than our words.

We can only hope that the significance of what Dean Kahler and Ted Studebaker represent will communicate a word of healing and hope to the anger and fear and resentment that darken our days. It is not an easy discipleship that they express but rather the sharp pain of the cross. And the cross of suffering, though still a stumbling block, has proven to be a door that opens into new life. We are grateful for young Christians who in modest but effective ways demonstrate the power of the cross and thus bear witness to the faith we profess. — K.M.

For socially concerned citizens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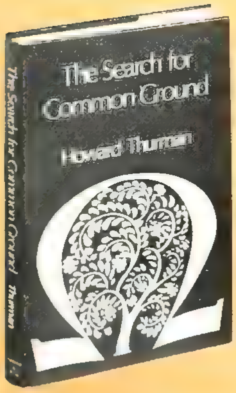
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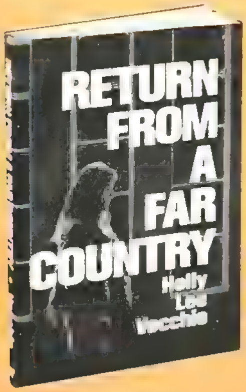
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. . . in this messenger

Trekking Peru's Andes. *A wary and cautious reporter picked his way on horseback over rough mountain trails for this story, personal reflections on the workers he met and the scenes he observed in the quake-devastated areas of Peru.* **by Ronald E. Keener**

Brethren Came Early to the Valley of Virginia. *A history of the Brethren pioneers who migrated to the Great Valley to establish homes, churches, and related institutions introduces a Brethren Travel Guide.* **by Roger Sappington.** *Included also are a* **map** *of the Valley and* **listings of Brethren places** *to see in Western Virginia (page 16); brief* **descriptions** *of Camp Bethel, Bridgewater College, Camp Brethren Woods, Bridgewater Home, and Friendship Manor (pages 18-19); and* **locations of churches** *in the Roanoke and Shenandoah valleys (beginning on page 20)*

Pages From a Mission Twelve Diary. *Three weekends of intense communication with other persons are bound to renew, change, and challenge participants.* **by Connie Weddle**

also

News of Annual Conference (page 2) and the Brethren response to disasters in Mississippi (page 4) and California (page 29); a Speak Up selection, **In the Beginning God . . . ,** by R. E. Mohler (page 24); **To Pray, to Grow, to Live,** a book review article, by Lyle M. Klotz (page 25); **Take It From Here,** by Glee Yoder (page 26); a **new column on media,** this one on films, by John G. Fike (page 30); and **Faith Looks Up,** by Ron McAdams (page 30)

coming soon

To hear that Brethren personnel associated with overseas mission and service programs have been "killed in the line of duty" has not been a common experience even though a large number of workers are daily exposed to danger. Within one month, however, Brethren heard the shocking news of the attack from ambush which took the life of Raul Tasiguano of Ecuador, and the storming of Vietnam Christian Service headquarters in Di Linh, South Vietnam, that resulted in Ted Studebaker's death. Feature news stories, scheduled for the June 15 issue, explain in some detail the circumstances in each instance, and share recent conversations with the young men who gave their lives.

VOL. 120 NO. 11

messenger

CHURCH OF THE BRETHREN JUNE 15, 1971

Raul Tasiguano: Killed in defense of his people

Ted Studebaker: A dissenter from despair

Two who lived for others

PHOTO CREDITS: Cover (left), 5 (top, left) Howard E. Royer; (right), 3 Ronald E. Keener; 2 Vietnam Christian Service Information Office; 5 (lower right) Bill Herod; 6 Terry Pettit; 9, 16-17 Edward Wallowitch; 11 Elizabethtown College; 13, 14-15 photo by Don Honick; 16, 24 woodcuts by Robert F. McGovern

messenger

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Readers Write

IN MEMORY OF TED STUDEBAKER

Peace, that transient state of being —
He, one who knew what he wanted the word to mean —
He, who lived so that others would grow —
He, who knew life beyond what we dare let ourselves sacrifice —
He, who gave his life so that we would know what suffering is.

You, you in the world out there —
Suffer now with his friends and family —
Cry, my friends, like others of us who do not understand why,
And, then, become peace.

NAME WITHHELD BY REQUEST
North Manchester, Ind.

GROSSLY DISPROPORTIONATE

In a world full of the truly oppressed — blacks, Indian Americans, starving masses in Asia and South America, war-blasted Vietnamese, Arab refugees, the elderly, draft resisters, and the American poor — I find the concerns of a group of affluent American women commanding an entire issue of MESSENGER to be grossly disproportionate, showing just how powerless and oppressed they are.

SONDRA SIMMONS
Hagerstown, Ind.

"RELEASE BARABAS!"

How appropriate that during Holy Week the fate of two men should be decided. One man was betrayed by a witness who claimed that Charles Manson was, by his "strange powers," a conspirator in the murders at which she was present. In return for this testimony Linda Kasabian was given not thirty pieces of silver but her freedom. Immediately the mob accused the man of the murders. Neither he nor the women who were accused with him were able to go on trial in person before their jurors to defend themselves against the accusation of a plot. Four people are to be put to death for eccentric life-style and poor court manners.

Lt. Calley's case was entirely different. He was actually present at the murders. The victims were not wealthy Americans. The mob has cried out against the injustice of this trial. In response the lieutenant's life will be spared.

Today, Easter, I have heard repeatedly, "Rejoice, Christ died for your sins!" I know he died for *my* sins; I am a law-abiding, church-going citizen of the Bibl belt. It is obvious that none of his follower will lift a finger to save Charles Manson The week of all the year that should sti compassion has left Christians totally apathetic to this gross miscarriage of justice. Th public did not bother to inform itself o the details of the Manson conviction. I was too busy crying, "Release Barabas!"

CATHARINE STRAHM
Topeka, Kansas

ANOTHER MOVEMENT?

The Women's Lib issue of MESSENGE (May 1) covered this ever-reviving subjec quite completely and made a worthy contribution to the present discussion. I wa born shortly before the turn of the century Let me tell you what I've seen happen in th liberation movement in my time.

Women have been liberated to vote; t choose their own marriage partners; to lear to handle money; to go freely into publi places; to own and sell property; to ow and drive a car; to accept a paying positio outside the home (other than schoolteaching while single); to enter open colleg competition; to be a minister in certai denominations; to enter politics; to accep a seat in the United Nations — all in thi century.

The word *liberation* will always be followed by a question mark. In 1900 th women of China had bound feet. Now their feet are free and they are equal t men in that they can work in the fields. I 1900 in India ninety percent of girls babie were destroyed at birth. The British stoppe the practice in the name of Christian humanity. Now the girls of India are producing a great homeless, starving population Liberation?

In 1965 a study showed that eighty-two percent of college graduate women were working at their choice of employment. A the same time only twenty percent of al other employed women were working a a position above domestic, factory, sales, o clerical status. But only a small percent o the latter felt that their talents were wasted or their work nonproductive which is the protest of many in the present lib effort.

One notices that some of today's women are quite confused, protesting against what is necessary (if there are to be two sexes) inexorable (if there are to be offspring) natural (if there is to be home life); just (if there is to be security). We will hope that the present lib movement will succeed in some of their aspirations for a better balance without undermining this part of the status quo, which is so vital to the ideals of Christian living.

Women have already proved that they are capable of sustained, highly concentrated skills. In America they are a part of a society that has already promised them nothing less than equality. Yet very few individuals carry through to the end, the full potential of their ability. After all is said and done, it is doubtful we can ever expect fully to resolve the problem of values and norms revolving around women. Their participation in the church and in the professions will remain, in part, contradictory and ambiguous, sources of personal strain.

Women can never be liberated from the basic female role, which, in essence, is not the result of culture or myths, but of creation. Likewise, the male role. Largely it seems that youth must give way to maturity and age before the idealists accept this fact. The present women's liberation effort is calling for "people" to man the kitchen, and "people" to raise the offspring, and "people" to settle the many all-important issues. We are thankful that they will, indeed, be able to bring advancements even as has been done in my day. But fifty years from now there will be another liberation movement. With what question at stake? Probably men seeking equality with women. Who knows?

ETHEL WEDDLE
Girard, Ill.

CAUGHT IN THE EVERYDAY

The only contact I have now with the Church of the Brethren is MESSENGER. How caught up with everyday issues we are! How important women's lib, peace marches, ecology have become to us! Naturally, as Christians we should have concern. But has our concern become more important than building up our spiritual life with Christ? What great power our Lord has for each of us if we'd only yield to him! . . .

MRS. KEITH BOYD
Meadville, Pa.

AN OUTWARD SYMBOL

Dr. Brown's thoughtful article (April 15) on the doctrine of nonconformity struck a receptive cord with me. I, too, have admired many present-day youth for having the courage to reject our sick, middle-class,

Continued on page 26

page one

■ Within a month's time two young men, Ted A. Studebaker in Vietnam and Raul Tasiguano in Ecuador, gave their lives in service to the church and Christian mission.

Only months before, Ted had escorted *Howard E. Royer* through Vietnamese villages during Howard's three-week junket to Asia. Howard talked later of his own very positive response to Ted. And so it fell to Howard, at Ted's death, to report on the life of a young man — profiled as a "Man of Peace" in an ABC television newscast following his funeral — whose vitality and enthusiasm affirmed his favorite expression: "Life is good, yea!"

In another country, another hemisphere, Raul Tasiguano was murdered, apparently by some, when the story began filtering to the States, who resented his life-giving efforts to fellow Ecuadorian Indians. *Ronald E. Keener,* who spent much of two weeks in January with Raul, relates the yet developing facts about the death of a man who had joined his people in a struggle for human rights and dignity.

The two, Raul and Ted, number among others who have died violently in the cause of nonviolence, an irony that calls us all to ponder what we mean by "being alive."

The motif of being alive runs throughout this issue of MESSENGER. *Larry K. Ulrich* offers one perspective, on marriage in a liturgy he has written as pastor of the Flower Hill Church of the Brethren at Gaithersburg, Maryland.

Other directions are apparent, too, in the vigorous life-style of educator Ralph W. Schlosser, outlined by *Evelyn M. Frantz,* free-lance writer from Harrisburg, Pennsylvania, and in Harrisonburg, Virginia, pastor *Howard A. Miller's* meditation.

But life-styles are only a reflection of what man is. What did God intend him to be? A noble creation, like Michelangelo's sculpture of the young David? Or the remarkable "piece of work" described by poets like Sophocles and Shakespeare? Pictures and quotes on the theme of "Man" add a perspective to this issue's motif on "being alive."

Other contributors to this issue include General Staff member *Ronald D. Petry,* a member of the office of stewardship enlistment, and *Galen T. Lehman,* retiring as the executive secretary of the Southern Indiana District when it merges into the new South/Central District in September.

Joe Van Dyke's newest contribution to MESSENGER appears also in his own mimeographed publication, "The Letter," which "may appear at rare intervals." A retired English teacher in Alma, Michigan, Joe may be remembered by readers of *The Gospel Messenger* as "The Roamer."

THE EDITORS

TWO WHO LIVED FOR OTHERS

Ted Studebaker: A dissenter from despair

"Cool it and don't fret; this boy knows what he's doing."

These were among the parting salvos of Ted Studebaker as he left his Ohio homeland in the spring of 1969 for Brethren Volunteer Service and Vietnam. In effect, the sentiment was voiced by Ted again this spring from Vietnam, in a letter he wrote late on April 25 to critics back home. It was the last letter Ted was ever to write.

Raided: That night shortly after midnight, the residence of the Vietnam Christian Service unit at Di Linh, South Vietnam, was shelled with B-40 rockets, blasted with a plastic charge, and raided by Vietcong soldiers. Three women who had made it to the bunker of the stairs of the old hunting lodge were not harmed; Ted, still in his bedroom, later was found shot to death. For him two years of creative interchange in the lives of the central highland peoples in and around Di Linh, and a commitment to a third year of service, had come to a tragic end.

Among the three women who survived the terror was Ted's wife of one week, Ven Pak, a volunteer from Asian Christian Service whom Ted had learned to know in language training in Saigon. Their wedding, which had occurred a block down the road from the Vietnam Christian Service house at the Koho Tin Lanh Church eight days before, was a festive occasion not only for the church but for many in the wider community.

Enriched: It was in that community, 140 miles northeast of Saigon, that I had spent a couple of days with Ted some four months before, observing what he was trying to do in a foreign land. One of my clearest impressions was that Ted scarcely seemed a foreigner there;

Raul Tasiguano: Killed in defense of his people

The young man had Addison's disease and although controlled by medicine, he knew that his life might be uncommonly short. Perhaps it was this knowledge, knowing that he had fewer days than most men to accomplish his hopes and goals for his own people, that enabled Raul Tasiguano to take a bolder leadership stance than other Quechua Indians in the rural Llano Grande community of Ecuador.

And it was this leadership of his people, often exploited and mistreated by white Ecuadorians, that caused his death on March 28 in Llano Grande.

Killed: Late that Sunday evening Raul Tasiguano was murdered when he was attacked from ambush, beaten, and twice run over by a bus. He reportedly died of two skull fractures and an "explosion of the heart" inflicted by the bus.

With his brother, Enrique, and brother-in-law, Andres Guaman Jr., Raul played a key role in the community's response when last year a competitive bus cooperative attempted to dominate the only transportation service to Quito, the capital city, where many of the Quechua Indians work (Messenger, Nov. 5, 1970).

All three men were graduated from the Brethren school in Llano Grande, and Raul's family had been the first baptized by Brethren missionaries in Ecuador. He himself was a lay preacher in the church.

Harassment: When the bus service from the white Calderon community resulted in abuses and insults to the Llano Grande Indians, the Indians obtained control of their own community transportation service from the central government, following a boycott of the Calderon cooperative and a series of nonviolent confrontations.

Since then the Llano Grande people have been the object of segregation, a tyrannical attitude, verbal insults, and deeds against the passengers still using the Calderon buses. The immediate dispute had arisen on the higher fares which the Calderon cooperative wished to charge above those agreed upon by the community and the government.

"We could not have imagined that the answer to resolve the bus cooperative problem could have been the extremely brutal violence which has taken place," said Franklin Canelos, executive secretary of the Brethren and United Foundations for which Raul was a community coordinator.

Onus: Responsibility for the death is being attributed to members of a Mestizo household in Llando Grande and the only whites who are members of the community's bus cooperative.

Nevertheless, justice may not be done, given the social status of the Indians. Since the attack the Tasiguano family and witnesses have been threatened. And justice for Indians often depends on political expediency and who pays best.

because of his own simple tastes, because of his proficiency in both the Vietnamese and Koho languages, and, perhaps above all, because he felt genuinely enriched by the culture of those around him, and sought to learn from that culture, Ted was very much at home.

This at-homeness became increasingly apparent as I saw how he related to neighbors, local officials, youth, teachers, pastors, priests, and peasants in our trek from village to village and door to door. It was discernible through his enthusiasm for his work: the demonstration paddies where he had greatly increased the yield of native rice, the taste of which the villagers strongly preferred over new improved varieties; the improvised brooder house where he was readying 200 Pilch baby chicks for distribution to villagers; the cooperative store he was helping local people establish; and his trust in and encouragement of the Montagnard members of his VCS team.

Obstacle: In love as he was with the people and the land, Ted was far from accepting what he saw happening to their lives. "The biggest obstacle to development work in Vietnam is simply the war itself," he told me as a thousand yards from us American-piloted helicopter gun ships loaded ARVN troops likely destined for a search mission back in the hills. It was from back in the hills that thousands of Montagnard tribesmen have been driven, forced to trade their once lush farmlands for "temporary" villages and less productive paddies along the main road. Here, among these refugees, Ted's efforts in agricultural development were directed.

While historically the Montagnards have been the outcasts of Vietnam, the anguish Ted felt was that now they had become pawns in the program of pacification and Vietnamization. Their home areas in the highlands had become the free firing range for both Vietcong raiders and American and South Vietnamese bombers. What is at stake ultimately, Ted felt, is their survival as a minority.

In striving to learn of the traditions and values of the Montagnards, Ted came to respect them greatly. He knew at a glance the personal and cultural characteristics that distinguished the Montagnards from their Vietnamese neighbors. He valued the primitive tribesmen not only for what they might become, but for what they were. It was no surprise to learn that the best man at his wedding was a Montagnard — K'ra, a teammate in VCS and close personal friend, and that the service itself was in the Montagnards' Koho language.

Mistakes: In two days of travel together Ted and I went from Saigon to Nha Trang to Bao Louc to Di Linh to Dalat. Seemingly the most insecure area was the section in and around Di Linh. Ted was relaxed, though, as long as one ▶

In a letter to Shantilal Bhagat, World Ministries staff member, Mr. Canelos wrote:

"It is necessary to explain that Raul's death was not accidental, but is due to the obligation that he obtained with his community to fight together with her and this fight was the result of firm opposition to the Llano Grande cooperative's decision about bus fares. It dealt with the problem of requiring the driver to stick to his schedule and to his corresponding runs to Quito and to respect the decision of the members of the cooperative in regard to putting a metal body on his bus."

Prosecution? "Raul was involved in this fight for the people, coordinating and inspiring the progress of Llano Grande through its cooperatives," he noted, adding, "I worry about the possibility that this assassination may be left unpunished." The foundation has pursued legal counsel and prosecution.

Through the foundation, organized in 1953 as a result of Brethren mission work in Ecuador since 1946, Raul had been a community catalyst in agricultural extension work, health programs, social welfare, and leadership development for the Indians.

In January a Brethren three-man team spent two weeks in Ecuador filming the story of a quarter century of mission work by the Church of the Brethren. Raul was an assistant director in the project. Titled "If Any Man Thirst," the production will be premiered at Annual Conference and will be dedicated to Raul.

Ambitions: In an interview for that film, he spoke about the motivation for his work among the Llano Grande and Mariana de Jesus people.

"Why am I coordinator? Because during my student life and also in my experiences in urban circles and places where I have many times had to face people of a superior culture, I have many times had to confront situations of racial discord and noticed that there is lack of

Continued on page 28

did not need to be on the roads at night or did not get detained while traveling close to American military convoys. He told of shellings now and then into Di Linh and other villages, and of mine explosions, making children and other innocent persons the victims of war. "Sometimes," he commented, "it seems like this whole war is run on a bunch of mistakes."

On occasion as we traveled Ted talked of his upcoming plans for marriage. He and Ven Pak had announced their engagement in Vietnam, but had yet to break the news to Ven Pak's parents, which meant a journey to her home in Hong Kong, and to Ted's family in the States. Actually Ted earlier had written his parents about it, but in Koho, the dialect no one at home could read.

When I last saw Ted in Dalat, he told me that he hoped that in this highlands town, which is a beautiful blend in Vietnamese and French influences, he and Ven Pak would honeymoon in the spring. His hope was fulfilled; that is how he spent part of the final week of his life.

Because Ven Pak was on a project quite some distance from Di Linh, I did not meet her. I did feel I had come to know her, however, through the snapshots Ted shared and through his own resplendence when he spoke of her.

Common qualities: Upon meeting Ven Pak at the Studebaker home near Union, Ohio, early last month, the day before Ted's memorial service, what surprised me most was how many of Ted's qualities seemed to be her own. The gentleness, the humility, the sincerity, the warmth, the determination were readily conveyed. Even more so, her life statement shared with the directors and staff of Vietnam Christian Service seemed to echo what Ted himself might have written:

"I'm sure all of you share my grief over his death, but I hope you will grieve even more for those who do not understand what he did."

The real story of Ted is not only of his life and death and Vietnam; it is also of his years of growing up in Ohio's "Studebaker Country"; of his feel for the soil and things of the farm; of his devotion to high school and college football and other sports; of swimming in the farm pond; of parents who expect their children to do their own thing, to leave the family nest, and to make their own mark in the world; of older brothers, one of whom was in military service in Germany, another in Brethren Volunteer Service in Morocco, and a third, in International Voluntary Services in Laos; of three sisters and a younger brother all of whom make their contribution to the family's sense of solidarity; of studies and friendships at Manchester College, where he earned his way through school and did four years' work in three; and of master's study in social work at Florida State University.

"Hunting good": Ted's story is closely aligned too with the West Milton Church of the Brethren, where in a sermon in August 1967 he revealed his feelings about the war. Holding up a newspaper clipping of a starving, homeless child, he read an accompanying article which said, "Hunting was good today in the Mekong Delta region. U.S. Marines bagged 45 of the enemy, wounded scores, and completely wiped out one small village."

"Hunting was good today!" Ted reponded. "Just like the sportsman who comes back from a day of rabbit and pheasant shooting. So many rabbits, so many pheasants, he lays them all out to see. The dehumanizing process of war concerns me deeply. What can I do about man's inhumanity to man?"

While in Vietnam Ted continued to be in contact with his home church. "Second only to my family," he wrote a year ago, "you as representatives of the West Milton Church of the Brethren are responsible for my thought and actions concerning conscientious objection to the military, my pacifistic views, and my volunteer service. Without the church, as skeptical as I am about it now, I might find myself in a uniform as part of a giant military machine whose reason for existence seems based on economics and a big myth. The meaninglessness, the wastefulness, and the non-necessity of this war is outweighed only by its inhumane effects, both here and in the States.

Ted replaces flat tire on VCS rototiller used by Montagnards in the rice fields

" . . . I do not pretend to understand all the whys and wherefores of this crisis, but one thing stands out clearly in my mind. This war is immoral and wrong, and the burden of blame is upon the U.S. military, the U.S. government, and the U.S. people. I believe there is a lot of truth in the statement that the killing will stop only when American public opinion demands it."

Response: This was the letter, picked up in the *Southern Ohio Herald* and then this past March in the Troy, Ohio, *Daily News*, that prompted a Troy couple to write Ted of their disappointment in his stand, questioning his understanding of the Bible, wondering even if the organization he was serving was "Christian." The couple appealed to Ted to study the word of God, to spurn the company of those misfits who call the war "immoral," and "for God's sake, to get your views straight."

Only hours before his death, Ted replied, thanking the family for writing, indicating the difficulty of debate by letter, and clarifying only one point. "I do not 'feel the enemy is right' any more than I feel the U.S. military is 'right' here," he wrote. "I believe strongly in trying to follow the example of Jesus Christ as best I know how. Above all, Christ taught me to love all people, including enemies, and to return good for evil, and that all men are brothers in Christ. I condemn all war and conscientiously refuse to take part in it in any active or violent way. I believe love is a stronger and more enduring power than hatred for my fellowmen, regardless of who they are or what they believe.

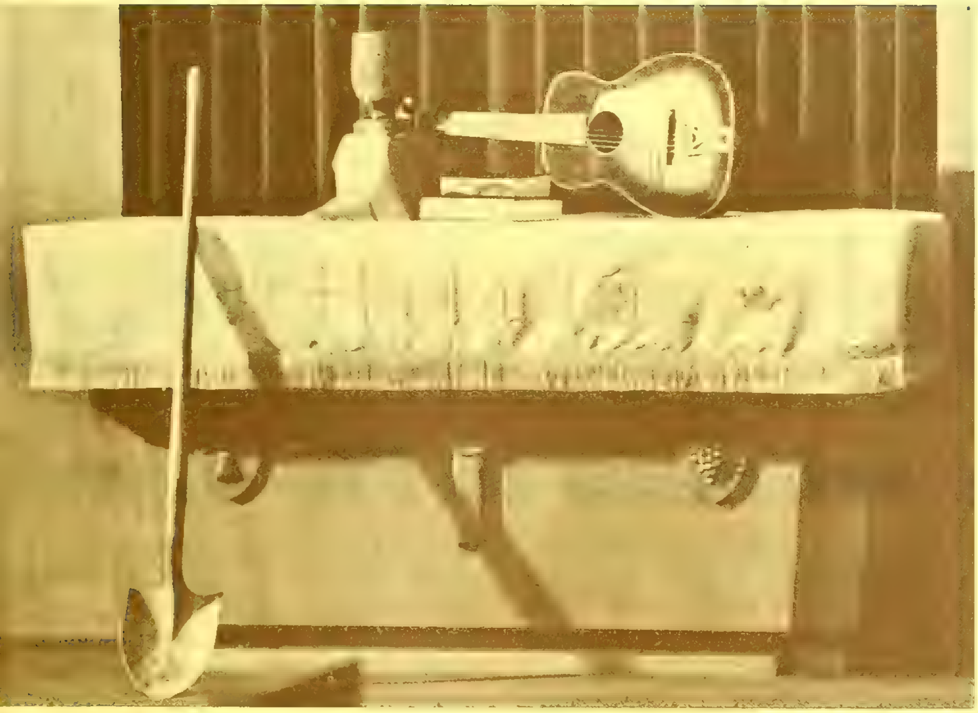
Sincere: "You probably think I'm pretty idealistic and, by your letter, indicate that I'm a pretty mixed up kid. But, I cannot apologize for any part of the letter I wrote to my church, since it well represents honestly and sincerely my feelings and concerns about this particular situation. I have tried to speak from both experience and reason, not from mere emotion or hearsay."

The letter was closed by Ted thanking the family for writing and for expressing concern for his welfare. "Please know that I am in excellent health and adequate safety. I know I am a fortunate man and life is great to me."

Affirming life: Excerpts from the letter, the statement of Ven Pak Studebaker, and tapes of guitar playing and singing which Ted had recorded only weeks before in Vietnam were used by Pastor Phillip Bradley in the memorial service May 3. On the altar of the church were two Bibles — Ted's heavily marked edition in English and Ven Pak's in Chinese, a Brethren Service cup, a shovel, Ted's guitar, and a banner lifting up in essence the affirmation with which he had concluded the final letter and many letters before it: "Life is great, yea."

It was on this note that Ted Studebaker, 25, a dissenter to despair, a champion of love, a man of peace, came home. He had lived his life purposefully. To the nation, the community, the church, the loved ones his return was not unlike his leaving; it simply put meaning to the words:

"Cool it and don't fret. This boy knows what he's doing." — Howard E. Royer



Worship center, above, uses several elements important in Ted's life: shovel, service cup, guitar, his and Ven Pak's Bibles. Below, Ven Pak and Ted with Montagnard farmer

I'm sure all of you share my grief... but I hope you will grieve even more for those who do not understand what he did—Ven Pak Studebaker

CELEBRATING 150 YEARS WITH NEW CENTURY SERVICE
PEACE
SILENT VIGIL FOR PEACE IN VIETNAM
EVERY WEDNESDAY 12:00-12:30
COME JOIN US!

Left, Bob Gross and grandfather, Russ Helstern, talk of noncooperation; fellow volunteer Cliff Kindy makes public witness for peace

From peace witness to life-style

Bob Gross and Cliff Kindy, two 21-year-old BVSers in Dayton, Ohio, do not look like lawbreakers. It's hard to imagine either of them violating even the most abused laws: returning misused merchandise to a manufacturer or speeding down a side street when a policeman isn't in sight. Their sense of justice would not allow them to accept $1.50 an hour for their work at a car wash when they discovered that other employees were making only $1.25 an hour. When the manager insisted they be paid more, they quietly put the extra money in the tip can which is shared by all the employees. But their conscience has also led them to break one law deliberately and openly, and as a result they now face possible indictment and imprisonment. They are "noncooperators" with the Selective Service System.

"So many people take a strong vocal position against war but don't do anything about it," Kindy said. "I decided I had to make a stand for peace that involved more than just talking, something that would not only be a witness for peace but would also be a recommitment to certain values."

When Gross and Kindy entered BVS in October of 1969, both of them were planning on completing two years of alternative service although they had already given some thought to noncooperation. Following training Kindy was assigned to the Brethren disaster team working in Pass Christian, Miss., and Gross went to the Joseph House in Baltimore.

Kindy could not isolate one primary reason for becoming a noncooperator when it would have been relatively easy to finish his two years of alternative service. "I think a weeklong session on the history of the Brethren peace witness and its relationship with teachings in the New Testament helped reinforce feelings I already had," he said. The session was during his BVS training unit where he and several other men discussed what would be the most effective witness for peace. Four men from that unit, including Gross and Kindy, are new noncooperators. Kindy estimates that there are more than 30 Brethren involved in some form of open noncooperation with Selective Service.

"Palace" living: Though Gross and Kindy separated themselves from alternative service last spring, they remained in BVS and last September began a new project in Dayton, Ohio. Together with three other BVSers they live in what is known as "Buckingham Palace," a large white duplex named after the owners, Mr. and Mrs. Tony Buckingham of the Mack Memorial Church of the Brethren. BVSers Herman Koch and Mary Krehbiel work at the Daytonview Stabilization Project, which has been described as "an urban laboratory trying to discover how people can best live in the city." The other BVSer is Jan Buch, a licensed practical nurse, who is working for Lutheran Social Service and directing their food and clothing service.

Perhaps the most significant thing about Buckingham Palace is that the entire project is being supported by several youth groups in the Southern Ohio District. Under the leadership of Ted Powell, district youth counselor, Ron Morgan, pastor at Mack Memorial, and Larry Busic, youth counselor for the Trotwood Church of the Brethren, youth from several congregations have raised over $4,000 by selling truckloads of oranges and collecting scrap metal and paper. Several youth also serve on the board that sets priorities for the project.

Gross and Kindy are primarily involved with peace education in local churches, both Brethren and non-Brethren. "We are aware that many people are not in agreement with the stand we have taken," Gross said, "and so we always wait for an invitation before we share our concerns with a youth group or congregation."

They have also spoken at five different high schools and once even shared a session with an air force recruiter. Previously they had asked recruiters from the four branches of the military service if they could accompany them to local high schools and present alternatives to military service. "None of them was particularly open to the idea," Gross commented, "but at least we had the opportunity to be in dialogue with them."

Support: Kindy believes that the Annual Conference action to support noncooperators has made their position more valid to some people. "It helps to have a position paper that relates the Church of the Brethren peace witness to current conflicts," he said.

Gross does not feel that his position of noncooperation is as important as the values that led him to that act. "Coming from a Brethren family in which my father was a conscientious objector, I've always known I had some values that were in direct conflict with the military," he said.

Peacemaker: It's not hard to see where Gross got some of his convictions after you have met his grandfather. Russ Helstern is an unusual and delightful man who has been involved with many peace efforts. Following his retirement as a public schoolteacher, he and his wife served in Europe with Brethren Service. He was director of camping in Southern Ohio for several years and has been president of Clergy and Laymen Concerned About Vietnam. He also jokingly admits to being a member of the Kiwanis Club "mostly to keep the military speakers honest."

"I think the only consistent position that a conscientious Christian can take toward the draft is noncooperation," said Helstern. "It's a system that attempts to completely control the lives of young men with evil purposes. I cannot even counsel a young man toward alternative service because it is the whole system, not just the military, that is immoral."

No matter how many influences there are in a draft-age man's life that might lead him to the military or alternative service or perhaps noncooperation, the decision finally rests with one person and one conscience. "A stand for peace involves more than just the act of turning in your draft card," Kindy said. "I don't like to use the word *resistance* when I'm trying to interpret Bob's and my position. We're not just opposing the military. We're trying to present alternative solutions to world problems, solutions suggested and lived by men like Ghandi, Martin Luther King, and Jesus Christ. A witness for peace is not an individual act; it's a life-style of love and concern for our fellowman."

Publication: To let other noncooperators know about their witness the two men are editing a Brethren Resistance Newsletter that is mailed to over 2,000 people. The newsletter contains personal testimony by noncooperators and responses from readers. Not all the mail is favorable. One Brethren pastor who was himself a noncombatant during World War II writes, "I resent getting your material suggesting that the laws of the land must be disobeyed. The U.S. Government is very kind and generous to all who take the position of conscientious objector." While the newsletter does share the actions and testimonies of noncooperators, Kindy and Gross are careful to point out that they would never encourage anyone to be a "resister" who had not already thought through the problem and options himself.

We commend to all of draft age, their parents, counselors, and fellow members the alternative positions of (1) Alternative Service as conscientious objectors engaging in constructive civilian work or (2) open, nonviolent noncooperation with the system of conscription.

THE CHURCH AND CONSCRIPTION: A STATEMENT OF THE CHURCH OF THE BRETHREN ON WAR

While both Gross and Kindy expect to be imprisoned, neither of them knows when they will be indicted and both of them are planning on returning to college this fall. Kindy is also getting married in August. "We are going ahead with our lives rather than just sitting around and waiting," he said.

When asked why he didn't go to Canada and thereby not cooperate with the system that might imprision him, Kindy replied, "If I did that, my usefulness to this country would be gone. I feel that in many ways America is a good country and I want to be a part of it, but I must also follow my own conscience and witness against what I believe is unjust. When I get out of prison, I want to help make those changes that will make it a better country."

Prison? Gross admits to being anxious about the possibility of spending a couple years in prison. "I wish I didn't have to go," he said, "but the thing that keeps me going is the feeling that I'm right, and that the witness that I'm making needs to be done."

Among members of the Church of the Brethren there is perhaps only one other thing that is more controversial than noncooperation with Selective Service: How shall we as individuals and faith communities respond to men who have taken this action? The action at Annual Conference was an overwhelming mandate to support and understand men "who choose nonviolent noncooperation with the system of conscription."

But actions taken at Annual Conference do not always reflect the attitude of the Brotherhood as a whole. The Brethren Revival Fellowship is introducing a resolution to the 1971 Conference that is in strong disagreement with the support of noncooperators agreed to last year. At a Brethren congregation near Dayton a pastor was asked to leave if he could not refrain from speaking out on controversial issues. The pastor had shared his dilemma when his own son had taken the stance of noncooperation. Some members of the church felt that it was a family matter and not a church concern.

If Cliff Kindy and Bob Gross and other noncooperators with Selective Service have taught us anything, it is that their actions, and all actions taken as a result of conscience and Christian values, *are* of concern to us. We can only hope that we will struggle as hard to understand men of conscience as they have to reach those convictions. — TERRY PETTIT

in brief

For Conferencegoers

All persons who have served or are presently serving in World Ministries Commission programs are invited to a tea Thursday, June 24, at the Princess Martha Hotel, St. Petersburg, Fla. The gathering will begin at 4:30 P.M. and continue until 6 P.M. as part of the activities of Annual Conference.

About people

Henry Hesuse, who has been pastor at the Lybrook Navajo Mission, Cuba, N. Mex., has accepted a position as alcoholism supervisor for the Office of Economic Opportunity in Crown Point, N. Mex. Mr. Hesuse went to his new post last month.

Joining a six-member team in Jamaica with Project Hope will be **Dr. Joseph Schechter,** La Verne, Calif. He will be setting up a surgery residency for medical students in surgery at the University of the West Indies near Kingston. Dr. Schechter and his family leave in July.

U.S. controller-general **Elmer B. Staats** addressed the graduating class of Elizabethtown College in spring commencement exercises. Staats is a McPherson College graduate.

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Manchester College associate professor of religion and philosophy **Kenneth Brown** will spend two months in India on a travel-study grant, one of twenty-four faculty members from the States selected to participate in the summer faculty seminar on India. The event is sponsored by the National Council of Associations for International Studies.

Hutchinson, Kansas, pastor **Irven F. Stern** will serve his city's ministerial association as president next year.

Awarded the distinguished service to humanity citation from Elizabethtown College was **Ellis Shenk,** administrator of the Castañer, P.R., hospital. . . . At the forty-second annual convention of the Religious Public Relations Council, **Howard Royer,** Elgin, Ill., was elected president. The editor-designate of MESSENGER and current director of the office of communication for the General Board, Howard will preside for a year over the professional society of interfaith public relations practitioners.

Honored at retirement from the library staff of Bethany Theological Seminary was **Carrie R. Simmers.** Friends, faculty, and former students contributed to a volume of letters presented to Miss Simmers at a spring dinner.

Dr. Francis Bhagat and his family will be returning to India to serve at the Dahanu Road Hospital during the furlough of Dr. and Mrs. William Weybright. Dr. Bhagat recently finished his surgical residency at Detroit, Mich., and has been in private practice there. Before coming to the States for his surgical training, Dr. Bhagat was the administrative head of Dahanu Road Hospital.

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Anet Satvedi and his family have accepted an appointment to Waka Schools where he and his wife will become teachers. Mr. Satvedi was a member of the Church of the Brethren delegation at the Russian Orthodox / Church of the Brethren peace seminar held in Geneva in 1970.

Named director of centers and disaster service for the Brotherhood recently was **H. McKinley Coffman.** In the new post he will continue to carry responsibility as director of the New Windsor, Md., Service Center but will also coordinate activities of the four material aid centers and the response of the Church of the Brethren to disasters within the continental United States.

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Three men are leaving pastorates to accept district posts. **Henry Rist III** will join the staff of the Atlantic Northeast District as associate executive secretary after having served as minister of education at the Lancaster, Pa., church. And **Carroll M. Petry,** pastor of Middle Indiana's Eel River congregation, has been named district executive secretary for the new South Central Indiana District.

Annual Conference moderator and pastor of the McPherson, Kansas, Church of the Brethren **Harold Z. Bomberger** will return to his native Pennsylvania in September as district executive of the Atlantic Northeast District.

Accepting a call from the Loon Creek church in Middle Indiana is **Harold E. Sonafrank,** until September pastor at Collinsville, Va. He replaces **Arden K. Ball,** who will remain in Middle Indiana when he goes to a pastorate at Roann.

Southern Indiana District reports the licensing of three men: **John D. Wagoner,** Anderson congregation; **Wayne Fesler,** Lafayette congregation; and **Steven Wagoner,** Nettle Creek.

* * * * *

W. Warren Shoemaker, who has pastored the Prices Creek congregation in Southern Ohio since 1960, has accepted the call of the Green Tree Church of the Brethren in Pennsylvania's Atlantic Northeast District. Replacing Warren at Prices Creek will be **Verne H. Leininger,** who has resigned his pastorate at the yoked parish County Line / Eagle Creek in Northern Ohio.

The Nappanee, Ind., congregation will welcome **Bruce Bennett,** who comes to Northern Indiana from a pastorate at Fostoria, Ohio. . . . **Harold Bowman** leaves the Palmyra, Pa., associate pastorate for a post with the South Bay Church of the Brethren at Redondo Beach, Calif.

The Cajon Valley, Calif., congregation has called **Dewey E. Rowe** to its pastorate from the Yuba City church, also in California. . . . In another west-of-the-Rockies transaction, **Russell Jarboe** has agreed to assume the pastorate of the Nampa, Idaho, Church of the Brethren.

Helensburg, Scotland, will be the home of **Kenneth C. Martin,** Easton, Md., pastor, during a summer's pastoral exchange program. Filling his pulpit will be Presbyterian Pastor Merricks Arnott of Helensburg's Roseneath Parish.

Also spending some time in Scotland will be **John C. Middlekauff,** pastor of the Sebring, Fla., church. He and his

Continued on page 25

The Two Became One

by Larry K. Ulrich

God created them, man and woman.

Woman came not from the head
where she would have commanded man;
nor did she come from his arms
where she would have protected and provided for him;
nor was she brought from his feet
where she would have been abused and desecrated
as man moved in the world.

Woman came from the rib of man.

Woman came from the blood, breath, and bone of man —
from the vital area of his being, near to his heart —
and so she is held there in love
as she walks the path of life with him.

The Two became One.

Marriage is a radical giving.

Man is involved in his totality,
no private corners are left untouched
in the gift of his self;
the relationships with family and friends
are altered.

Marriage is a living miracle.

Man gives himself
in the mystery of sex and shared days,
a communion which brings forth new life,
calls up in man the deepest questions he can ask,
and moves him to that boundary
of the source of his own existence.

The Two became One.

Marriage is like Christ and the church.

Man and woman are each the beloved and the lover,
accepting the other to be what each is,
allowing each other to become what each will be.

Marriage was from the beginning.

Man and woman celebrate the covenant to share life together —
the tension, struggle, and pain . . .
the ecstacy, beauty, and completeness —
a secular contract
which is commended by the community,
a sacred covenant
which is consecrated by God.

The Two became One.

Man and woman and God
covenant together to share
love and loyalty and life.

Dr. Ralph Schlosser's sixty-six-year association with Elizabethtown College has given him

An Opportunity to Influence

"In those days we occupied a settee, not a chair," said Dr. Ralph W. Schlosser with a twinkle, as he named the subjects he had taught in the early days of Elizabethtown College: "Latin, Greek, French, Spanish, German, English, philosophy, ethics, orientation. Of course the classes were so small, it was practically tutoring."

Except for brief periods, Dr. Schlosser has been associated with Elizabethtown College for sixty-six years — since 1905 when he arrived as a graduate of Ephrata High School and two years' experience as a one-room schoolteacher.

He explains that the college was "hardly more than a glorified high school" when he entered. Many high schools offered only three years, so Elizabethtown students took classes in the "English Scientific Course" and the "Pedagogical Course." Dr. Schlosser began teaching these high school courses in 1907 and took college level classes when they were first offered in 1908. Being unaccredited, the college could not grant degrees. The diploma he received in 1911 indicated that he was "worthy of the degree of liberal arts."

In the meantime he was fulfilling residence requirements at Ursinus College during the summers and received bona fide degrees from that institution in 1911 and 1912. Between then and 1930 he took occasional short periods for study at Bethany Seminary, Columbia University, and Union Theological Seminary, receiving a Litt. D. degree from Ursinus in 1932.

During these same years he served his alma mater as professor of English, dean of instruction, financial solicitor. The latter "was a hard task. It was house-to-house canvassing, usually in the company of a local church elder. We had to raise $425,000 for endowment and property in order to receive state accreditation and be able to grant degrees. I was away from home almost all the time."

Dr. Schlosser served as president of Elizabethtown College from 1928 to 1941, being named President Emeritus in 1962. During his administration the college achieved membership in the American Association of Colleges, an important step forward.

But he concentrated on his highest interest — teaching English literature and Shakespeare — from 1941 to 1970, including six summers at Juniata College. Although Dr. Schlosser was offered pastorates and positions in public education, he refused them because of the opportunity that college teaching gave him to influence lives. It is this which gives him his greatest satisfaction in looking over his life of eighty-five years. "To see these students take these ideas which I cherish and make them a part of their lives is my greatest joy."

A former student, now a respected educator, says, "Modern English teachers are taught that they should not moralize. Dr. Schlosser was never so inhibited. He did not hesitate to idealize, to interpret the deeper meanings. This is what his students remember."

Explains Dr. Schlosser: "I always tried to teach from a Christian point of view. The later men were illuminated, but not inspired. To equate them with biblical writers is subjectivism gone to seed. It's sophistry!"

For ten years of his teaching career, he was also the college drama coach. During this time Elizabethtown actors presented six of Shakespeare's plays as well as many others. They must have received inspiration from his example in Shakespeare classes, since he felt "you can't teach Shakespeare unless you act it out."

Ralph Schlosser was born in 1886 to Emma and John W. Schlosser, a minister-teacher-farmer living near Ephrata, Pennsylvania. He recalls, "As I grew older, my parents would leave me in charge of the farm twice a week when they left at midnight for the four-hour drive to Reading City Market. They would arrive when it opened at four A.M. and stay all day, selling vegetables and produce from our farm."

As a child growing up in a Pennsylvania German home before the turn of the century, he was very familiar with the dialect. This influence has continued in a lifelong interest. For many years Dr. Schlosser was active in the Pennsylvania German Folklore Society, later merged with the Pennsylvania German Society. He prizes his complete set of the proceedings and papers of the organization.

This interest is apparent as he speaks of his birthplace. "The original spelling was Schoen Eck, meaning 'pretty corner.' Grandfather's name was 'Wiest,' which means 'ugly,' but one day a passer-by said, 'This is not *Wiest;* this is *schoen eck*' — and it's been called that ever since."

This background and his knowledge of Shakespeare combined in a unique

Lives

project in 1930 when Dr. Schlosser translated the court scene from *The Merchant of Venice* into Pennsylvania German. This was performed in Elizabethan costumes by Elizabethtown College students for the Pennsylvania German Society, at Temple University and other area colleges, as well as being recorded on tape.

Thinking of Shakespeare's sometimes earthy language, I asked Dr. Schlosser if he found any particular difficulties. He replied, "Well, this is not a literal translation. I first had to understand what Shakespeare was really saying, and then find Pennsylvania Dutch idioms for those ideas."

Another result of his Shakespeare scholarship is found in two bound volumes, *Studies in Shakespeare,* which

by Evelyn M. Frantz

hold a prominent place in his library. These essays are based on his classroom lectures and his analyses of eight of the Bard's plays.

In speaking further of his writing career, Dr. Schlosser said, I particularly enjoyed a series of short articles I did for MESSENGER on the Four Patriarchs; do you know them?" When I murmured, "Abraham, Isaac, Jacob, and Joseph?" he replied, "Oh, no. These were leading elders of Eastern Pennsylvania for twenty-five years: I. W. Taylor, J. H. Longenecker, John Herr, and Samuel Hertzler!"

Before his retirement from teaching last year, Dr. Schlosser began work on his current major project, writing an official history of Elizabethtown College. Beginning with the preliminary meetings at Reading in 1898 and continuing to the present, the history is now almost completed. Dr. Schlosser is grateful to J. N. Falkenstein, a college founder and secretary of the first board of trustees, for the excellent records of historical interest which he compiled. Later data were not so meticulously kept and have required more research. This has been an engrossing project for one whose life has been so thoroughly intertwined with the college.

Dr. Schlosser is known to thousands of Brethren because of his extensive church work. He was elected to the ministry in 1911, ordained in 1919, and lists two hundred twenty-five revival meetings he held in eastern and central states. He is also famous for hundreds of Bible institutes, four or five sessions on weekends, with a late night drive back to classes on Monday morning. Of course, this led to dozens of requests for other types of speeches each year. A colleague of his teaching days remembers Dr. Schlosser's saying, "You know, this public speaking is refreshing to me."

This experience led naturally to other services for the church: twelve times a member of Standing Committee, two terms on the Brotherhood Board, Annual Conference moderator in 1952, a Bethany Seminary trustee, ten terms on the district board of Eastern Pennsylvania, much of this as chairman of the ministry and evangelism commission.

Civic activities have taken Dr. Schlosser's time as well. A Rotarian since 1928, he was district governor in 1947, in addition to much service to the local club. The Elizabethtown YMCA board has also had the benefit of his experience.

At several times during our interview, Dr. Schlosser spoke with high praise of the "marvelous support" his wife, Elizabeth D. Souders Schlosser, has made to his life's work. They were married in 1909 and he is grateful for her dedication in raising their family, of which four children are living.

In speaking both of the early financial campaign and of the revival meetings, he expressed his remorse at leaving the family so much and for the strain this put on Mrs. Schlosser. "I believe I spent at least ten years away from them during my married life. That I regret."

During these years when the family was growing up, one of Dr. Schlosser's hobbies was maintaining a large vegetable garden on a nearby lot and canning the produce in tin cans. His interest in rose growing continues today.

Their family gives them much joy. It includes a physician, an architect, Joan — the wife of a state legislator — and Floy, whose husband is a sales manager.

Everyone whom I asked about Dr. Schlosser said, "You'll know his house. It doesn't look like any other." Built in the garden of his original home, which is now an honors house for the college, it does indeed stand out from the traditional frame buildings around it. Of weathered boards, stone, and brick, facing the back instead of the street, it was designed by their son Galen for comfort and practicality. In addition, it seems to reflect the personality of the people in it: rugged, solid, unpretentious, honest.

Dr. Schlosser has always lived in Lancaster County, but for many years one of his hobbies was deep-sea fishing, especially for tuna, hardly to be expected in landlocked central Pennsylvania! This illustrates his love for travel. The Schlossers have visited all parts of the North American continent, including Alaska when their son David was serving as surgeon at the army hospital in Anchorage.

In addition they enjoyed nine memorable weeks in Europe in 1958, attending the church's anniversary in Schwarzenau and traveling through nine countries with Mr. and Mrs. Guy West. "I did the navigating because I knew the languages. In Germany we found a hotel named 'Schoen Eck,' just like my birthplace near Ephrata!"

Dr. Schlosser's settee is still crowded. College officials report that they receive more requests for him as a speaker in area churches than for any other faculty member. During the last six months of 1970, even while hard at work on the college history, he was averaging four or five speaking engagements per month, often for a series of talks.

"Buoyant, enthusiastic, pleasant, friendly" were adjectives used by an admirer whom I asked about Dr. Schlosser. I found him to be all of these and more.

The Checkless/Cashless Society

by Ronald D. Petry

The excitement of that early summer day about twenty-five years ago is still with me. The truck from O'Neil's Department Store pulled into our driveway in Akron, Ohio. I had been wanting a new bicycle for a long time, and now it was here! What a satisfaction it was to see the men unloading that box! I had worked as a school janitor's helper, had carefully saved my money, and had paid cash when I went downtown to select my bike.

As a young married couple, we operated much the same in the purchase of our first new car, accumulating most of the money we needed before we made the purchase. While we have not been able to follow that same pattern in all of our business transactions, we have made serious efforts in that direction.

We have not been eager partakers of credit but have chosen to hold installment buying to a bare minimum. The "buy-only-what-you-need-and-can-pay-for-now" philosophy has guided and helped us. Discussions on the careless use of credit linger with me from high school and college courses in economics.

But those dangers have not served to retard development of the buy-now-pay-later approach. Take a look at the size of the credit business, for example. In spite of the Depression-oriented caution exercised by many, we have moved as a nation toward a much more relaxed stance. The availability of *money* has become less crucial than the possession of two or three or a half dozen *credit cards*. We have moved away from our cash orientation and have begun to feel comfortable with our string of plastic cards.

Our roots remain in the barter economy in which chickens were exchanged for milk or corn for straw. With our monetary system, however, we moved away from that simpler method of exchange. We have come to think of dollars as necessary to our way of life, and, of course, they do serve a useful function for measuring the value of goods and services, materials and labor. But dollars have their problems, as the last ten or fifteen years of inflation clearly show. In spite of our near addiction to it, money has no value in itself. It is simply our way of placing value on items that are part of the exchange market.

The situation in our country now is that roughly sixty million bank credit cards are in some degree of activity. Most of these cards have been issued within the last three years, according to New York businessman/economist Lawrence G. Chait, who helped devel-

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op the Diner's Club. Consider, too, the fact that about 600,000 establishments in some forty countries now honor our two major cards. Of further interest is the provision for credit payment of taxes by nine states.

We might take a look at how our own habits have changed. Open your own purse or pull out your billford. How many cards do you have? Some of them may not be used a great deal, but many are. And some people find a certain sense of security in having a stack of cards they can count on "just in case." Perhaps in much the same way that they used to carry a wad of bills.

Not many years ago one was subject to semisuspicious glances from gas station attendants if he wanted to pay by credit card. Today the oddball is the one who does not have and use several such cards. One friend indicated recently that he seldom carries more than ten dollars in cash. He travels, eats, sleeps, and telephones — all with credit cards.

With the encouragement of merchants, many families long ago discarded the cash purchase plan in favor of the charge card. For some, it is still something of a puzzlement when making, say, a 59¢ purchase to be confronted with the "cash or charge?" question. But charging has become a way of life for many people. And it is likely to become so for more of us.

This development is not without its problems, as some families who have used their cards too freely can testify. Easy credit makes it possible for people to buy what they want and enjoy themselves thoroughly — until the monthly payments back them against the wall. Then they are forced into a more careful managing of their affairs, perhaps even giving up some things they bought; very likely placing their cards in temporary retirement.

If used wisely, credit can be a helpful and convenient method of achieving certain goals. But it is essential that those who use credit cards in place of money distinguish between dreams and reality. If they do not, their dreams may turn quickly into nightmares.

As with credit cards, the use of checks has also been on the increase. When I was a boy, it was not very common for ordinary families to have a checking account. A savings account, perhaps, but personalized checking accounts were not part of the scene. Now, though, most families have a checkbook. And they use it. In our own case, we wrote almost 200 checks last year, and we are not among the busiest check writers.

Mr. Chait, the New York businessman mentioned earlier, observed in a meeting with denominational stewardship leaders that the family has become a minibusiness. Witness the number of transactions each month in your own home; the amount of money that passes through your account; the number of checks you write and the time required to write and record them; the time and frustration involved in balancing the book with the monthly statement.

One experiment that is being tried on the West Coast has to do with the move toward both a cashless *and* a checkless society. A bank is serving as "business agent" for 500 carefully selected families with incomes in the $25,000-$30,000 bracket. Rather than

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receiving a paycheck, these families are credited with the income earned each month. They do not see any money, not even a check. Neither do they see any bills, for these are sent directly to the bank and paid from their account. Too easy? Too automatic? Perhaps. But it is being done. And it seems to be working. Some experts are saying this will become *the* way to handle family finances in the foreseeable future. Pre-authorized payment of recurring bills such as utility, insurance, tax, automobile, and mortgage payments is almost certain to become more and more the rule.

Indeed, there is on the horizon a credit plan that would be based on the average consumer's total lifetime income and total lifetime requirements. This arrangement would utilize current actuarial approaches, and would operate on the principle that since you expect to earn X amount of income in your lifetime, you would be cleared for X amount of credit. This plan, identified by Lawrence Chait as Packaged Universal Lifetime Credit, is under careful scrutiny by responsible organizations and will, he says, come into being relatively soon.

Perhaps you have already gone on to ask what the implications of a checkless/cashless society are for the church. These are not clear, but they are real. It will not do much good to wish for bygone days. They will not return. We had better learn to live and serve in our kind of economy.

I am not ready to suggest that our chancels or narthexes be outfitted for credit card contributions, although a few churches already have moved in that direction. Our family continues to make our weekly offerings in cash. We find meaning in the preparation of the envelopes and value this as an ongoing experience in stewardship education. But as changes take place in society, and as money becomes less visible and less used, we will need to adjust our pattern.

It is conceivable that credit card contributions to the church might become the order of the day in ten years. It is not unthinkable that many families might be making their weekly or monthly contributions on a pre-authorized payment basis. That is, they will tell their bank to credit their church each month with the specific amount they have committed. Neither money nor checks will change hands, but the support of the church and her ministries will go on. Perhaps more steadily then under the present system!

What will this development do to the Sunday service, particularly the offertory? Will it allow for needed involvement? Will we be able to dramatize and celebrate the giving of self? Will the expression of stewardship be hampered or helped? Frankly, I am not sure. But our move toward a checkless/cashless society is not likely to be slowed by our uncertainty as to how the church will be affected.

We need to be anticipating the changes that are coming. If not to a completely checkless/cashless society, at least to one that has much less cash and far fewer checks. As a church we need the flexibility to relate effectively to those changes. As individuals we might well ponder the meaning of Christian stewardship in such a society. For it is coming. And we will be part of it.

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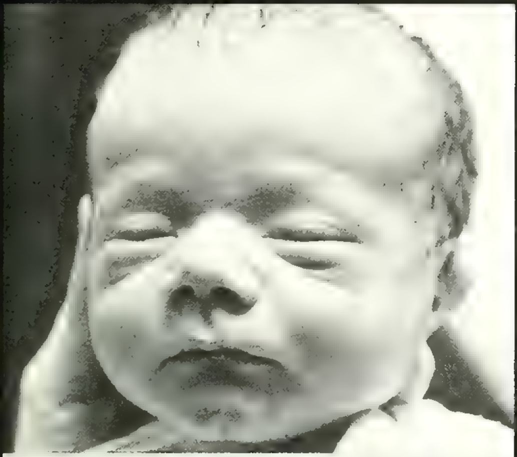
What a Piece of Work Is MAN...

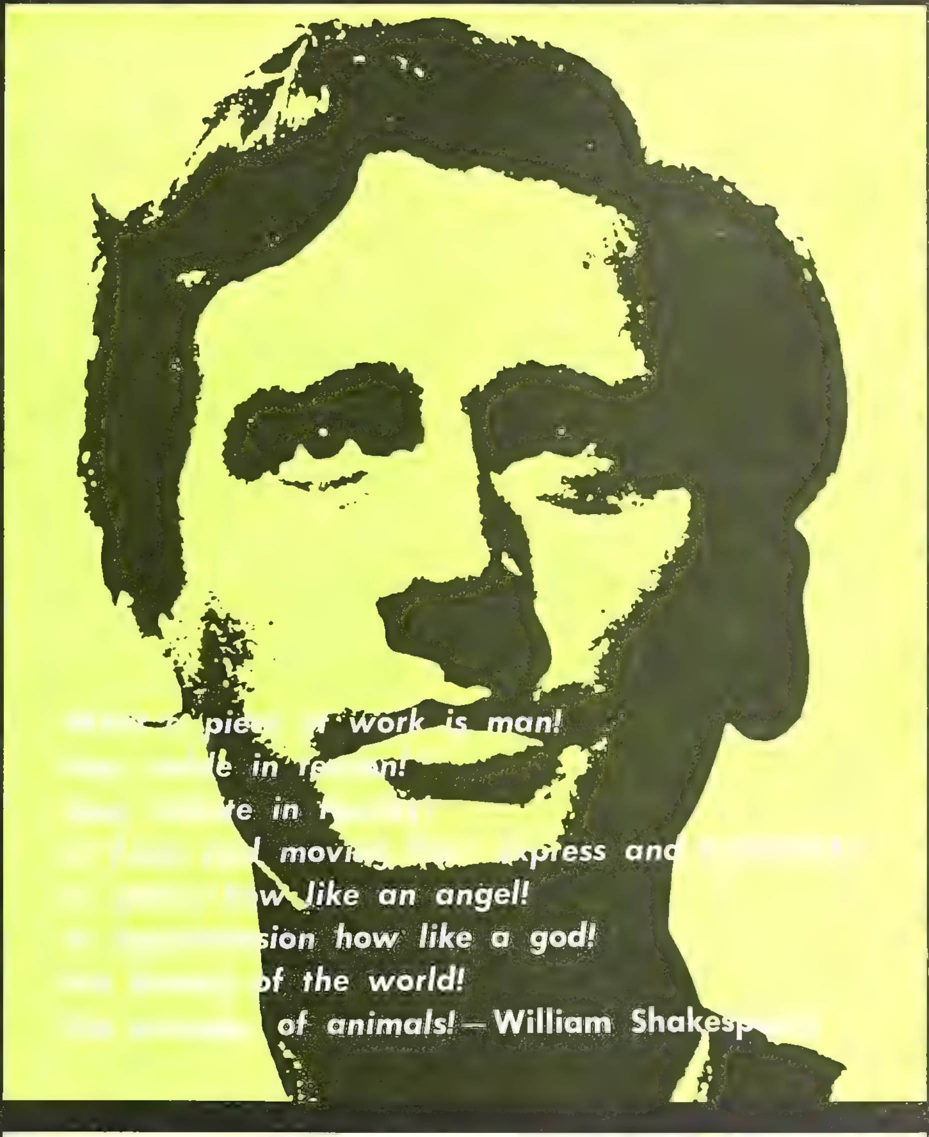
So God created man in
his own image;
in the image of God he
created him;
male and female he
created them.
God blessed them and
said to them,
"Be fruitful and increase,
fill the earth and subdue it,
rule over the fish in the
sea,
the birds of heaven,
and every living thing
that moves upon the
earth. . . . "
And God saw all that
he had made,
and it was very good.
Genesis 1:27-28, 31
(NEB)

Wonders are many, and none is more wonderful
his arts the beast whose lair is in the wilds, wh
resource he meets nothing that must come: onl
aid in rain; from baffling maladies he hath devise
fancy's dream is the fertile skill which brings him,
he honors the laws of the land, and that justice
to uphold, proudly stands his city: no city hath
with sin. — *Sophocles*

MAN IS BUT A REED,
THE MOST FEEBLE THING IN NATURE,
BUT HE IS A THINKING REED. — *BLAISE PASCAL*



When I look up at thy heavens, the work of thy fingers,
the moon and the stars set in their places by thee,
What is man that thou shouldst remember him,
mortal man that thou shouldst care for him?
Yet thou hast made him little less than a god,
crowning him with glory and honour. — *Psalm 8:3-5 (NEB)*

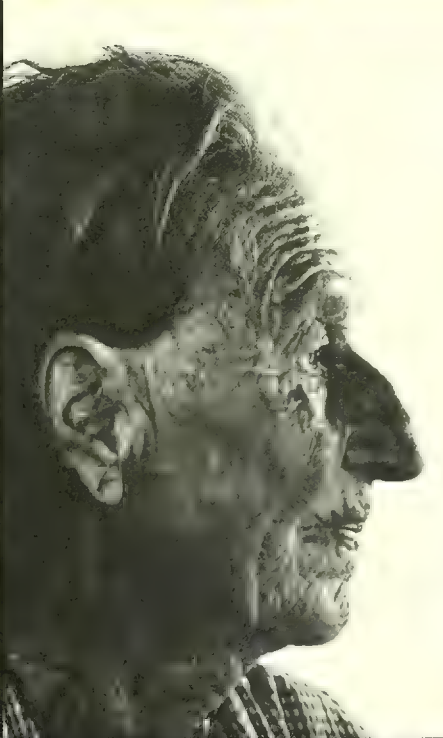


What a piece of work is man!
How noble in reason!
How infinite in faculty!
In form and moving how express and admirable!
In action how like an angel!
In apprehension how like a god!
The beauty of the world!
The paragon of animals! — **William Shakesp**

. . . . He masters by
e hills. . . . Without
eath shall he call for
. . . Cunning beyond
, now to good. When
th sworn by the gods
r his rashness, dwells

Man is the only animal that blushes. Or needs to. — Mark Twain

Know then thyself, presume not God to scan;
The proper study of mankind is man. — Alexander Pope



So shall we all at last attain
to the unity inherent in our faith
and our knowledge of the Son of God —
to mature manhood,
measured by nothing less than the full stature of Christ. — Eph. 4:13 (NEB)

They that deny a God destroy man's nobility;
for certainly man is of kin to the beasts by his body;
and if he be not of kin to God by his spirit,
he is a base and ignoble creature.
— Francis Bacon

I Know Where I Am Going!

by Howard A. Miller

On a warm, sunny October day in 1951, my brother-in-law, my brother, and I sat on a hill talking. We had called my brother home from the Mayport, Florida, naval station because our father was in a coma and dying. We were talking about the past, and we were talking about the future. Our situation was like Joshua's at the time of Moses' death: It was a crucial time and things were about to change, so we reminisced about the past but thought much about the future.

There I was, seventeen years old, just graduated from high school. The future was fast revealing the responsibilities of manhood. I had deep feelings — feelings of sadness mixed with excitement. Change has always been exciting to me; the change of the future is exciting because of its challenge. But here was a challenge unlike any I had ever faced before.

Now that crisis is behind me, a crisis like crossing the Jordan, moving into a new era. Many more crises have colored my life since that day in 1951 and many more will come, I know.

As I reflect about my life, I see not just a group of events jumbled about and disconnected; rather I see a progression of events moving toward a goal. Though it's not a clear-cut, well laid out plan that I see, I do know where I'm going! I'm moving toward a goal, and I've expressed it for myself this way: being responsive to God as a human being. I don't know all the particulars of reaching that goal. To use Paul's analogy of the race and the racetrack, I don't know all the twists and turns in the racetrack.

Twenty years ago the racetrack disappeared behind the barn as I set out to be a farmer. Ten years ago it disappeared behind the seminary as I hesitantly turned toward the pastoral ministry. But each time that I approach the end of my vision, more track appears in the distance.

I want to be quite clear about one thing. My goal — being responsive to God as a human being — isn't tied to one place or one occupation. For example, being a pastor is not my goal; it is a specific, chosen step; but it's part of the racetrack, not the goal.

I'm sharing my experience in the hope that it might make you more free to receive from other persons as well as to share with them your experiences and beliefs. As he wrote to the Corinthians, Paul was doing this kind of thing — sharing from his own experience what it meant for him to be a Christian, a follower of Christ. He says right at first, "I'm free, but, though I'm free, I became a slave that I might serve." And he goes down through the list: I became all things to all men — the Jews, those under the law and those outside the law; the weak — I became all things to all men. Let's put it in a contemporary phrasing: to the hippies, I became as a hippie that I might win the hippies; to the blacks, I became as a black that I might win the blacks; to the draft resisters, I became as a draft resister that I might win the draft resisters; to the poor, I became as one who is poor that I might win the poor; to the dope addict, I became as a dope addict that I might win the dope addicts.

Ridiculous! That *I* should become a hippie, a black, a draft resister, poor, a dope addict! But there is another part to the statement: "for the sake of the gospel." This puts it in an entirely different light. "For the sake of the gospel" is the goal, and becoming all things to all men are the steps along the track to reach the goal.

Becoming all things to all men" means not preaching down at the Jew, the poor, the weak, the hippie, the black, the draft resister; not preaching down as though I want to bring them *up* to my better and far superior way than that which they know. It is relating to them in love.

Now don't get tripped up here. The word *love* is thrown around so much that it is hard to define. The Christlike love which is spoken about in the New Testament is not merely a warm feeling that sends sparks of excitement back and forth between persons. Christlike love is to will the best interests, the fulfillment, and the well-being of another person; you may not even like him at all.

To will the best interest, the fulfillment, and the well-being of another person means that you are willing to be a person to the other and allow him his right to be a person, whatever expression that may take. To become all things to all men means to accept another person wherever he is and witness to him there without the compulsion that he must come to me before he is anybody or before I accept him.

There are several tests which may help you to check out your own feelings at this point. Ask yourself: How closely do others have to come to my norms to be accepted? How much do they have to look as I look, dress as I dress, act as I act, believe as I do before I'll accept them? What about the guy who has a beard and long hair? What about the gal wearing a maxi-dress and beads? Suppose a lady should wear a pantsuit to church on Sunday morning? Can you accept these people? Can you accept their coming to church with unconventional clothing or with unconventional beliefs? How closely do others have to come to our norms — our established values — in order for us to accept them? "To become all things to all men" means that that person is as welcome in whatever kind of clothing he wears as the person who dresses or looks as we do.

We dare not confuse temporary values for the ultimate goal. A quick survey of history will show you that values and acceptable norms tend to change, whether it be clothing or belief or life-style. These values change from generation to generation and even within the life of some generations. Wearing wide ties wasn't accepted a few years ago; but go back a few years and it was accepted. I guess ties will continue to get wide and narrow the rest of our lives. These are *temporary* values, temporary norms, not the ultimate goal. We dare not confuse these with the ultimate goal. By keeping our eyes on the Christlike life we avoid the temptation to settle for temporary goals, what Paul calls "a perishable wreath."

I'll be a little more specific by pointing out some of these perishable wreaths. Impressive statistics of church attendance and finances and Sunday morning worship at 11 A.M. are perishable wreaths; church buildings, organizational structures — perishable wreaths. We need all of these in some form and measure. There can be no church unless some people attend — that's what a church is, people gathered together; and in order to do this we usually need finances for something or other. These are necessary. But Sunday morning worship at 11 A.M.*?* We need a time but not a particular time in order for it to be a worship service — not necessarily 11 A.M., Sunday morning. Buildings and structure, necessary? Yes — but not in the particular form that we have. There's nothing ultimate about these; they are only temporary values. All of these are part of the racetrack and not the goal. They provide a means of getting there but are not the goal; they are perishable wreaths. Some more perishable wreaths: a good education for everybody, marriage with a beautiful woman or a handsome man, good houses with plenty of food for everyone. More perishable wreaths — desirable? Yes, but still part of the racetrack, not the goal.

The goal is a Christlike life, or, to put it another way, the goal is *love* that wills the best interests, the fulfillment, and well-being of every person — not just those like us but every person.

What does that mean for you? It may mean picking up the leadership of a nation, as Joshua did. It may mean, as Paul expresses it, "becoming all things to all men." It may mean, as I have stated it for myself, becoming responsive to God as a human being. That's where I'm going. How about you?

Directions for Cleaning a Church

by DALE AUKERMAN

When Jesus finished his cleansing of the Jewish temple, his disciples recalled a line from a Hebrew song, "Zeal for thy house will consume me." In holy indignation he cleared away the clutter that was obstructing God's purpose for his house.

We do not have cattle pens or pigeon crates in our narthexes. But many of our church houses are in need of a cleansing, a clearing away of clutter that hampers God's working. Might it be that the Master counts on that zeal of his spilling over into some of us and impelling us to do some local church housecleaning? Steps of such an operation could come something like this:

Find the most-out-of-the-way closet in the building. Items of any foreseeable use remove to other closets. Trash that you cannot imagine anyone wondering what happened to can vanish. Other items should be rearranged to take as little space as possible.

Take all the artificial plants and flowers in the whole church and carry them to your closet. What a sorry symbol these plants are! God wants life — not a celluloid imitation of life. He wants growth — not the glossiness of plastic. He wants vitality that bursts into bloom and fruit — not dust-covered, simulated petals. What could be a more wretched symbol in an Easter celebration than a pot of counterfeit lilies? Artificial plants are appropriate only in a congregation which is thoroughly of the Sardis type: "You are supposed to be alive, but in reality you are dead" (Revelation 3:1, Weymouth).

Clean out the inside of the pulpit. Remove the Scotch tape, the thumb tacks, the ballots from the last council meeting election, the candle stubs, the dust cloth, the 1911 hymnals, the cantata booklets, the mementos of departed pastors. You might even carry out the pulpit as something alien to the Brethren heritage.

If there are flags, American and "Christian," away with them! Christ's main competitor for the central allegiance of men is the nation. The determinative allegiance of many church members is to America and the American way of life rather than to Jesus Christ — a sorry fact which shows through when they begin talking about Vietnam, national defense, hippies, black militants, student demonstrators, police. A meeting place of Christ's people in this or any other country should not be adorned with the emblem of Christ's chief competitor.

Pause to reflect upon the untranslatable German word Kitsch. At least this much German should take to themselves again. *Kitsch* is fake art; it is gaudy, tawdry, sentimental stuff. *Kitsch* is the figurines to be won at a carnival stand. *Kitsch* is souvenirs. *Kitsch* is the cosmetized dolls and rubber animals in the toy department. *Kitsch* is the bulk of TV entertainment shows. *Kitsch* is comic books. *Kitsch* is Mickey Mouse. *Kitsch* is Santa Claus, tinsel angels, and blinking Christmas tree lights. *Kitsch* is conventional Christmas cards. *Kitsch* is sweet gospel tunes. *Kitsch* is the paint-by-number picture on the living room wall.

Go through the church building and carry off to your closet everything that is clearly and unmistakably Kitsch: any pictures with built-in illumination, all paint-by-number donations, any pictures with Jesus saying "cheese" to children or blank space, the cut-out lambs and angels from the nursery, gaudy toys, the booklets of saccharine songs, the porcelain praying hands, every pretty knickknack, the Sunday school pictures and books with faces so insipid and phony that you know for sure life was never like that, least of all for the men and women of the Bible.

One of the supreme follies of Christendom was the way the marvelous simplicity of the medieval churches was later overlaid with baroque, rococo, and nineteenth-century trappings. We Brethren in our own little cultural current have been comparably foolish. Brethren a hundred years ago had far more esthetic good sense. Those patterns of black bonnets and broad-rimmed hats on whitewashed walls had an austere beauty surpassing what we typically come up with now in sanctuary adornments. Not that we need to duplicate those patterns. But we, in this society supersaturated with *Kitsch,* would do well to recapture in our churches and homes some of that earlier simplicity and esthetic good sense. So — with zeal and indignation take the stuff out!

Look over the materials in the children's Sunday school rooms. *If there are children's coloring books or coloring sheets, tear them to shreds.* (How can a child express what Jesus really means to him when Jesus is plopped in front of him as a stencil figure awaiting to be colored?) *Hide away in your closet any activities packets of that favorite non-Brethren publisher whose wares pour into so many of our congregations: the punch-out, stand-up figures; the paste-together scenes; the draw-by-number sheets; the phony pictures.* Such material stifles creativity in children. Nothing is left to the child — or to the teacher — except going through the canned questions, the canned answers, the canned, prescribed, cut-and-dried activities. Everything is prearranged, predigested, prepackaged. Teachers and pupils need only go through the dictated motions. Of course it is easy to teach! But such material is totalitarian. It leaves no room for the free spontaneity of the children and precious little room for the free working of the Spirit.

Lock your closet.

Begin figuring out how you are going to explain and interpret your zeal to others in the congregation.

Prepare your mental list of alternatives. There are living plants that with a little care and remembering would lend their beauty to rooms of the church. Much of the greatest visual art of the Western world is biblical in theme. A considerable portion of the masterpieces of twentieth-century art is implicitly or explicitly Christian. Reproductions of such art are available. The congregation need not rely on *Kitsch.* Every church building is a potential art gallery — yours, too. And there are in every congregation a number of potential artists. Let children of the church paint pictures on biblical themes and exhibit these. Young people could make posters. There could be several creativity evenings for those interested in making banners for displaying in the church. The interior of your church building can come to express the creativity and exhilaration of the fellowship that meets in it. Your congregation could have a local Christian artist lead a study series on such topics as art and worship, guiding creative expression in children, artistic creation in church school classes, homemaking without *Kitsch,* Christmas without *Kitsch.* There could be workshops for the teachers of the children's church school classes to point them away from punch-out/draw-by-number/fill-in-the-expected-answer Sunday school materials to teaching styles and materials that draw children into their own discovering of life and God.

(Footnote: These guidelines can and may be taken as a call to individual, prophetic action. But they can still better be taken as stimulus for Christians together in a congregation to consider and discuss what esthetic faithfulness to Jesus Christ might look like. As disciples of his search and struggle, liberation from the shoddiness and phoniness permeating our society can come, and "might and beauty" can return to his sanctuary.)

A Looming Mystery of Many Shapes . . .

Tomorrow is Sunday.

A little before 11 o'clock in the morning, I will be greeted by a friendly usher and seated in a pew along with several million other churchgoers. Colored light will be filtering into the high-ceilinged room through tall stained-glass windows, and the organ will be filling the nave with its throbbing notes. Soon the minister and a robed choir will file into the chancel, a few holy words will be spoken, and the service will begin.

But the church is not a building, and it is not a weekly ritual; the church is people. Take away all the trappings — extinguish the candles and silence the music and the speaker — and what is left? Groping people, people hungry for certainties in an uncertain kind of existence, people. The church is a vast fellowship of human beings of all races and all places and all times, human beings who speak many different languages and follow diverse patterns of living, yet have one thing in common: some continuing awareness of the divine as an integral part of life.

They are rarely saints. Mostly they are quite ordinary individuals — men who make mistakes and disappoint themselves and others and hardly ever rise to the absolute goodness they aspire to — yes, quite ordinary and fallible and they know it. Yet they dare to join hands and hearts in a partnership with that in life which for lack of a better name we call the holy. All these finite, little people, joining hands and hearts, looking up — they are the church.

Mankind learned early — before the wheel, before writing, before fire maybe, before all the discoveries that draw man to man — that his kind was not alone in the face of the sun or in the darkness without the sun. There was something more than other animals, more than the seasons, more than the fiery sun — more even than himself. There was a mystery. So worship sprang full-grown into being. Alone and then in company with others like himself, he bowed and sacrificed to what he felt was in and behind and around all that he saw about him on the earth and all he saw above him in the sky. Both fear and wonder made him tremble, and he responded with the invention of magic, the beginning of worship. There, under the open sky, man dared to face the unknown with what he meant to be reverence.

The Christian church, that has dominated the minds of men in the Western world for two millennia, began as a simple fellowship of the men and women who had known well and loved well a man they saw die in agony on a black Friday. They were not bound together by their memories alone. The thing that made them into a church was a shared conviction that the cross of his death was not the end of him, nor the end of what he had told them about — as he put it — their Father. This feeling was so strong that they took the cross — a shameful thing — as the symbol of their faith in him. That fellowship was the nucleus of the Christian church.

Many years later — when Christianity had become the accepted faith of the majority, in name at least — the myth of the church as a structure or as a structured institution with creedal boundaries began.

Great sky-reaching cathedrals were constructed, so great in fact that sometimes they could not be completed in the same century in which their foundations were laid. Smaller churches of incomparable beauty, made more lovely with sculptures and paintings by the masters, sprang up everywhere. Small parish kirks and chapels graced even the smallest hamlets, and soon — as doctrinal divisions created sects — every city of any size possessed a half dozen cross-tipped spires, so that on a Sunday morning bells in many tongues called out, "Come to church, good people, come."

I grew up on a Michigan farm when there was still a living rural America, and I went to a little country church. It was small both in number of members and in size of building. The sanctuary was a plain rectangle with high windows of pebbled glass that could not be seen through. The floor was bare. We sat on hard seats facing a low platform on which a movable pulpit stood. Fifty men, women, and children made a good crowd on a Sunday morning in my church.

These were the days before salaried pastors (in the Church of the Brethren, at least), and the sermon was preached by one of several local preachers who were farmers during the week like everybody else. I suppose the exhortations — always based on a Bible verse — I listened to were flawed as to literary quality or even as to insight and accuracy — and I remember them as very, very long — but they were offered with sincerity and love and I learned some things of importance from those unlearned men, things I still know.

It was the songs and hymns I really loved. We had no organ or even a piano then, but we knew how to sing and there were always song leaders who knew how to lead. Singing schools at night for a week or two at a time made everyone able to read notes, and everyone sang parts. The songs themselves were sometimes grand and

a definition of a church, by JOE VAN DYKE

sometimes consisted of mediocre poems set to banal tunes, but we sang them all and there was nothing wrong with our volume or with the spirit with which we sang.

I think I realized when I was quite young that the church was not the building itself but the people who entered it week after week and year after year. Then men and women who came to my church called each other brother and sister — and most of the time they meant it. They tried to act like brothers and sisters — the good kind — during the six days between holy days. We had backsliders and weak members, too, but the community was a better place because some of its members were also members of the church. Even the nonmembers believed that.

Once on a hiking trip I stopped at a Methodist church in a Michigan town on a Communion Sunday. Although I wore a faded jacket and the knee of my khaki pants had a tear in it, for the first time in my life I went with the others and took the bread and wine in a church other than my own. I saw plain that day that the labels we attach to church buildings — Methodist, Baptist, Catholic, Nazarene, whatever — mean nothing at all; inside all church buildings are people like me seeking something they need and want. All of them are part of the real church.

In Charles Rann Kennedy's play, *The Servant in the House,* produced in New York in 1908, the Bishop asks Manson, who is the servant, to tell him about his church. Manson's answer is the best definition I know of the real church.

"I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. It is a living thing.

"When you enter it you hear a sound — a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls — that is, if you have ears. If you have eyes, you will presently see the church itself — a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!

"The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable: the faces of little children laugh out from every cornerstone: the terrible spans and arches are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world.

"It is yet building — building and built upon. Sometimes the work goes forward in deep darkness: sometimes in blinding light: now beneath the burden of unutterable anguish: now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the nighttime, one may hear the tiny hammerings of the comrades at work up in the dome — the comrades that have climbed ahead."

Yes, tomorrow is Sunday, and at 11 o'clock in the morning I will be in church. I have lately become the newest (and weakest) member of the chancel choir, so instead of occupying my usual pew close to the front on the right side, I'll be in the bass section of the choir loft. The organist will play something lovely — she always does — the choir will sing its anthem, the offering will be laid on the altar, the congregation will sing some of the great hymns of the past and the present, the pastor will pray and preach.

But this is only what can be seen and heard. There will be three or four hundred men and women, some with children and babies, all of them bringing their deepest yearnings and aspirations. They will be reaching out to each other and reaching up.

They are the church.

Take away all the trappings—and what is left? Groping people, people hungry for certainties, people . . .

Prayer Is Commitment

Prayer cannot be left in indecision. To pray means to make up our minds with God's mind. It means a willingness to subscribe to his plan for us at this point in life's pilgrimage. What seems his way may not be what we humanly want — but prayer is the ultimate bending of our desires to God's. It means closing the door to the past, even the good past, and entering a door to a new form of servanthood.

There is struggle in commitment, a crying out: O Lord, what must I do? What must I be, in view of the context of life and the condition of man? Everyone is in the Gethsemane of decision today! Will we put our weight to keeping the body of Christ fragmented, or will we commit ourselves to seeking, serving, and achieving the unity of that body? What will control us: the motives, drives, objectives, methods, values of our sensate culture? or the simplicity of Christ and his cause? Will we avoid grappling with the demons and structures that dominate and destroy life, or will we, with Jesus, rise and go forth to meet the enemy in his strongholds? Will we keep on the racist line or labor for the brotherhood of all men in God? Will we go on supporting by positive involvement or silence the military and war system — the technological killing machine — or take a stand for the peace way of life? Will we make our "nation" the final authority in conscience and life, or the mind of God in Christ?

Such is our field of prayer today. It isn't possible to say both YES and NO to God. God labors to make us human that we might make man and history human. So in our commitment we adjust life to the lifting, liberating, fulfilling winds of God. — GLEN WEIMER

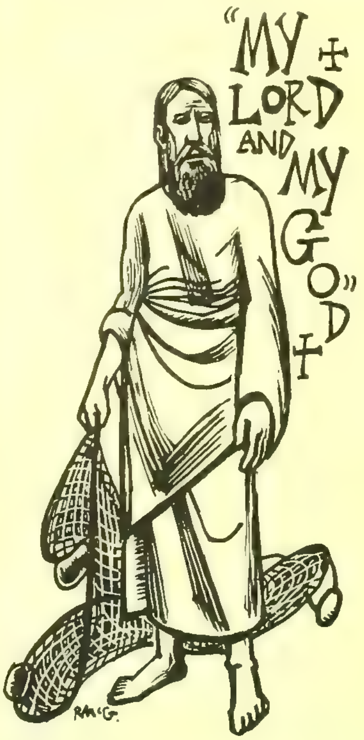
A biblical prayer

When they reached a place called Gethsemane, he said to his disciples, "Sit here while I pray." And he took Peter and James and John with him. Horror and dismay came over him, and he said to them, "My heart is ready to break with grief; stop here, and stay awake." Then he went forward a little, threw himself on the ground, and prayed that, if it were possible, this hour might pass him by. "Abba, Father," he said, "all things are possible to thee; take this cup away from me. Yet not what I will, but what thou wilt."

He came back and found them asleep; and he said to Peter, "Asleep, Simon? Were you not able to stay awake for one hour? Stay awake, all of you; and pray that you may be spared the test. The spirit is willing, but the flesh is weak." Once more he went away and prayed. On his return he found them asleep again, for their eyes were heavy; and they did not know how to answer him.

The third time he came and said to them, "Still sleeping? Still taking your ease? Enough! The hour has come. The Son of Man is betrayed to sinful men. Up, let us go forward! My betrayer is upon us."

From *The New English Bible,* Mark 14:32-42. Other biblical prayers of commitment may be found in Luke 4:18-19; 22:39-46; and Acts 26:12-19.


"MY LORD AND MY GOD"
RMcG.

Contemporary prayers

O God, creator of mankind, I do not aspire to comprehend You or Your creation, nor to understand pain or suffering. I aspire only to relieve the pain and suffering of others, and trust that in doing so, I may understand more clearly Your nature, that You are the Father of all mankind, and that the hairs of my head are numbered.

And help me this coming day to do some work of peace for You.

From *Instrument of Thy Peace,* by Alan Paton. Copyright © 1968, The Seabury Press, and used by permission.

Everlasting Father, we humbly beseech thee to take our lives into thy hands and to hold them most mercifully in thy keeping, that we may know beyond the shadow of a doubt that there is a firm power under us, a great and loving care about us, and an eternal destiny before us. Help us to cast out every fear; strengthen our heart's affection for all goodness; make us content in the humblest service of thy grace . . . and in the yearning of our spirit, move, we pray thee, with thy most holy benediction to enliven us, to redeem us, to glorify us, all in thy name, through Jesus Christ our Lord.

From *Prayers for Daily Use,* by Samuel Miller. Copyright © 1957 by Samuel H. Miller. Reprinted by permission of Harper and Row.

IN BRIEF / *continued from page 8*

wife will leave Annual Conference a day early to prepare for study at St. Andrews University there as part of the second annual American Summer Institute for pastors July 4-23.

Plymouth, Ind., physician **Louring W. Vore** died March 23, 1971, at a Phoenix, Ariz., hospital where he had been receiving treatment for leukemia. He was 70. Contributions to community life earned the Manchester College graduate a distinguished citizen award in 1960. . . . Longtime Chicago high school teacher **Eva B. Shull,** 68, died April 24 at Timbercrest Home, North Manchester, Ind., where a memorial fund had been established in her name. Before retirement in 1965, she earned a distinguished record at Hyde Park High School as an instructor with and then head of the department of mathematics. She and her husband, Russell, were members of Chicago First church.

* * * * *

Leo H. Miller, retired Brethren minister, died April 10 at Timbercrest Home, North Manchester, Ind. Before retirement he had held pastorates in Indiana, California, Canada, Oregon, and Washington, with interim assignments in Florida.

After fifty years

In Empire, Calif., a number of couples this year have marked "over-fifty" wedding anniversaries. Including one couple who have been mentioned here in a previous issue, they represent 389 years of married life! Among the happily wed: *Mr. and Mrs. J. S. Ayres,* fifty-nine; *Mr. and Mrs. George McCoy,* fifty-eight; *Mr. and Mrs. Albert Wingerd,* fifty-seven; the *Harvey Emigs,* fifty-four; and *Mr. and Mrs. Ed Wenger Sr.,* fifty-two.

Our congratulations to other couples, these marking fiftieth anniversaries: the *Spencer Frys,* Terre Hill, Pa.; the *Herbert Dillings,* Fort Wayne, Ind.; *Mr. and Mrs. Mahlon Rinehart,* Hagerstown, Ind.; *Mr. and Mrs. Joseph E. Miles Sr.,* Bethel, Mo.; the *Charles Ringers,* Hutchinson, Kansas; *Mr. and Mrs. William Bollender,* Olympia, Wash.; the *Lloyd Bakers,* Anacortes, Wash.; *and Mr. and Mrs. Milton H. McDuffee,* Huntertown, Ind.

At random

Baltimore area families will participate in another **intercultural exchange** during the summer, sponsored by Baltimore Pilot House. The program, designed to provide children with new experiences and to build understanding between rural and urban families, will place inner-city children in host homes in Maryland suburban and rural communities for two-week periods. The "fresh-air" venture begins in July.

Southern Pennsylvania's Back Creek Church of the Brethren, **Upton congregation,** observed its 100th anniversary June 5-6. . . . Celebrating a sixtieth anniversary of founding were Brethren in the **Greensburg church** in Western Pennsylvania, with a homecoming and special services at which Calvert N. Ellis, president emeritus of Juniata College, was guest speaker.

An experimental **ministry of presence** by the Michigan Council of Churches will get under way this summer at Holland State Park, where increasing numbers of younger persons are using facilities. Michigan Brethren are assisting in funding the project.

Adjusting to smaller living quarters has prompted E. M. Hertzler, 845 Main St., Clarion, Pa. 16214, to offer for sale a number of **books by Brethren authors,** most of them now out of print. Persons who are interested in purchasing such volumes may write Mr. Hertzler for a list of available books.

Deaths

Alumbaugh, Albert, Hutchinson, Kansas, on Oct. 26, 1971, aged 52
Beall, Nora Carr, Nokesville, Va., on Oct. 25, 1970, aged 77
Bennett, Clara, Manistee, Mich., on Nov. 19, 1970
Berkey, Clyde, Constantine, Mich., on July 22, 1970, ·aged 83
Besecker, Ethel C., Arcanum, Ohio, on Sept. 14, 1970, aged 77
Bingham, Hiram S., Hollidaysburg, Pa., on Oct. 13, 1970, aged 88
Bittinger, William, Gormania, W. Va., on Nov. 20, 1970, aged 67
Blickenstaff, Lynn A., La Verne, Calif., on Aug. 19, 1970, aged 81
Bolinger, Alvin, North Manchester, Ind., on Aug. 13, 1970, aged 72
Breneman, Anna M., Elizabethtown, Pa., on Oct. 8, 1970, aged 66
Breneman, John R., Broadway, Va., on Dec. 5, 1970, aged 93
Bright, Sylvia, Rossburg, Ohio, on Oct. 2, 1970, aged 75
Brodbeck, Ira Ward, Oak Park, Ill., on Oct. 7, 1970, aged 78
Bruner, Elmer E., Paris, Ohio, on Oct. 7, 1970, aged 74
Bugle, Josiah, Clearville, Pa., on Dec. 22, 1970, aged 80
Bugle, Mary, Clearville, Pa., on Nov. 10, 1970, aged 77
Bussey, Howard Sr., White Cottage, Ohio, on March 15, 1970, aged 61
Callary, John, Bridgewater, Va., on Feb. 16, 1971, aged 70
Cave, Gertrude, Luray, Va., on Oct. 11, 1970, aged 65
Click, Janet Elaine, Dayton, Va., on May 19, 1970, aged 18
Clouser, Velma, Craigville, Ind., on Dec. 10, 1970
Coffman, A. R., La Verne, Calif., on Dec. 30, 1970, aged 78
Cook, Mandy Smith, Mount Solon, Va., on Nov. 24, 1970, aged 54
Cox, Lois, Bridgewater, Va., on Oct. 25, 1970, aged 56
Criqui, Mary Hayward, Ottawa, Kansas, on Oct. 27, 1969, aged 77
Cubbage, William S., Warrenton, Va., on Dec. 7, 1970, aged 60
Davis, Evangeline, Greencastle, Pa., on July 3, 1970, aged 69
DeVilbiss, Ruth, Brookville, Ohio, on May 13, 1969, aged 70
Dickerdorf, Florence, Canton, Ohio, on Dec. 20, 1970, aged 85
Dubble, Minnie, Myerstown, Pa., on July 9, 1970, aged 86
Ellenwood, Clarence B., Warsaw, Ind., on Oct. 14, 1969, aged 84
Eller, John W., Daleville, Va., on Aug. 4, 1970, aged 71
Erbaugh, Chester R., Dayton, Ohio, on Oct. 28, 1970
Ernst, Harvey S., Bernville, Pa., on Nov. 2, 1970, aged 87
Ethridge, Eulalie, Indianapolis, Ind., on Nov. 4, 1970, aged 83
Fair, Olive, North Liberty, Ind., on Sept. 29, 1970, aged 85
Flory, Golda, Springfield, Ohio, on Nov. 27, 1970, aged 74
Flory, Lillian M., Sherwood, Ohio, on Oct. 30, 1970
Follis, Elma Jenny, Modesto, Calif., on Sept. 3, 1970, aged 80
Foor, William L., Everett, Pa., on Dec. 1, 1970, aged 79
Forney, Jesse, Hanover, Pa., on Nov. 19, 1970, aged 76
Garrison, Irene, Polo, Ill., on Oct. 19, 1970, aged 56

Our life's an open Book.

From its beginning the Church of the Brethren has had no written creed but the New Testament.

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We are a people of the Book. That's why the Bible continues to be our most valued resource for private and public study.

It's our life.

Without it we're dead.

READERS WRITE

Continued from page 1

materialistic society. They appear to demonstrate greater moral and religious depth than many of their parents, even though they may not identify with traditional Christian institutions. Of course, it's obvious that many youth have given no thought to moral or theological implications of their behavior, but are simply conforming to an ever more popular style among their peers.

Since, as Dr. Brown suggests, we are not really "free" and since we are going to conform to some standard anyhow, why not to a counterculture that at least claims to be guided by Christian principles and ethics? I hope to identify with the latter, and, by way of reminding myself that Christians are different, I plan to support Dr. Brown's proposal of not wearing a tie (in fact I've already started and it feels great). I hope to see many more "brothers" across our land doing likewise. Perhaps this outward symbol will help us find the courage to commit our lives anew to the way of the cross.

Right on, Brother Dale!

David W. Fouts

Philadelphia, Pa.

GENDER OF GOD?

I just received my copy of Messenger today, and was reading the news items on page 6, when I noticed the subtitle "God a he?" (See May 1.)

This business about the gender of God is, to my notion, ridiculous! Betty Friedan, founder of the National Organization of Women, says that the question of the seventies will be "Is God he?" rather than "Is God Dead?" Either one gets away from the issue at hand.

Jesus said, "But when you pray, go away by yourself, all alone, and shut the door behind you and pray to your Father secretly, and your Father, who knows your secrets, will reward you" (Matt. 6:6, Living New Testament).

All these questions simply keep us from realizing God's great love for us all; from the great power available to all of us through God. While we sit and argue about God's liveliness and sex, the majority of the Christian world will be preparing themselves to meet our Living Lord — our Father, God!

When and if we get to heaven (whatever your conception of that is) or into God's presence, I'm sure that the least of our worries will be his sex. There will be no ale or female in heaven, nor any marriage. aybe people should carefully read the ble for the answers *before* they ask the estions!

I know God is God, and he always will God! There is a new song out entitled Vorkin' Like the Devil for the Lord." The orus says, "I'd hate to be in your shoes, en you get your reward; if you're workin' e the Devil — for the Lord!" Think about

NANCY L. BENNETT
artford City, Ind.

TTER TO A NEWSPAPER

Ecology is now a much used word and it an important word. I am for the clean- g up of our environment. . . . But to y it holds the greatest danger to our esent civilization I believe is a misstate- ent.

I hold that four things, which combined, e of greater danger to our civilization an all matter of ecology: alcoholic drinks, ugs, tobacco, and lowering the guidelines moral living.

Goldsmith, in his essay *The Deserted llage,* says: "Ill fares the land, to hasten- g ills a prey, where wealth accumulates d men decay."

Oft-quoted figures are that we now have ,000,000 alcoholics in the USA and a lf million more join the ranks of the en- apped each year. James Beard of the terans hospital in Memphis, Tenn., feels at the actual figure is between fifteen and enty million. And of the near 50,000 per- ns killed each year on the highways of r land, at least fifty percent are traceable alcoholic drivers.

Journalist Steven H. Spencer tells us that the 60,000 deaths per year from lung ncer, seventy-five percent are now be- ved caused by smoking. What a terrible arly loss to our nation!

Our federal legislature should be com- ended for at last requiring a warning on ery package of cigarettes.

Now let there be a flood of letters to our ngressmen and congresswomen urging it a like warning be clearly shown on ery container of alcoholic beverage saying ANGER: Only users of alcoholic bever- es become alcoholics.

I know some will say, "We need the es," but any economist can show that all es received from liquors and tobacco do pay the extra police costs, welfare costs, treatment of alcoholics, and the deaths of our citizens by the thousands.

HOWARD D. MICHAEL
Olympia, Wash.

AN OPEN LETTER TO IRS

Please be informed that as a matter of conscience we cannot pay that portion of our income tax which has not been withheld. We would hold ourselves unjust if, after having seen how this war has been both reflection and cause of the unwholeness of Americans; having seen almost daily the evidence of the vast destructiveness of the war in terms of human life and the ecology of Indochina; having recognized the militaristic use of a large percentage of public monies — a use which makes war more not less inevitable; after having been taught by Anabaptist Brethren heritage that all war is evil and madness and contrary to God and man; and after having tasted of the life-giving spirit whose joy is love and forgiveness, we would indeed be unjust hypocrites if, after all this, we supported with our taxes what we hold with all our heart, mind, and soul to be an abomination in the sight of God and an offense against man.

The life of a man is not fulfilled in the fortunes of his state, nor in his wealth or position, nor even in his skill and talent alone. The life of a man is fulfilled in the spirit, the twofold mystery of God and self. The spirit is a gift more to be prized and sought than the power of kings and presidents and the wealth of nations. As we accept and endure and create the parable that is our existence, the spirit is truly our light and life.

Dear reader, let it live in you.

S.K. AND M.K.
Tonasket, Wash.

MINDLESS CREATURES

In regard to LeRoy Kennel's article on the female image presented by the media (May 1) I would like to propose that men as well as women are degraded through advertising in particular. For example:

- I agree that women are portrayed as dumb, floor-waxing creatures. But are not men depicted as spineless, mindless creatures who must depend on advertisements to tell them how to be men? who must smoke, drink and use only certain shaving lotions if they are to be men?
- Also I agree that women are degraded

Continued

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* This offer on Bibles ends September 1, 1971.

READERS WRITE

Continued

by the use of sex to sell anything and everything. But does that not also imply that men are animalistic creatures ruled by sexual impulses, and that the only way to sell anything to men is to appeal to their impulses rather than their minds?

I am not in the least upset by the media's presentation specifically of women — because I rule out most advertising as trash, portraying the public in general as creatures who can be swayed into buying anything.

It may be that Women's Lib is not speaking solely of the female image, but I would like us to keep both male and female in mind as we discuss these things.

Lastly, let me voice a particular concern and say that I believe most advertising uses a wholly unchristian approach, an approach that tells people they cannot be anyone important without bigger, better, newer everythings. This completely contradicts the Christian view of man, definitely pulls us into violating the simple life, and calls us to disregard the idea of Christian stewardship in the world in which we live.

JOAN YOUNG
Monrovia, Md.

STICK TO GOD'S WORD

I just finished reading the letter by Dee Dee Sharrock (March 15). I strongly share her feelings. . . . I recently transferred my membership to the Church of the Brethren and do feel that a religious publication should stick to God's word and spread the gospel and not deal with subjects that are ecological and socioeconomic nature. . . .

HARRY E. WENGER
McConnellsburg, Pa.

RAUL TASIGUANO

Continued from page 3

respect for the Indian. . . . It is necessary that someone spur on the village or the people so that those who want to advance themselves can do so."

In various projects Raul worked at raising the dignity of the people as they looked at themselves and as they were seen by a sometimes hostile, condescending "outside" white world. In the end it was this unsympathetic and insensitive world that took his life.

Shall We Change the Church Year?

A query from Western Pennsylvania at our 1970 Annual Conference raised the question of studying the church year. The Conference referred the matter to the General Board to study the feasibility of having "one year" on which all church operations might function most effectively. The query mentioned that the recent change in the church school curriculum has tended to set the beginning of the church school year as September 1. This is also the time when many pastoral changes take place. However, the official year of our church begins on October 1.

Our practice has made for confusion and uncertainty. It seems to be an appropriate time for such a study, so that an evaluation might be made and the whole matter clarified.

The study committee appointed by the General Board came to the November board meeting with their report, summarizing reasons why they felt the official year should begin on September 1 rather than October 1. They suggested that the General Board recommend to Annual Conference that the church year be changed to this pattern. Because of a crowded docket of business in November, the board postponed action until their March meeting. In the meantime, the committee's recommendation was made known throughout the Brotherhood, so that there was time for study and reflection regarding its merits.

At the March meeting, some grave misgivings were expressed regarding the report, and there was a general reluctance to move in the direction it specified. On the other hand, several expressed approval for changing the fiscal year so that it would begin on January 1. The General Board decided, after discussion, to recommend to Annual Conference "that the church
fiscal year be January 1 to Decembe
31 and that no change be made in th
pastoral and other church years. Su
gested adoption for congregations, di
tricts, and other units is by January
1972."

The question might well be aske
whether the General Board has fu
filled its responsibility as delegated b
Annual Conference. The board wa
asked to make a study. This was don
through a board-appointed committe
Board members rejected the main ite
in the committee's report, which woul
have resulted in a uniform year to be
gin on September 1. In its place th
board came up with a recommenda
tion which was not the result of a car
ful study but based rather on limite
discussion in the board meeting. An
decision as important and far-reachin
as this should be made only after ser
ous study and consideration regardin
the implications and consequences
such a change. To adopt their recom
mendation will tend only to compoun
the confusion, by adding anoth
church year to what we already hav
It is difficult to see how the board ha
carried out the intent of the query
the mandate of Annual Conferenc
since the board's decision is not a r
sult of careful and deliberate study
research.

A January 1 fiscal year might mak
it more convenient to determine bene
olent gifts to the church for incom
tax purposes, but this would appe
inconsequential as compared to t
confusion and complications that su
a change would entail. Most inform
tion listed in annual reports fro
churches could be sent to our Elg
headquarters after October 1, but t
preparation of the yearbook would
delayed for another three months,
order to get the fiscal report from t
churches. That would mean that t

yearbook would not be distributed until approximately June 1, with eight months of the church year already gone. Its value would thus be partially nullified, since its contents would not be available for two thirds of the church year.

It is conceivable that churches would be reluctant and slow to change their fiscal year to a different time from the regular church year of October 1 to September 30. What kind of a situation would we have in compiling reports if part of our churches were reporting for different periods? Brotherhood Fund promotion would become more complicated. Only a few decades ago the fiscal year began on March 1, due to our rural orientation. Annual Conference suggested that we change the fiscal year to January 1, but so many churches by that time were using the October 1 year, adopted voluntarily, that they refused to change. Later, Conference officially approved the year that was very generally being followed. Do we want to duplicate that experience?

A 1958 query came to Annual Conference for a study of the church year. This was also referred to the General Board for study. I was asked to serve on that committee. Some committee members at the outset looked with favor in making a change, but after all the evidence was in, listing advantages and disadvantages of a change, the committee was unanimous in their opinion that we could not find a more satisfactory time to begin the year than October 1. This was their report to the board, adopted by a strong majority at Annual Conference.

Simply because the question of making a change in the church year is periodically raised, we need not feel that we are under obligation to make a change or that some other time would necesarily be preferable. Regardless of what time we might adopt for the church year, we could anticipate that there would be further demands for study and a desire for change. People forget that changing church year requires numerous other changes along the line, such as the time we hold district meetings, local business meetings, financial canvasses, and reports. While a change might tend to resolve some problems, it is almost sure to create new ones, many of which were not anticipated.

Some might assume that it would be advantageous to have the pastoral year and the church year coincide. Having served in five pastorates, I found it to be a decided advantage to have a month to get oriented before the new year began. I was thus able to evaluate the proposed program and budget items and, in some cases, secure adjustments before the new year began. The pastors of our denomination, in answer to a recent questionnaire, indicated a strong preference for the pastoral year to begin on September 1.

Changing the curriculum year to begin September 1 has led to considerable confusion. Although the Parish Ministries Commission and staff may have had justifiable reasons for changing from October 1 to September 1, I have never yet had interpreted to me why this step was taken. Even General Board members have indicated having heard no explanation. They may have had authority to do this, but one wonders if they gave sufficient study as to how this change might adversely affect other areas of our church program. In practice it seems that most churches go ahead and choose their officers and teachers to begin functioning on October 1. This obviously does make for confusion, creating an awkward situation. A comprehensive study of our church year should have included the curriculum year, rather than taking it for granted that it should continue to differ from our church year.

Local churches are oriented to conclude their fiscal years in September, providing opportunity to recoup from reduced giving during vacation months, and thus end the year in a good financial position. September lends itself to making a stewardship emphasis, and to undergirding the

►

CLASSIFIED AD

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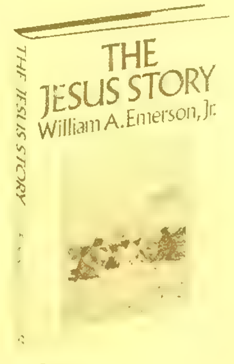

The Jesus Story
by William A. Emerson, Jr.

He was an unmanageable man. Fascinating to the Romans, perplexing to the Jews, he had simplicity but was not simple, he obeyed the law but was not legalistic, he had a mission but was no missionary, he prayed but was not pietistic, he spoke highly of love but was not in love with love. He was a proud, infractious, surprising Palestinian Jew.

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William A. Emerson, Jr, is an officer of The Learning Child, Inc., and former editor-in-chief of *The Saturday Evening*

budget for the next year. It is difficult to see how ending the fiscal year in December would be an improvement. That is the season when the program is crowded with holiday activities, a season which hardly lends itself to a stewardship program and emphasis.

If we are going to change the church year, let us make every effort to be sure that we will improve the situation and adopt a church year for which we may reasonably expect support from local churches. Only then would the difficult adjustments and resulting confusion be justified. — Galen T. Lehman

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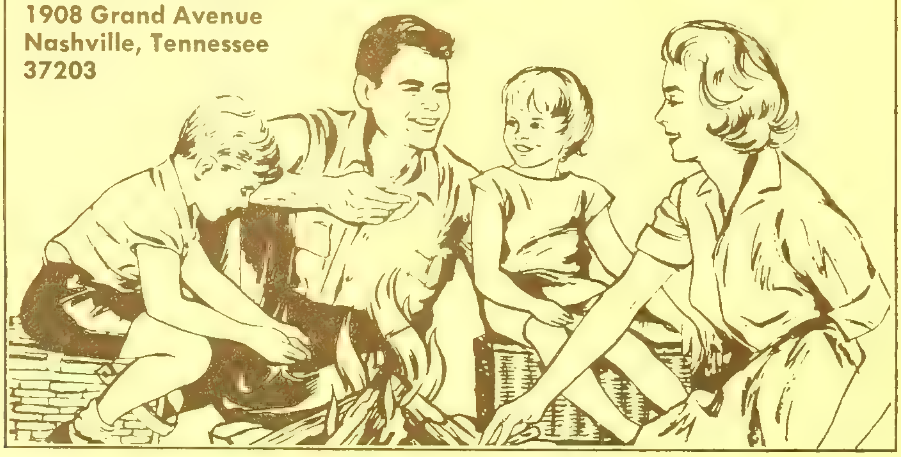

People–Not Bricks and Mortar!

Let's stop calling our places of worship *churches!* It is more appropriate to call the gathering place for worship a *meetinghouse*.

When Paul talked about the *church*, he was talking about a "fellowship of believers," not a building. That fellowship of believers consisted of the persons who were called and committed to follow Christ's way and God's will. The church as the people of God has been called into fellowship with him through the redemptive word and life of Jesus Christ. The word *church* may refer either to the total number of believers in Christ throughout the world, or to those in one locality, whether gathered for worship or scattered for service. Whether we refer to the church as the gathered church or the scattered church, the church is the people who have affirmed that Jesus is Lord.

The early church had no ecclesiastical buildings. Yet we are so accustomed to the church's having its own buildings for worship and meeting that we too easily identify *church* with the building rather than with the *ekklesia* — the faithful people of God. When we understand the building to be the church, we segment our lives into compartments, a process which works in this way:

Many say, "We go to church" — to the building, where God is and where he can be worshiped and where people can fill their tanks with religion until the next time they come to that building. When we call the building the church, we mistakenly identify bricks and mortar with what the church really is — the *ekklesia* in the world. We are the church, wherever we are. When the building becomes the only place to worship God and do our Christian thing, then we have missed the understanding of the church as being the people of God in the world.

In light of the fact that many have too readily localized the church and religion with a building, the building in which people gather for corporate worship should be called a *meetinghouse*, not a church. The *church* is not the building where the fellowship of believers meet for corporate worship; the church is everywhere that the people of God live and work and have their being. Where you go, there goes the church. — Warren Eshbach, Ralph Detrick, Monroe Good, John L. Huffaker, Joe Quesenberry, David Young

"…I
must
leave it
to the man

who
will come
after me…"

Ecclesiastes 2:18

Photo Bracey Hall

CAN MAN CARE FOR THE EARTH?

God's covenant is broken. All Christians must now assume responsibility for the awesome destruction taking place on this planet. The editors, Richard L. Heiss and Noel F. McInnis have designed this book to stimulate serious discussion and study of the environmental crisis among laymen. Extensive bibliography. Paper, $1.95

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Now available in paperback, this comprehensive commentary on the International Sunday School Lessons represents the best in scholarship and interpretation from writers of several denominations. Edited by Horace R. Weaver. Lesson analysis by Charles M. Laymon. Paper, $2.95

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abingdon

Prayer and a Blank Wall

On your next visit to London be sure to schedule a short call at 47 City Road. Here you will find the house in which John Wesley lived for many years and where he died. The building is next door to the chapel where he and his brother Charles often preached. But the house is interesting because it contains so much that reflects the personal habits of the founder of the Methodist movement.

When we stopped there several weeks ago the well-informed guide called our attention to the window at the rear of Wesley's bedroom where he was in the habit of spending regular times in prayer. When Wesley lived there, the window opened out to spreading fields. But we could not help but observe that, if Wesley were now to have his daily devotions in the same place, he would look directly into a brick wall only a few feet distant from his window.

If faith can move mountains, we are confident that prayer will not be discouraged by a blank wall. Surely there must have been countless times when John Wesley felt himself hemmed in by what seemed to be insurmountable obstacles. And the faithfulness of his prayer habits, even the methodical approach he took to some aspects of the Christian experience, must have carried him through all kinds of difficulties. We don't think he would have been daunted by a blank wall.

But some of us are more quickly discouraged. Feeling overwhelmed by the rapid changes we must somehow accept, feeling upset and uptight because our ways are constantly challenged, it is easy for us to give over to complaining, to carping and to criticizing, looking for scapegoats upon whom we can lay the burden of our consciences. If we pray, we ask for disturbances to be removed. Seldom do we ask God instead for the strength to meet our challenges, even one so forbidding as a blank wall.

One early band of Christians had sufficient reason to be discouraged. They were in serious trouble with both Roman and Jewish leaders. But instead of asking for a miraculous deliverance, they asked God to help them "speak thy word with all boldness." God gave them the courage they needed. And they shared their possessions along with their faith. No wonder the place where they gathered was shaken. Walls seldom stand in the way of that kind of prayer. — K.M.

The Silent and the Silenced

"You have not converted a man because you have silenced him." The quote is attributed to John Morley, who lived a century ago. There is something quite contemporary about his words.

Maybe we ought to worry less about the silent majority, whoever and wherever they are, and save our concern for those who have been silenced. Silence is seldom golden. Silence obviously does not give consent. Silence may be a sign of profound thoughtfulness, but it may just as readily be a mark of ignorance and indifference.

What alarms us, though, is not voluntary silence which may be chosen for the best of reasons: "Be still, and know that I am God." No, we fear most the silence of those who have been coerced into keeping their mouths shut. We encounter this kind of silence in totalitarian societies where police-state tactics maintain order and quench any kind of opposition, but at the cost of turning a living, bustling community into a cemetery. There are quiet streets in such a country, but you shudder to ask what you would hear if the stones should cry out.

Even in more free societies there are effective ways of silencing opposition and stemming criticism. Some voices are stilled by threats, others are bribed into silence, still others are reduced to fearful whispers. We don't relish the idea of having a dossier kept on all our utterances, and we become cagey when we know our phones are tapped and our rooms are bugged. So we find it prudent to keep still — and we join those who are silenced.

Moses lived in a time when his people were enslaved. They were effectively silenced. God called Moses to go and tell old Pharoah, "Let my people go." But Moses hesitated. He said, "I am slow and hesitant of speech." As one of the silent majority he would have preferred to remain on his mountain with his flocks, a safe distance from any liberation movement under way in Egypt. But God would not tolerate his excuses. The silent man eventually found his voice, and his silenced people were on their way to freedom.

Look around, my friend. You might see a burning bush and hear God say to you, "Speak up!" — K.M.

SMALL PRAYERS FOR SMALL CHILDREN
about big and little THINGS
by PAUL A SCHREIVOGEL and Sister George Ellen Holmgren
THE LIFE OF JESUS
BOOKS
99
STORY BY GERARD A. POTTEBAUM • ART BY DANIEL E. JOHNSON
The Festival of Art
By Gerard A. Pottebaum
Illustrated by Ken Roberts
PAINT

FOR THE YOUNG

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. . . *in this* **messenger**

2 **Two Who Lived for Others.** *Within one month Brethren heard the shocking news of the attack from ambush which took the life of Raul Tasiguano in Ecuador and the storming of Vietnam Christian headquarters in Di Linh, South Vietnam, that resulted in Ted Studebaker's death. "Ted Studebaker: A Dissenter From Despair,"* **by Howard E. Royer.** *"Raul Tasiguano: Killed in Defense of His People,"* **by Ronald E. Keener**

6 **From Peace Witness to Life-Style.** *Two twenty-one-year-old BVSers — who do not look like lawbreakers — face imprisonment because they have chosen not to cooperate with the Selective Service System. They speak of their decision.* **by Terry Pettit**

10 **An Opportunity to Influence Lives.** *Dr. Ralph W. Schlosser recalls sixty years with Elizabethtown College — as a student, as its president, and later as a well loved faculty member.* **by Evelyn M. Frantz**

13 **The Checkless / Cashless Society.** *In our society the availability of money has become less crucial than the possession of a half dozen credit cards. What does this development say to the church and to Christians who might someday make credit card contributions at the offertory?* **by Ronald D. Petry**

18 **I Know Where I Am Going!** *Paul wrote to the church at Corinth that he became all things to all men "for the sake of the Gospel." Could he have meant that contemporary Christians should become as hippies, as ones who are poor, or as dope addicts, also "for the sake of the Gospel"?* **by Howard A. Miller**

20 **Directions for Cleaning a Church.** *One pastor reflects that such clutter as the thumb tacks and candle stubs inside the pulpit and the artificial plants and flowers which might be found in many church houses do little to enhance — and in fact may prohibit — God's working.* **by Dale Aukerman**

also

The Two Became One, a meditation on the "living miracle" of marriage, by Larry K. Ulrich (page 9); **What a Piece of Work Is Man,** a compilation of quotations, photographs, and artwork (page 16); **A Looming Mystery of Many Shapes,** Joe Van Dyke's definition of a church (page 22); **Prayer Is Commitment,** by Glen Weimer (page 24); and two **Speak Up selections** which relate to Annual Conference business: "Shall We Change the Church Year?" by Galen T. Lehman (page 28); and "People — Not Bricks and Mortar," by six Baltimore-area pastors (page 30)

coming soon

He was featured in an NBC television program last year, more recently his picture appeared in Parade magazine, a widely distributed Sunday supplement. He is Dr. Vernon Kinzie, rural Brethren physician, a former General Board member and active lay worker, who has received national attention because of the Medex program in the State of Washington. According to pastor Albert Sauls, however, this general practicioner should be recognized primarily as a Christian servant whose "specialty is people." Look also for timely features on pollution by William Eberly and on pornography by Leland Wilson.

VOL. 120 NO. 12

messenger

CHURCH OF THE BRETHREN JULY 1, 1971

Dr. Vernon Kinzie:
His Specialty
Is People

What Shall We
Do About
Pornography?

Child of Law—
Child of Grace

Butterfly Wings,
a Story

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messenger

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Readers Write

Readers Write
Readers Write

HE HAD LEAPED

I wrote a letter on Sunday, March 21 . . . to a friend in Fostoria, Ohio. I told her . . . I wanted to visit her. A telephone conversation later in the week verified plans and four of us were to spend the evening in praise and prayer and rejoicing in our God. These women are dedicated to the service of God. They have received the baptism of the Holy Spirit and can praise God as did the apostle Paul.

But it was not with joy that I went to Fostoria Friday evening. I had a hurt! I was crying within. I was asking God, Why?

My beloved pastor, Arthur Keim, had died suddenly in a violent manner on Monday evening, March 22. Our grief, our pain, our shock were overwhelming.

I knew Arthur had leaped to be with Jesus. He approached each task and each joy with a leap so I knew he had leaped again. I asked to be forgiven over and over because I was sure we needed him and there was much for him to do. The agony was wearing me out. I went to my friends.

We prayed and praised our God. I was healed.

On Thursday evening, March 25, Lakewood held a memorial service for Arthur. "In the name of Jesus Christ — let us celebrate." In the midst of death life is here and with us always. "Unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies it bears much fruit" (John 12:24). "How Great Thou Art," Arthur's voice on tape were "Moments for Reflection."

God is a good God! Now I know — praise God! How good that the letter was written. I would need that "healing." Peace, love, and understanding, a surge of strength and joy.

FERN M. BAKER

Walbridge, Ohio

GENOCIDE?

So the *New York Times*' report on the genocide slaying of twenty-eight Black Panthers needs revision. Their reporter, Edward Jay Epstein, who also teaches at Harvard, did a more careful study of this.

Nine of these men were added by their lawyer. The true figure was nineteen. Maybe this is par for that course. Nine of these were not slain by the police. Six of the remaining ten were slain by police who already were seriously wounded. In two cases, police shot before the Black Panthers di This was an error. The policeman shoul have let them shoot him first. In two case a policeman shot a man for fighting or fo running. (Once a policeman shouted, "Halt! as I raced to catch a bus at two A.M. halted.)

Many honest people think this falls sho of genocide. Perhaps some equally hone people have helped slander our police an our government. If so, they cannot und the harm they have done. However, the can demonstrate that they truly are hones

ROY WHITE

Citronelle, Ala.

THE SIMPLEST SOLUTION

As a method of birth control, abortio should give place to several other procedures, all of which have in common th prevention of conception. . . .

The time for effective and compulsor birth control is here — now — certainly i India, China, and some other places wit high density of population, if not immediately in affluent America. But America ha only a few years of grace, since environmental pollution seems to be a linear function of population density. . . .

As I see it, the simplest solution of th problem of birth control is vasectomy Vasectomy is cutting the vas deferens i the male scrotum, thus preventing sperm from leaving the scrotum. The semen i therefore, sterile, and fertilization is impossible, without interfering in any way wit coitus.

Compulsory vasectomy after a man ha fathered three children would stabilize th population. If, after two children, th population would gradually decline, whic might be good for awhile. . . .

HORNER M. EBY

Lombard, Ill.

FIRST CONCERN

It was a thrill to my soul to read th letter from Dee Dee Sharrock (March 15) . . . The social issues we Brethren speak about so loudly are important. But if w would speak so much more loudly and joyously about salvation for all who will repent I'm sure we would grow in spirit as well a number. It amazes me how unsure many church people are of the promises of th scriptures. It's as if they don't believe Jesu really did for them what he did. . . .

I believe in being concerned about my brother's welfare, but his eternal welfare should be my first concern. Let's get busy and be bold in sharing this wonderful Good News with others. . . .

Mrs. Donald Cary

Lima, Ohio

DECEPTION

After reading James Best's article, "Jerusalem: When Will Her Warfare Be Over?" (April 1), I must question very strongly the integrity and conscience of both the author and your magazine.

It is deception to ignore the racist character of the state of Israel, and the deliberate uprooting of a million and a half people. Further, any person who compares the territories considered Israel today by the Israelis with the U.N. Partition Plan of 1947, and anyone who reads the numerous statements made by Israelis, knows that Israel is expansionist, and that Mr. Best is, at best, a liar.

Finally, perhaps it is not unnatural that the Messenger should betray its message by allowing the Bible to be distorted. Let us remember that in Genesis 15:18, Jehovah does promise the land between the River of Egypt and the Euphrates to the descendants of Abraham.

Reja- e Busailah

Kokomo, Ind.

A FRIEND OF THE MAN CALLED JESUS?

Poor Peter, he was caught; the rest of us get away with it — or do we? Peter was asked, in a threatening way, "Do you know this man, Jesus?" Being cornered, what else could he do but clear himself?

Peter had boasted that he was a loyal friend to Jesus. How shocking to discover himself *not* to be a loyal friend!

We as Christians claim loyalty to this man called Jesus. If this is so, can we: allow the country "with God on its side" to commit mass murder? feast at our tables, while our neighbor starves? hate our brother, and then shake our heads at the war in the world? be open to his way of life and not study his word and way?

Maybe we need to rediscover our degree of loyalty; and maybe, like Peter, we need to weep bitterly; and then go forward, recommitted!

Sarah L. Markey

York, Pa.

page one

■ Our readers — you — are the best informed members of the Church of the Brethren. At least, that's what we more than fondly hope.

This is likely true because there is no other source where one can consistently and concisely find news of our church's international and domestic program. Or news of persons and places. Or news of local churches.

Even if you are the casual reader who first flips through the magazine, perhaps spotting a few items for more leisurely reading later, but "gets hooked" immediately on a few, you have at least that much more input about issues, events, and people than your nonreading brother.

In line with keeping you informed, the happiest task for the staff of a magazine like Messenger is introducing our readers to interesting and dedicated persons you may not otherwise have learned about. For example, you will recall, since the first of this year, stories about Dean Kahler (January 1), Iowa Kuehl (January 15), Lila McCray (February 1), Robert Faus and William Stafford (February 15), Helena Kruger (April 15), and Dr. Ralph Schlosser (June 15) — to name only a few.

But you can meet more friends, each one with his own uniquely Christian witness, in forthcoming issues. In this magazine, for example, you learn to know Dr. Vernon Kinzie, rural Brethren physician whose connection with the Medex Program in Washington State has put him in the national media. *Albert Sauls,* pastor of the Wenatchee Valley Church of the Brethren in Washington, fills in the picture of this churchman whose "specialty is people."

Meet Jack Warner in these pages also — an agriculturist in Ecuador whose work with cooperatives affirms his conviction that to dole something out is to destroy the dignity and self-worth of Ecuadorian Indians.

Other persons soon to be your friends include Phyllis Carter, Indiana minister and General Board member who "wants to be a useful tool for Christ in this day and age," and educator John Young, for whom life has often seemed like one door opening after another but who, in difficult times, has had to decide to "keep on walking."

But savor those in future. Back to this issue to confront some other persons who, though not profiled in the usual sense of biographical data, share some of themselves with us in think-type ways: *Ronald K. Morgan,* pastor at Mack Memorial Church of the Brethren, Dayton, Ohio. . . *Leland Wilson,* another pastor (at La Verne, California) and recently named chairman of the World Friendship Center, Hiroshima, Japan. . . *William Kidwell,* who will leave his Nappanee, Indiana, pastorate to join the professional staff of the University of Virginia hospital as a chaplain resident. . . and *Mariam H. Lewis,* free-lance writer from Phoenix, Arizona, whose work with clowns inspired what she calls one of her favorite stories. — The Editors

COOPERATIVA AGRICOLA
"LA ESPERANZA"
"CARPUELA"

WE ALL FELL AT FIRST

"Patrón, patrón," the small Ecuadorian girl called out to Jack Warner as she ran toward the car that had brought four North American visitors to her village. Her arm was outstretched in the universal appeal for money.

But Jack turned her away. A consultant to 16 agricultural cooperatives in northern Ecuador, including one in the child's village, he is familiar with the people's poverty and difficult living conditions. But to give the child a handout would run counter to Jack's reason for being there.

Agriculturist: An Indiana Brethren and a graduate of Purdue University, Jack worked for five years with Methodist agricultural missions in Peru before joining the United Andean Indian Mission in Ecuador a year ago. He is seconded to the Brethren and United Foundations, on assignment to the Union of Agricultural Cooperatives.

The very essence of Jack's work with the cooperatives is bound up in his response to the pleading child. *Patrón* means master or boss, the traditional "superiority" that the white man has had as a landowner to the poor Indian day laborer. Rather, Jack is seeking to encourage the concept of *amigo* or friend.

To give the child money, as Jack sees it, would help undermine her dignity, would make her dependent — and even worse, upon a white man who represented the "boss" figure to her people, holding them in exploitation and subservience for years.

Enabler: Here, as in his work, Jack strove not to become a substitute for her father or her uncle, but to help her family become resourceful and meet their own needs so that begging becomes unnecessary.

Jack observed that he could give the girl beans and she would have beans for today. But he would rather help her family raise the beans so that they will have them for a full season and provide for themselves. "In a sense that may seem brutal or cold or inhuman," he admits, "but in the long run we are developing people. In doling something out, we are destroying them."

When the Spanish came to South America, many large landholdings were granted to a few white individuals. The Indians, forced to work as tenants for generations, had no hope of ever finding the capital or political capability of owning the land and helping to determine their own future.

Tenants: Although land reform laws now provide that tenants who have lived on the land for three years have the right to purchase it, it has been only through the cooperatives that they have been able to secure enough capital to do so. Jack has been helping laborers organize so that they may buy the farms on which they have been simple workers. When he arrived in the northern town of Ibarra, there were five poorly functioning cooperatives. Today he works with 16 co-ops in 20 villages.

Unlike the cooperatives of North America, the Ecuadorian type puts the land and the profits into common holdings equally shared. An Israeli collective comes closest to the model being used.

Jack sees his work as an organizer, agricultural technician, and community worker as being intertwined. "Social organization without the technical back-

From left, the sign identifying the Carpuela cooperative's central operations; two workers in the sugar cane fields; children running from African-style dwellings in the northern Ecuadorian village when visitors arrive; Jack Warner talking with one of the village and cooperative leaders during a visit

ground does not have an economic base and will fall through. But technical agriculture without the community organization will also fall flat," he said. Thus, working with one day laborer who farms another's land becomes a pointless effort.

Carpuela: One village Jack showed his visitors was Carpuela, along the river bottom of the Chota, with a black population of about 3,000, said to be descendants of survivors of a slave ship wrecked off the coast years before. (Today about five percent of Ecuador's population is black.)

The African heritage is evident in the housing of the village and in many of the thought patterns and practices. Carpuela's cooperative was formed in 1965 and has 34 participating families. But here the cooperative pattern has been altered. Though the land is held in common, it has been parceled out to individual farmers, each responsible for his own parcel. The produce — mostly sugar cane — is marketed and sold together, but profits are divided according to one's production. The change came largely in the apparent need for a feeling of personal ownership and the concern over equal motivation and output of work.

Change: Jack finds the Ecuadorian laborers open to change and suggestions on their future. In South America, he said, change is coming — "They say there's only one thing that's positive and that's change, and I think we're going to see it here" — change in structures, land ownership, collectivization of farms, relationships.

"Unless we get moving," he feels, it may not be done without bloodshed and resistance. "We as workers in the church are going to have to decide what type of testimony we're going to give in this change," Jack points out. The church's dilemma is illustrated in a Peruvian friend's story that Jack retells:

"Our situation is like a bus at the top of a hill, coming down the hill. The bus is a revolution; it's going to come. And we have two choices.

"We can stay off that bus and let it run down the hill just as it well pleases. Or we can get on the bus and try to guide it down the hill. Now we still run the risk of running it off the deep end. But do we have any choice at this point? I don't know."

Becoming brethren: North American churches in Latin America must learn to treat the Latins as brethren, recognizing that "we don't have all the answers for our own problems, let alone for the Latin Americans' problems." We must not be "doing our thing" at the expense of their thing, he counsels.

Jack Warner is attempting to help rural Ecuadorians improve their lives and shape their destinies without the often-accompanying disruption that change can bring. It is an unsure future, as unsure for the church and persons like Jack Warner as for the Indians themselves.

The people with whom Jack lives have a saying that no one was born walking; we all fell at first. Socially and economically, even politically, many of these people are still struggling to stand.

In this atmosphere, Jack Warner, as a friend, not a boss, is participating in the struggle of northern Ecuadorian villagers to learn to stand and walk on their own feet into their own future.

Five men serve week in Mississippi needs

THAT "GREATNESS IN THE CHURCH is found only in serving" was borne out this spring for Ernest Leatherman of Myersville, Md., in a week of donated time in disaster-torn Mississippi.

Tornadoes had ravaged the Mississippi Delta on Feb. 21, and in the days that followed, Mr. Leatherman, a member of the Grossnickle Church of the Brethren, couldn't shake the growing inner "call" he felt to respond to the human needs present there.

Unprepared: "I was not prepared for the call," he remembers. "I began to make excuses why I couldn't go: financial, couldn't get off, family, race and health problems, job, transportation, and others.

"Then I was reminded of the times in the past when I was so wonderfully blessed because I was willing to be used."

But he was granted a leave of absence by his company and the other problems faded too. Still, questions lingered: "Why me? Why Mississippi? What is it I must learn? What might I do for someone? Can a price be put on Christian service?" Scriptural and hymnal references undergirded his uncertainty.

Assigned: Since relief plans for tornado-struck Inverness in the Mississippi Delta had not been structured, the New Windsor Service Center sent Mr. Leatherman and the team he had recruited to Pass Christian, Miss., a Brethren Service project since Hurricane Camille had passed through the gulf area in 1969.

Joining the eight BVSers there for a week in March were Mr. Leatherman, Eugene Gaver, and Marion Leatherman, of the Grossnickle congregation, and Arthur Martin, Greencastle, Pa., and Dan Eby, Hagerstown, Md., of the Mennonite Church. All of the men were granted personal leaves from their jobs. In Pass Christian four worked as carpenters and the other as a plumber and learned, too, about people's needs and conditions unlike their own.

While government loans up to $3,500 are available for rebuilding, this buys few materials and little labor. In the town there are still 165 houses uninhabitable, they reported.

Five days and 2,874 miles later, the men commented on the work and acceptance of the BVS men in Pass Christian. For himself and his companions, Mr. Leatherman noted: "I have known some exciting times in the church, but when the excitement died away, there remained people of solid beliefs who served on and on faithful to their commitments. Serving Christ is serious business, calling for the highest and best you can bring to the job."

Sauer Bible donated to Elizabethtown

ONE OF ONLY 200 Christopher Sauer Bibles has been donated to Elizabethtown College library by William P. Bucher of Mechanic Grove, Pa.

The Bible was published in 1776 in Germantown by the second Sauer. A third edition, about 3,000 reportedly were printed.

Sometimes called the "Gunwad" edition, it is said that the unbound printed sheets were confiscated by the state and sold to a printer who used them as cartridge paper.

An eager historian, Mr. Bucher and his wife are Mechanic Grove parishioners, the congregation founded by his father.

Greenville Home makes major facility addition

FACILITIES OF THE BRETHREN HOME at Greenville, Ohio, will more than double after the two-wing, $10 million addition is completed in another year. Construction began in April. (Rendering below.)

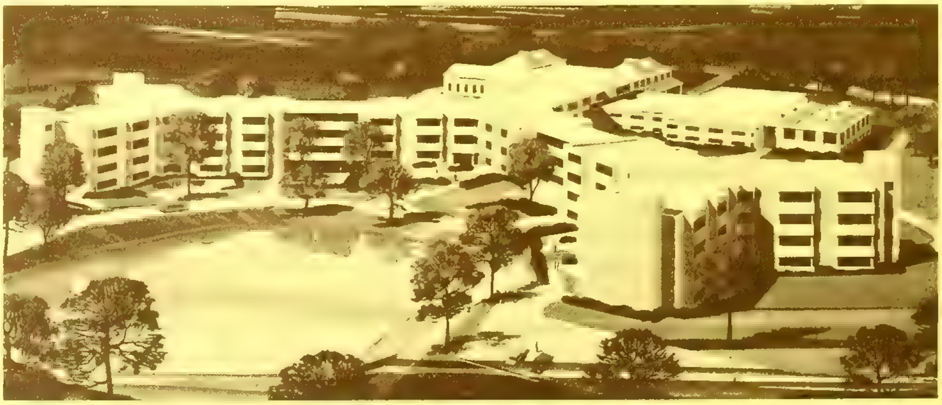
Administrator Ira Oren says that the building projection is for a four-story resident wing having 144 apartments, part of which will be efficiencies, and for a six-story nursing building, its first two floors for such services as dining hall and kitchen and four floors for 160 beds for nursing care.

When completed, the home will have a minimum capacity of 500 persons, making it one of the largest nursing and resident care homes in the state.

The present 80 nursing beds will be converted to residential rooms, bringing the total number of resident rooms to 332. The original home was built in 1902, with additions in 1962 and 1966.

"We feel the new space will be taken up pretty fast," Mr. Oren said. "We have had a three-year waiting period since the 1966 addition was completed and we anticipate a similar situation even with the additional space we'll have when the new wings are completed."

In another development, Bridgewater, Va., Home for the Aging will reportedly add a new wing providing 100 beds for nursing care patients. The home, opened in 1965, has a $2 million project goal.



Mack portrait placed among Christian leaders

A PORTRAIT of Alexander Mack, founder of the Brethren movement that today embraces three American denominations, is the most recent addition (see opposite) to the Christian Hall of Fame housed in the Canton, Ohio, Baptist Temple.

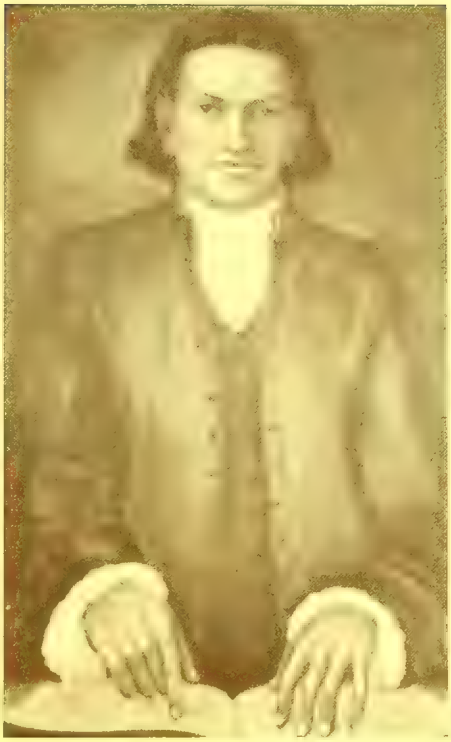
Placement of the portrait in the hall was initiated by the National Fellowship of Brethren Churches (Grace Brethren, Winona Lake, Ind.), which, with the Church of the Brethren and The Brethren Church, Ashland, Ohio, trace their heritage to Alexander Mack's initial ministry.

Among others: Mack's portrait is among 75 other large oil portraits of such early church fathers as Chrysostom, Polycarp, Ignatius, and Savonarola; missionaries as Jonathan Goforth, David Livingstone, C. T. Studd, and William Carey; church reformers as Martin Luther, Zwingli, and John Knox; and more recent Bible teachers and evangelists as Harry Ironside, C. T. Scofield, Charles Spurgeon, J. Wilbur Chapman, Dwight L. Moody, and Billy Sunday.

No paintings of Mack are known to exist, given his conviction against any "graven images" that might be considered to exalt man beyond his proper place as a bond servant of Christ.

The portrait used in the Christian Hall of Fame was taken from the murals depicting Brethren history at the Church of the Brethren's Camp Mack near Milford, Ind. In doing the murals, Medford D. Neher is said to have "gathered pencil sketches of Mack's relatives and with his general knowledge of Mack's activities he proceeded under the inspiration of the task to reconstruct a facsimile of Alexander Mack."

Artist: Mrs. Shirley Henley, head of the art department of Tennessee Temple Schools, was chosen as the artist, using a photograph of the mural as her model. The only alteration was in having raised Mack's head so that he is seen full face. The painting is two feet by three feet and is mounted with an inscription on a red velvet background.



The inscription, briefly tracing the Brethren history and noting the three main groups in existence today, was written by Dr. Homer A. Kent Sr., church historian for the National Fellowship of Brethren Churches.

Conception for the Christian Hall of Fame came in 1964 when Dr. Harold Henniger, pastor of Canton Baptist Temple, was lying in a hospital recovering from a heart attack.

Idea: He had finished reading the eleventh chapter of Hebrews referring to God's hall of fame and faith when a radio announcement told of Canton's Football Hall of Fame. "Why not establish a Christian Hall of Fame in honor of and to the great heroes of the faith?" he pondered. Others became interested and the large congregation's spacious corridors and foyer became the galleries.

The portraits are painted for a token commission by Christian artists, and an advisory board makes the selections.

Decision calls church to self-support

AS IN THE PAST FIVE YEARS, the Phoenix, Ariz., First Church of the Brethren this year requested ministerial support from the Brotherhood for 1971-72.

Two weeks later, it withdrew its request, decided to raise the pastor's salary, and sought to expand its involvements in three community ministries.

In the reversal the church voiced a strong desire to become self-supporting, encouraged by the growth in membership, attendance, and stewardship, but knowing that "we have to deepen our dedication and strengthen our giving."

The congregation is investigating the development of senior citizens' nonprofit housing sponsored by and adjacent to the church, with multiple-use facilities for the church and the senior citizens.

Community involvements include giving emergency groceries and clothes to needy families; relating to an out-patient therapy program of the state mental hospital; and giving material aid to an orphanage, a migrant camp, and the Lybrook Mission.

Congregations recently in the media:

- "A stirring of old memories" was recalled in the 114-member Laton, Calif., congregation in a front-page Fresno *Bee* story and color photo of the congregation's founding in 1902 when its forefathers arrived by "immigrant train from drought-stricken Belleville, Kan."

- In Two Kansas newspapers, the Brethren service of love feast, footwashing, and communion was given prominent attention: A 40-inch story, with photo, appeared in the *Kansas City Star* on the joint communion service of the Messiah and First Central congregations in Kansas City, and the Plattsburg, Mo., church.

The *Hutchinson News* noted that 30 local ministers of different denominations participated in a Brethren communion service at the city's Church of the Brethren. The ministers gather each year in one church to participate in the congregation's traditional observance.

Beyond Vietnam to the 'next America'

THE THREE SCHOOL BUSES moved out of Columbia, Md., the "model city" excitingly new for its architecture, planning, and environment. It is billed as "The Next America." Our destination was Washington, D.C., a quick distance south, and a massive April 24 assembly that was aimed at reforming the next America in a different context — of ending the Indochina war and structuring national priorities for a truly "new America."

Veterans: As a guest in Columbia that weekend, I shortly found myself a participant, with upwards to 500,000 others, in an event that for the first time included veterans protesting a war in which they had served.

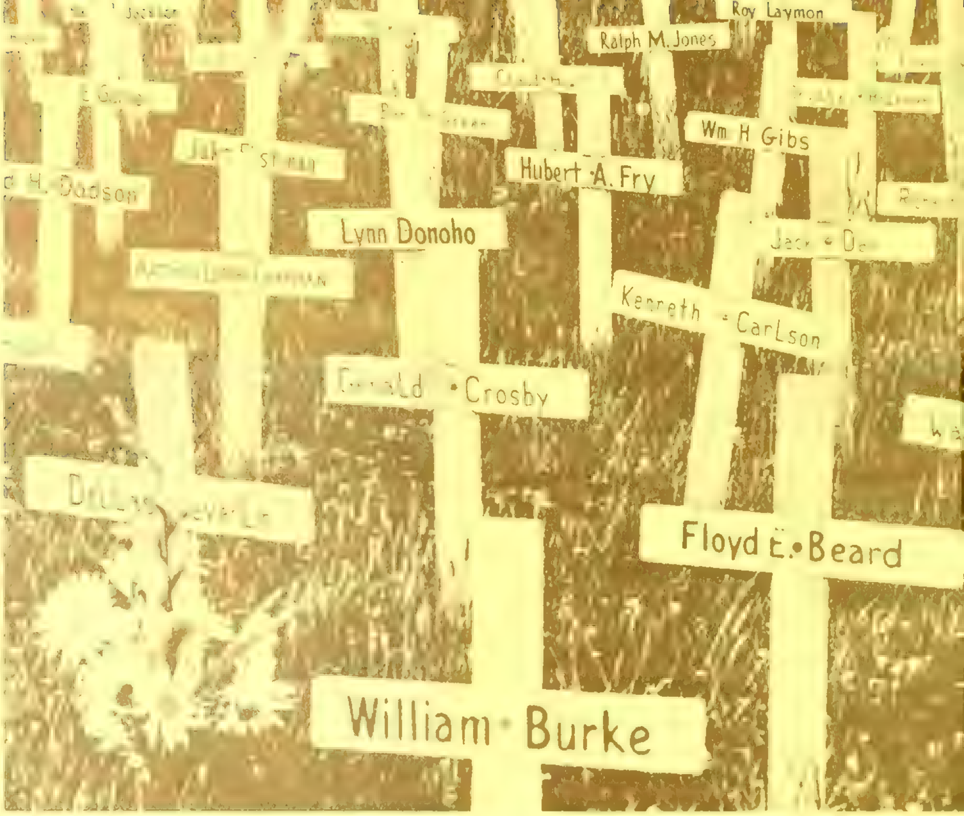
My companions on the bus were Werner Gruhl and his three-year-old daughter, Sonja. Equipped for the day with a knapsack, a mat for Sonja to rest, and a poster mounted on a stick, he, like many in the crowd, was a veteran — but of the Korean War.

It was not his first protest, he admitted, but the first in which he was not merely an onlooker. His odyssey in thinking on war had gone the route of an enlisted marine, a student on the GI bill, a commissioned officer, all the time building to a careful rethinking of his role in the military.

"Military life had always fascinated me," but he began to realize that "there is a better way for man to solve his problems other than war."

Today, a director of the Baltimore area World Federalists USA, Werner Gruhl believes we need to be looking *beyond* Vietnam. Strengthened world law and a sovereign international organization to enforce it are his goals.

"A seed": He holds no illusion for any quick move in this direction. Mr. Gruhl seeks only to "plant a seed," and hopes that a limited nuclear war isn't the factor that will be needed to change the public approach to settling disputes.



More than 500 crosses bearing the names of the war dead from Salem, Ill., remind the town's residents, as they enter their cemetery, of the toll and horror of war

"I'm going down to this demonstration as a participant, probably motivated more than anything else by the Vietnam vets — their willingness to speak out, organize, and throw away their ribbons.

"It's brought home to me that you can't afford to postpone these things," he says, anguishing a bit that he doesn't have the "guts" to take a more active part and perhaps throw away his Korean war ribbons as well.

The crowds on Capitol Hill — as many sedate, middle-aged people as the more unconventional, attested that Werner Gruhl wasn't the only person to amend his view of the war.

Recently on several fronts the Church of the Brethren has been taking a stance toward ending the war.

Fact-finding: In March Dale Ott, Brethren European representative, joined 40 U.S. denominational leaders in Paris on a fact-finding mission to discover why the peace talks appear to be stalemated.

The group had long and cordial encounters with the delegations from Hanoi, the National Liberation Front, Saigon, and the U.S. Dale shared in a second session with the Hanoi delegation on the question of war prisoners. He observed:

"What can one believe? What can one sift out of all this? One is lost in the maze of charges and countercharges, and of conflicting 'facts' and of conflicting possibilities for reaching a solution. Many questions may never be answered. But the immediate must is to stop the killing. This message came through in different forms from all sides."

Among the group's conclusions was the need for greater U.S. flexibility, more initiative, and the setting of a withdrawal date.

Pressing an end: On the latter front has been launched "Set the Date Now," an interfaith educational campaign in which Brethren are participating to press for an end of the war by the close of this year. The moves are aimed at getting constituents to express their convictions, in constructive means, to representatives in Washington.

Stated the national organizers: "Our country today stands under divine judgment. As religious leaders, we protest any further prolongation of the bloodshed and suffering. . . . What began as an expedition to insure self-determination for the Vietnamese has now become a frightful tragedy for them."

Among Brethren stirred to act were two Ohio women, Mrs. Joy Dull of the Brookville church and Mrs. Marian Hershberger of Mack Memorial church, Dayton, who went to Paris for a week in March with 170 persons from 41 states constituting a Citizens' Conference to

End the War in Vietnam. Their intent was not to negotiate or lobby or present demands but to gain a personal understanding of the peace talks' progress.

General Secretary S. Loren Bowman joined in a "Call to Repentance and Renewal" with American Jewish and Christian religious leaders in April, as a time of prayer, repentance, and mourning "for all those who have already died in Southeast Asia" and to express "our sorrow that the killing continues."

"Increasing numbers of citizens are recognizing that we are all personally implicated in the war. And we are all sick at heart. Our cure must be in repentance and renewal," the call said. Therefore, the church leaders urged, "let us all listen for God's word for us."

✓ ✓ ✓

My few hours in Washington that Saturday had not been spent in repose on the Capitol lawn. Rather I sought to be a part of the continuing kaleidoscope of involvement that twice took me the length of Pennsylvania Avenue. Exhausted on the bus trip back to Columbia, reflecting on what had been the first encounter for me, I recalled the lines of a play I had seen in New York only three day before.

In a soliloquy during "The Trial of the Catonsville Nine," Daniel Berrigan reflects:

The time is past when good men may be silent, when obedience can segregate men from public risk, when the poor can die without defense.

How many indeed must die before our voices are heard?

How many must be tortured, dislocated, starved, maddened?

How long must the world's resources be raped in the service of legalized murder?

When, at what point, will you say NO to this war?

The lapel button I had bought in Washington said it all: "Enough." — R.E.K.

Overseas workers plan furloughs this year

MISSION PERSONNEL on furlough in the United States this year, for variable lengths of time:

From Ecuador, Mr. and Mrs. John Horning, arriving July 24. Estella Horning will complete academic requirements for her degree at Bethany Seminary.

From India, Dr. and Mrs. William Weybright, June 7; Miss Laura Sewell, Sept. 23.

From Nigeria, Mr. and Mrs. Owen Shankster, June 22; Mr. and Mrs. Chalmer Faw, June 18; Miss Lena Wirth, May 21; Mr. and Mrs. Larry Elliott, May 29; Dr. and Mrs. Beryl McCann, June 1.

Women ponder social, faith 'breakthroughs'

FAITH AND TECHNOLOGY were uppermost in the minds of the 2,000 Protestant, Roman Catholic, and Orthodox churchwomen in their April triennial assembly of Church Women United in Wichita, Kan.

The assembly theme, "Breakthrough," sought to focus the women, from every state and continent, on their concern that because "God through Christ made a radical breakthrough in history," we must ask, "What does faith compel us to do in the midst of radical technological and social changes?"

Delegate: Representing the headquarters of the Church of the Brethren was Ruby H. Linkous, administrative assistant for the Parish Ministries Commission, Elgin, Ill. Other Brethren women were also in attendance.

Named to the 140-member board of managers of Church Women United was Eleanor Rowe, Ellicott City, Md. Mrs. Rowe's husband is executive of the Mid-Atlantic District of the Church of the Brethren.

Elected national CWU president was Clarie Collins Harvey, a black, fourth-generation Mississippian, and prominent United Methodist churchwoman.

The assembly adopted three calls to action for the next triennium, first asking women to share in shaping new social structures; second, to open opportunities for women in transition, and third, to engage in peace building.

The board of managers called for U.S. withdrawal from Indochina by the end of the year, reiterating its 1969 statement that it was "prepared to lose face as a part of the cost of peace."

Concerns: Retiring president Dorothy Dolbey said that one key concern for the organization was in finding younger leadership. The search for younger members follows other imperatives since 1966 of a broader interfaith and an inclusive racial membership.

Dealing with youth is becoming crucial as CWU resolves its racial and religious problems, Mrs. Dolbey said. Only two state CWU presidents are under 40 years old. Women must understand the problems of youth and appreciate them, she said, or there "will be no churches as we know them by the year 2000."

New forms: "Out of the new movements will come, I think, the new Christianity," she said, noting too that "young women are interested in meeting the needs of the community whether or not the need is part of church work or church approved."

"Young people really have the philosophy that it's not a *saving* religion but a *serving* religion," she said.

The assembly sought to deal with the changing and the changeless — in lifestyles, worship, human relations, and Christian faith — and to experience how the women in the future will be prepared for social and technological breakthroughs.

One approach to the future was given in the closing 30th anniversary service of Church Women United, when President Clarie Harvey observed that "we must plan with our minds but start from our hearts."

in brief

People you know

Called to the Parish Ministries staff of the General Board are two persons. **Shirley Heckman,** Denver, Colo., will come to the Elgin, Ill., headquarters as educational development consultant. She joins the general staff after teaching in Littleton, Colo., public schools and at St. Thomas Seminary College, Denver, as one of three women on its part-time faculty. She and her husband Earl will arrive in Elgin later this summer.

Waterloo, Iowa, pastor **Kent Naylor** has accepted a position with the PMC celebration task group, beginning in September.

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At a spring meeting of the Associated Church Press, **Kenneth I. Morse,** MESSENGER editor, was given an honorary life membership in the professional organization for denominational magazines of which MESSENGER is a member. The citation marks his many years as ACP treasurer, a post which passed this year to **Ralph M. Delk,** business manager of *The Christian Century* and former general staff member.

* * * * *

Word comes from India of the sudden death May 16 of **Gershom Jivanji Bulsari,** pastor-elect of the Bulsar church. He lived at Bulsar, where he operated the Christian book shop. His death occurred at the home of his daughter while he was en route to Ahmedabad for a meeting. A native of Bulsar, he was recruited from industry as an adult for Christian service. He went to Gujarat United School of Theology and had served in pastoral posts in a number of congregations in Broach and Bulsar districts.

At Bridgewater College, **Harry G. M. Jopson,** head of the biology department, was elected a fellow of the Virginia Academy of Science at its annual meeting. Dr. Jopson has been on the Bridgewater teaching faculty for thirty-five years.

Two men begin assignments this month under the Church of the Brethren-Polish government agricultural exchange program. **Robert Jasper,** Franklin Grove, Ill., will teach English in a research institute after gaining Polish language proficiency. . . . And **George Ziegler,** Bethel, Pa., who has two degrees from Pennsylvania State University in agricultural engineering, will be working in his specialty in graduate research.

At New Windsor, Md., **Elizabeth Bruckhart,** formerly with Elizabethtown College, is now guest-housing coordinator and center hostess. . . . In late summer **Mr. and Mrs. Myron Kennedy,** Goshen, Ind., will succeed the **Raymond Keslers** as Zigler Hall hosts.

Ora De Lauter, who observed his eightieth birthday on June 10 and the fifty-seventh anniversary of his marriage on May 14, will celebrate another anniversary on July 4, when he will mark his having been ordained to the ministry for sixty years. On that day he will be the guest speaker at the Wabash, Ind., church.

The pastoral scene

Two Southern Plains congregations have new pastors: the Pleasant Plains church in Oklahoma called **Archie Patrick** to its pastorate, and the Bartlesville, Okla., church, **John Schmidt.**

In Western Pennsylvania **Fred Seese** will interrupt retirement to serve the Windber congregation as pastor. . . . And the Mid-Atlantic District's Woodberry church in Baltimore has called **Joseph Whitacre** from retirement to serve as pastor beginning in September.

Wilmer Hurst will join the Timberville, Va., congregation as pastor after serving at Summit, Va. Both congregations are in the Shenandoah District.

* * * * *

Paul Crumley, who has served the Nokesville, Va., congregation since 1964, has accepted the pastorate at the Oak Park, Md., Church of the Brethren. The Nokesville church has called **Paul Haworth,** now serving the Piqua, Ohio, church as pastor.

At random

Emergency Disaster Funds of $500 have been designated for **cholera vaccine** for use by the Uganda Anglican Church in the cholera-stricken area in Southern Sudan.

Bethany Theological Seminary will join two other seminary groups in offering a new **master's program in peace studies.** The program, to be conducted cooperatively with Earlham School of Religion (Society of Friends) and Associated Mennonite Biblical Seminaries, originated from a desire to pool resources to further peace education in theological perspective.

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Elizabethtown College will host a **creative arts festival** Sept. 11-12 under auspices of the Atlantic Northeast District. Drama, banner making, the graphic arts, painting, knitting, flower arranging, and other kinds of crafts and artistry will be well-represented. Entrants are being encouraged to demonstrate their work during the festival. Persons may receive more information from Mrs. Maurice Sanko, P.O. Box 252, Manheim, Pa. 17545.

Deaths

Geiger, Guy, South Whitley, Ind., on Sept. 4, 1970, aged 38

Graybill, Paul S., Lititz, Pa., on Oct. 31, 1970, aged 66

Groff, Landis K., Lititz, Pa., on July 7, 1970, aged 59

Hawbecker, Cora, Lanark, Ill., on Nov. 4, 1970, aged 66

Hoover, Bertha L., Bradford, Ohio, on Sept. 25, 1970, aged 82

Hostetler, Cevilla, Scalp Level, Pa., on Oct. 9, 1970, aged 90

Huckabey, Chester E., Hutchinson, Kansas, on Dec. 20, 1970, aged 56

Hunt, Gordon, Lima, Ohio, on Oct. 16, 1970

Hylton, Jessaleen B., Alum Ridge, Va., on Nov. 18, 1970, aged 43

Jarboe, Minnie, Milford, Ind., on Sept. 17, 1970, aged 93

Kagarise, Fred M., Hopewell, Pa., on Oct. 1, 1970, aged 61

Kaylor, Elsie Mae, Elizabethtown, Pa., on Dec. 5, 1970, aged 70

Kilpatrick, Floyd, Battle Creek, Mich., on Nov. 1, 1970, aged 80

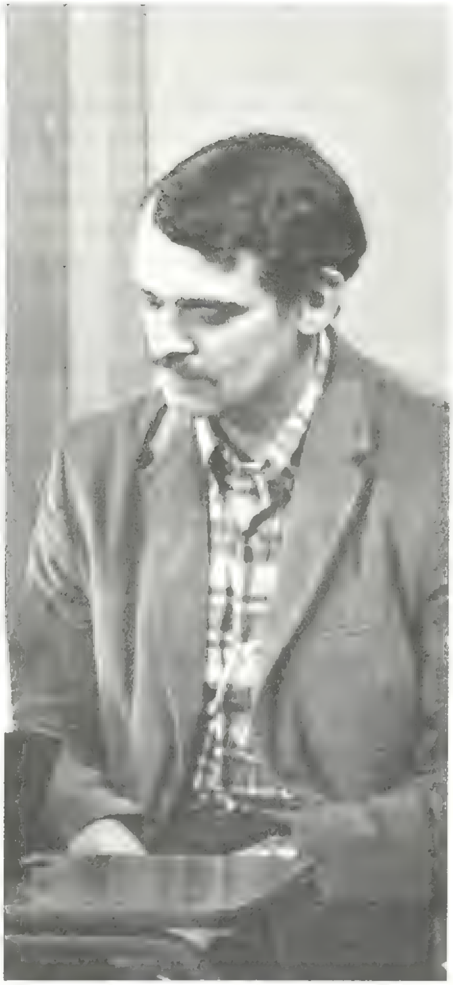
Kimmel, Edgar, Shelocta, Pa., on Oct. 23, 1970, aged 79

Koepl, Raymond, Boyd, Wis., on April 20, 1971, aged 71

HIS SPECIALTY IS PEOPLE

by ALBERT SAULS

Doctor Vernon Kinzie . . .



. . . Medex Mark Patterson

Young Mark Patterson of Tonasket, Washington, faced a desperate situation. His employer, Dr. Vernon Kinzie, was away. And Patterson, trained as an operating room technician, confronted a violently ill patient. He diagnosed strangulated hernia, called for assistance — saved the man's life.

Mark Patterson is one of fifteen such trained persons who are assisting Washington State's general practitioners in the Medex Program — an effort that engaged Dr. Kinzie, Church of the Brethren physician, and his keen desire to maintain a practice in personalized medicine. Over the last two years the Medex Program has become what some doctors feel is an "essential service for rural America." The word *Medex* comes from the French word *medicine extenxion* — the extension of the doctor.

In areas where there is a shortage of doctors, and few if any specialists, the general practitioner is heavily burdened. In places like the country surrounding Tonasket — nestled in the shadow of the Cascades in Okanogan County, serving a trading area of 7,000 persons, 125 miles from the nearest city — seventeen doctors are desperately overworked. The county's three hospitals cannot provide specialists' care.

Medex seemed to be an answer. Dr. Kinzie was the first doctor to launch the program in Okanogan County, and at his and other doctors' suggestion, Medex began in the entire state of Washington.

The program basically is "the utilization of discharged medics from the military in order to extend medical care in predominantly rural areas." This is accomplished under the guidance of a certified doctor. Dr. Kinzie feels it is a waste of talent not to use some of the more than 6,000 medics discharged annually from the military. With the Vietnam War, the number is increasing. Most of the men turn to jobs where their technical training is wasted.

Fifteen corpsmen, discharged from the military, were given three months' training at the University of Washington Medical School, and are presently serving under doctors in the field. Each corpsman chosen was qualified while in the military to do independent duty and to man a station alone. These men are screened carefully before selection for the program. All the men who have entered the Medex Program have come from military service. The preceptor (local doctor) can hire the Medex after one year of trial service. "These men are competent," Dr. Kinzie affirms. A federal grant pays the first year's salary. Following the one-year trial period the doctor has the option of hiring the Medex at a salary of $8,000 — $12,000 per year.

Vernon Kinzie and Medex Mark Patterson are able to give a more personal service to their patients. Though a man serving under the Medex Program cannot treat all types of illness, he can and does perform histories and screening, draws blood, sets broken bones, and visits older patients in nursing homes. This additional assistance frees the doctor for more technical service. The two men are now able to see 100-150 more patients per month. While Dr. Kinzie could see twenty-five patients per day without Medex assistance, he is now able to service thirty or thirty-five patients daily. Though the program is developed primarily for rural areas, some of the larger clinics in cities like Seattle are beginning to utilize some of the men, and the program has excited national interest with Dr. Kinzie's appearance on the NBC TV last summer.

What kind of vision must a man have to bring him to rural Washington State, to a county almost as large as Connecticut in which he must travel as far as eighty miles to make a house call — and finally to wholehearted participation in a program which might keep his practice personalized?

Upon entering the parking area of Vernon Kinzie's home I was struck immediately with the simplicity and conventionality of the residence. But the man who greets you at the door and ushers you into his living room is far from what one might call conventional. Though modest in appearance, he entices you to want to know more about his knowledge, person, and service. His is a reflective spirit with a calm reservoir of strength, ready to spill over in service for people whom he loves. Dr. R. Vernon Kinzie is a talented man who feels called by God to render a service for humanity. And after meeting him I was moved to raise the question, "What manner of man is this?"

Born in Logansport, Indiana, in 1913, a grandson of the Old Order Tradition, nurtured in a church home, it was natural that young Vernon Kinzie unite with the Church of the Brethren. From that moment as a high school student until now, Christ and his church have been foremost in his thinking and serving.

Little did young Vernon anticipate a medical career or a life of service in rural Washington. In his own words, "I would have been content to remain on the farm, and to have known a more leisurely life." However, God and his parents had other plans for Vernon Kinzie. At his parents' insistence he entered Manchester College and later in 1942 received his M.D. from the medical school of the University of Indiana. Further preparation for his life's work took place at the Lutheran Hospital in Fort Wayne, Indiana, at the U.S. Public Health Service Hospital in Seattle, Washington, and during a tour of duty in the Coast Guard.

In 1946 Dr. Kinzie began to look for an area where he could serve people by practicing medicine. He says, "I looked for a rural area that had a Church of the Brethren where I could render service." Tonasket, Washington, with only two doctors, and one of them leaving, afforded such an opportunity. He took up residence in Tonasket and began his practice in 1946.

It was not by accident that the young doctor chose Tonasket, nor is it surprising that his personalized medical practice has been successful. Indeed, in selecting a mate he chose a woman who was a servant of the church in her own right. Geneva (George) Kinzie is a licensed minister and has served pastorates in Indiana. Mrs. Kinzie was the first woman moderator of her local church and serves as chairman of the church board at the present time. She is also head of the English department of Tonasket High School. Her supporting effort has given Dr. Kinzie added incentive to serve.

The Kinzies have three sons: John David, 34, is a teaching psychiatrist in a medical school in Kulalumpur, Malaysia. Stephen Michael, 30, runs a dairy in Tonasket. Thomas Dale, 23, has completed three years at Manchester College.

"To love God is to serve his people," says Dr. Kinzie. His record of serving the church and the community is commendable. For twenty-four years the Kinzie family have been active in the Ellisforde Church of the Brethren. The present pastor, Escil Hiser, says, "The Kinzies are anchor people in the church and community. No job is ever too large, no task too menial, for their concerted effort." He says further, "Any new program I propose is always tried out on Doc first."

Dr. Kinzie has served as moderator of his local church and as a member of the district board, Annual Conference standing committee, and the General Board for two five-year terms. He says, "Two of the highlights while on the board were my trips to Ecuador for the [then] mission board, and, to participate in the 250th Anniversary celebration, to Schwarzenau in 1958." Presently he serves as a deacon and on the Christian education commission in the Ellisforde church.

A man of high morals and personal integrity, Dr. Kinzie projects an aura of uprightness wherever he associates with people. "People are my business," he says. "Here is where I can affect man best." He feels, "sympathetic toward youth and their plight in pointing up the hypocrisies of the adult world. . . . The youth see our phoniness, and bring our attention to the problems of society."

Like other men who are committed to a life of service Dr. Kinzie is called upon to serve in many and varied ways. He is currently serving as chief of staff for St. Martins Hospital in Tonasket, serves as president of the Okanogan Medical Serve Corporation, is a past president of Kiwanis, and belongs to a variety of medical groups including "Flying Physicians."

His hobbies include flying, fishing, and photography. The doctor is avid in describing his beautiful Northwest and all it has to offer in recreation facilities. He says, "Though people flock to the cities, there is a growing awareness of the need to breathe fresh air and to enjoy the out-of-doors." He relates, "One of the wonderful aspects of the Medex Program is the freeing of time for essential recreation." Dr. Kinzie and a friend are presently building an airplane from a BD4 kit.

If Dr. Kinzie has "never written many articles, and no books," perhaps it is because he has been so busy serving humanity from day to day in the out-of-the-way places of rural Tonasket. His willingness to make house calls, exemplifying a never-ceasing caring spirit and his personalized practice of medicine have gained him the respect of the community.

He inherited a faith steeped in service, prepared himself as a "people specialist," and today he has the support of people throughout the state of Washington and the nation.

Along with having the respect of people, he is also one who reveres the name of God by what he says and does. Dr. R. Vernon Kinzie expresses his faith and faithfulness through service, which is not unlike his Lord who said, "Greater things ye shall do." Though the question "Why me?" has been present in his life, foremost has been the willingness to say, "Take my hand and lead me, Father."

To such an unassuming man as Dr. Vernon Kinzie these words take on vitality and meaning. The Father is leading him day by day into serving people, who over the years have become his speciality!

More than 6,000 medics are discharged annually from military service. With the vision of doctors such as Vernon Kinzie, these men can continue to train and become invaluable assistants

Vulnerable, But

by Ronald K. Morgan

A friend of mine once preached the Sermon on the Mount word for word. A lady of the congregation met him at the door following the service and asked, "Didn't you preach that sermon once before? Not that I mind it. It's worth hearing again. I just thought it sounded familiar."

The Sermon on the Mount has always been prime territory for Brethren expositors. I am not sure we have always seen them in their proper perspective, however. Perhaps Alexander Mack and company had a clearer and more accurate understanding than we. Modern preaching and Bible study have tried to make a program for successful living out of the Sermon, and I do not think Jesus had this in mind.

Look at the first sixteen verses of the Sermon. Anyone who can read them knows the standards and expectations laid out in the Beatitudes for disciples are not quite the same as the signals of the Dallas Cowboys' defensive line, or the code of ethics for a businessman who wants to make it to the top of the heap, or the characteristics one would give a scriptwriter to include in the personality of the hero of a new TV series.

It says nothing about being white, under 30, college-educated, jet-set, healthy, physically well endowed, talented, having a colored dress shirt, or owning Rolls Royce stock.

So we may *expect* to come upon some hard-to-swallow descriptions of discipleship as we go through the Beatitudes.

The reason these are going to be tough to swallow is that they are standards for the kingdom of God that has not yet been fulfilled. The Beatitudes are about what life is like once you choose to follow Jesus into the kingdom of God.

There are, we should be aware, several approaches to interpreting these verses. Some persons make them out to be an eight-step ladder to spiritual perfection or to heaven. If this is the price of the ticket for membership in heaven, it is going to be an exclusive club, a one-member club with an empty banquet table. This is a behavior code which is not likely to be perfected by anyone post-Golgotha.

Others, such as Ralph Sockman (his book is entitled *The Higher Happiness*), claim Jesus is offering all people a practical guideline for happiness. There are some appealing things about that position, frankly, but it still puts the burden on us to achieve our own happiness. I am not saying we have no part in it, but the Beatitudes are not best interpreted as the "sure steps to happiness" chart of a master psychiatrist.

The Beatitudes are spoken to the disciples — to a group of people who have already committed themselves to following Jesus. In these things Jesus is telling them what it's like to live as a member of the kingdom of God in these days when God hasn't yet made everything perfect. We are living in "inbetweenness," between the announcements that the kingdom has dawned and the time the kingdom is perfected. That's why the standards are difficult. They belong to one kingdom while we are still living in the midst of another.

These are not requirements for admission to the kingdom, but the way to live out our commitment to the kingdom, a way Jesus promises shall be blessed, truly happy.

In other words, the Beatitudes are not like the price of the ticket to the banquet, but are like the host's directions once you are inside on how you can get your plate filled.

The Beatitudes are not like directions on how to get your learner's permit to drive, but like instructions on how to use a car safely and helpfully once you are ready to learn.

The disciples were *in* the kingdom movement. In the Sermon Jesus was training them in more detail about it. The Beatitudes are not instructions on how to become a Christian, but on how a Christian lives once he has committed himself to Christ.

That can be seen rather clearly in the comments on salt and light. Jesus tells us what we are before he tells us what to do. He says first, "You are the salt of the earth," then warns us not to be worthless salt. First he assures us of our importance; then he lays on us the responsibility.

First he tells us we are the light of the world; then he tells us not to hide it but let it shine. First who we are, then what we do about it. The Beatitudes are the way we carry out who we are.

As disciples of our Lord, hearing these Beatitudes, we are going to be impressed about the discomfort they cause us, about how vulnerable they make us, if we take them seriously.

Admittedly, the Christian who says, "But we can't just let ourselves be doormats to be tromped on!" has a legitimate concern, and one that is inevitable as a Christian in the world.

But perpetually letting yourself be used as a doormat is not what I mean by being vulnerable. Every fall Charlie Brown runs up to the football Lucy is holding for him to kick, and every fall she pulls it away just in time for him to be faked out into one of his flips. I don't call Charlie Brown vulnerable in those cases. I call him naive.

But the Beatitudes will make us vulnerable. A Christian homeowner who makes his real estate decisions only after struggling through the implications of his belief that the kingdom of God is interracial, hungers and thirsts for righteousness, is vulnerable in the world, but in the kingdom is okay, *blessed*.

A Christian citizen who realizes war is not the way it is going to be in the kingdom of God and works for peace even before that kingdom comes is a peacemaker, vulnerable in the world — but in the kingdom is okay.

Someone who is willing to let himself be pushed around, put down, or manipulated in the knowledge that good will result for someone may be persecuted for righteousness' sake, vulnerable in the world, but in the kingdom okay.

Someone who does *not* get upset when someone gets ahead of him in a line when he doesn't belong there, may be meek, vulnerable in the world, but okay in the kingdom, blessed.

The Messiah was not accepted. He had to die. We live in a time when the Messiah is still not accepted and recognized as Lord. How can we expect anything but that his disciples in this time will also suffer? Jesus promised this would be the case in such remarks as sending the disciples out as sheep in the midst of wolves (Matthew 10:16), and in this quote from Matthew 10:24-25: "A disciple is not above his teacher, nor a servant above his master. . . . If they have called the master of the house Beelzebub, (which they did to Jesus) how much more will they malign those of this household."

Paul discovered it was true in his time, and he learned to accept the vulnerability: "I shall prefer to find my joy and pride in the very things that are my weakness; and then the power of Christ will come and rest upon me. Hence I am well content, for Christ's sake, with weakness, contempt, persecution, hardship, and frustration; for when I am weak, then I am strong" (2 Corinthians 12:9-10, NEB). As Christian disciples we will discover the Beatitudes in practice spell vulnerability, but if we are living by *kingdom* values, we are blessed, okay.

One last thing about the Beatitudes we do well to keep in mind. They are given us by Jesus in the context of a personal relationship, only because he personally lived them out among us, and he made them about people, not about ideas or ideals. These are not the word to us from a dead teacher but from a risen and living Lord. They are not addressed harshly and abusively to level accusation at a hated people. They are shared by a Shepherd with his beloved, gathered flock. This is not an isolated message once in time; it is the *daily* word of our Lord to us who would follow him.

Jesus offers these Beatitudes in the context of a relationship he will not forsake. Look at Peter, one who heard them first, and one who repeatedly faulted in his discipleship. But what kind of response did Jesus make?

When Peter refused to believe suffering could be in the picture for the Messiah, Jesus rebuked him but went on to teach him the way of the Cross.

When Peter thought he was going overboard to offer forgiveness as many as seven times, Jesus told him seventy times seven times might not be enough, and told him a story to show how God's forgiveness requires our passing it along.

When Peter showed weakness, Jesus prayed for him.

When Peter denied him, Jesus gave him a look of hurt compassion.

When Peter was crushed after the crucifixion, Jesus sent word of encouragement for him after the resurrection.

Jesus goes with us *through* vulnerability. His Spirit does not forsake us.

The Beatitudes are personal also in that Jesus himself lived them out. They read like a personal diary. They are not abstract principles learned in a lecture, but the pouring out of a mind, body, and soul who had known personally what they meant.

The Beatitudes are personal. They are gifts of blessedness Christ has for us when we give ourselves to the vulnerable way of living in the kingdom even now.

Still Okay

What Shall We Do About Pornography?

Have you ever gone into a mechanic's garage to check on a machine, only to have your eye caught by a wall decoration that features a nude, well-endowed woman? Did you become immediately concerned about whether you were being observed? Did you ever examine the paperback book racks, with their sex-oriented titles and illustrations, but move on to a book like *All You Ever Wanted to Know About Sex (But Were Afraid to Ask)*, feeling a little more secure about that kind of book because it was written by a doctor? Surely most of us would answer in the affirmative to such or similar questions. There will also be those who claim no interest. For them the question of pornography may easily be resolved, though not so easily, sex itself.

The problem of attitude toward sex and sexually oriented material is not a new one. The ancient Hebrews dealt with it in Proverbs. It is popular to attribute the fall of the Roman Empire to its decline in morals. The literature of the Roman era has been described as "the greatest single store of pornography available to the modern reader."

In the sixteenth century, the gifted artist Michelangelo was confronted by a righteously indignant Pope Paul IV. The man who had painted "The Creation" on the ceiling of the Sistine Chapel was charged with blasphemy. Said the Pope, "Decent people are shocked by the nakedness of saints and martyrs, of hundreds of men and women fully exposed. . . ." When the Pope insisted that Michelangelo's wall depicting the "Last Judgment" must be covered with whitewash, the artist, then eighty years of age, is reported to have said, "I have spent a lifetime portraying the beauty of man. Now he has become shameful again, to be burned in a new bonfire of vanities. Do you know what that means . . . ? We are returning to the darkest, most ignorant centuries of the past."

In Oregon recently a public schoolteacher was fired for assigning his students to decide which was more obscene, the four-letter word for murder — kill — or a crude four-letter word for love.

The Congress of the United States in 1967 approved a law establishing a Commission on Obscenity and Pornography. Its assignment was to make a thorough study "of the causal relationship of pornographic materials to antisocial behavior," and "to recommend advisable, appropriate, effective, and constitutional means to deal effectively with such traffic in obscenity and pornography."

The commission reported last year. But it recommended precisely the opposite of what the legislation forming the commission had anticipated. Rather than cracking down on pornography, the commission recommended that "federal, state, and local legislation should not seek to interfere with the right of adults who wish to do so to read, obtain, or view explicit sexual materials." There were, however, legislative recommendations concerning minors, public display, and the mails. A dissenting member of the commission said that if the recommendations were followed, America would become a "pagan, animalistic society." Billy Graham described the report as "one of the worst and most diabolical ever made by a presidential commission." The President himself found it repugnant and has ignored the results from the two-million-dollar study. His Vice-President spoke colorfully for him as he often does: "As long as Richard Nixon is President, Main Street is not going to be turned into Smut Alley."

In the revolution in morals that is currently taking place, a persistent note from a younger generation relates obscenity and pornography to war and violence rather than to sex. For example they contend that My Lai and the violence of *Bonnie and Clyde* are more obscene than any sexual depiction could ever be.

But pornography remains a problem even if we see it as less serious than something else. That seeing is simply a help in having perspective. It is the mark of a Christian that he does have perspective, that he has an inner confidence, that he has a balance of humor, that does not leave him upset in considering such problems.

Our attitude toward sex, reflected in how we feel about its depiction, points toward its centrality in life. We have our beginning both biologically and theologically in sex. Our sexuality is much broader than the sex act — it is in the nature of being human and seeing manhood and womanhood, male and female, as created by God, and seeing that "it was very good."

There are two questions for the Christian, it seems to me, in the matter of pornography. First, what will I consume? And second, what is my responsibility to my neighbor? That is, will I seek, by law, to protect others, like children, from the damage of pornography? In short, should we be about the business of putting the smut peddlers out of business?

In thinking about how we will personally relate to pornography, it might be helpful to do some defining. The President's commission found that the word *obscenity* and *pornography* are popularly used interchangeably. How-

by LELAND WILSON

ever, some distinctions can be made. The word *obscene* has no necessary connection with sex — it may or may not involve sex. It is that which has the capacity to disgust or offend. *Pornography,* on the other hand, *is* tied to sex.

Bishop John Robinson distinguishes, helpfully I think, between the *erotic* and the *pornographic.* (Not everyone makes this distinction in terms; in fact, the Presidential commission does not, but uses erotic and pornographic interchangeably.) The erotic, according to Bishop Robinson, is that which is good, something to be enjoyed. The erotic enhances and beautifies what is human and helps a person to respond to all that is human within him. The pornographic, on the other hand, degrades and makes cheap what is human. It detracts from the realities of life, because it separates sex from personality. It makes sex something mechanical, a piece of merchandise.

It is not such an easy matter to draw a hard and fast line between that which will enhance and that which will degrade. Our most creative artists and writers have often been seen as pornographic. We have already taken a scene from Michelangelo. Rubens and Rembrandt were accused of producing immoral art, conducive to the worst instincts of mankind. Shakespeare has often been edited to protect the eyes of the innocent. *Huckleberry Finn* has been banned from libraries. Among those whose works have been involved in court cases on pornography are Ernest Hemingway, Upton Sinclair, and William Faulkner. Some of the most effective statements of the late Kermit Eby was denied publication by the Church of the Brethren because it was considered to be offensive. A member of the parish told me that in his home, as a boy, *Life* magazine was considered pornographic. Indeed, in that context, one begins to have to be selective in scripture, for the writers of scripture were not prudish about sex.

What then? As Christians we are called upon to make judgments about what is pornographic and what is not. The church admonishes us in the Annual Conference statement on ethics that we should not be too quick to brand material with the label of pornographic. On the other hand, we must live with an awareness that continuing consumption of pornography cannot contribute anything positive to our lives and will, in fact, degrade.

What can we do with pornography? Obviously, we can determine our own use. But what of our neighbor? Should we work for laws that will stop pornography? That hardly seems possible, though it would surely be possible to limit its distribution. Our answer must revolve around the question of what it does to our neighbor. Does it make him a pervert? Does it drive him to sex crimes? Does it corrupt the morals of our youth?

We do not know everything about the effects of pornography; we never will. At the very least, it must be said that no direct relationship has been established between antisocial behavior and the availability of pornography. Our human experience would seem to suggest that we have more to fear from censorship than from pornography. We must fear the person who changes Shakespeare to protect us more than Shakespeare's ability to corrupt us. We must fear those who ban Mark Twain more than anything that Twain has written.

We need also to see the relationship of law and morality. The law is intended only to enforce those standards that are necessary for the community to exist. Morals, on the other hand, are standards that relate to an ideal human life. As Christians, we should understand that we are called to a morality that is more disciplined than that demanded by the world. We should be ready to live that morality without its being forced upon us by law; and we should be ready to live that morality without enacting laws that would enforce it upon others.

In dealing with matters of pornography, we can take confidence in neither law nor education. It is at the latter point that I feel the commission's report is weakest. It calls for "a massive sex education effort," characterized by "a pluralism of values." Apparently this would cure a failure to be completely open and direct about sex, giving it a "magical" quality, "making it more attractive and fascinating."

It seems to me that Christians would have great difficulty supporting the efforts of the state to orient us toward nonorthodox sex and a "pluralism of values." In our obeisance to openness in sex and all of life these days, we neglect the element of privacy in what it means to be human. Sex has qualities of intimacy and commitment. Let it be mysterious, even magical. I do not fear our "making it more attractive and fascinating."

While we put small trust in the law, our society, if truly committed to freedom, should afford some protection from pornography so that we have the freedom to choose — so that it is not forced upon us in public places and in our most public media. The gospel does not give us detailed guidance in the matter of pornography. It does give assurance when we walk in the spirit: "Blessed are the pure in heart, for they shall see God."

Child of Law – Child of Grace

by William Kidwe

"My boy," said the father, "you are always with me, and everything I have is yours. How could we help celebrating this happy day? Your brother here was dead and has come back to life, was lost and is found." — Luke 15: 31-32

To forgive and take back is the way God acts. That is the point of Jesus' familiar story about a father and his two sons. Let that point stand as we look at the story from a different perspective: What can we learn about the way, for good or ill, parents help to shape the life-styles of their children? You will have to let your imagination help you — like this:

Elder Son — the firstborn — very likely made his appearance before Mother and Father were ready. They simply had not been married long enough before the baby came to do some living on their own as a couple, to get acquainted, to make adjustments. They weren't ready to entertain the presence of a third party. When Elder Son unexpectedly entered the scene, they resented his presence. They never would have admitted it, or perhaps even consciously recognized it, but by their touch and tone the message soon got through.

And then when Younger Brother came along, Elder Son was expected to be a "big" little man. He was to be obedient and cooperative because Mommy had extra work to do. If Younger Brother cried for a toy, he was to give Younger Brother the toy. His role was to be pacifier and keeper of the peace. He was soon to learn that the avenue to parental acceptance was obedience.

Listen to his record by his own words: "You know how I have slaved all these years; I never once disobeyed your orders . . . " (Luke 15:29). He grew up to be a good boy, a very dependable son. But there was neither happiness nor pleasure in his goodness. He was what we might call a "Child of Law," and being a Child of Law set him up for much anger.

"You never gave *me* so much as a kid for a feast with my friends. But now this son of yours (notice, he doesn't say "my brother" but "this son of yours") turns up, after running through your money with his women, you kill the fatted calf for him" (Luke 15:29-30).

"But my boy, you are always with me and everything I . . . " (Luke 15:30).

"Don't give me that 'my boy' routine. You like him better than me and you know it" (free translation).

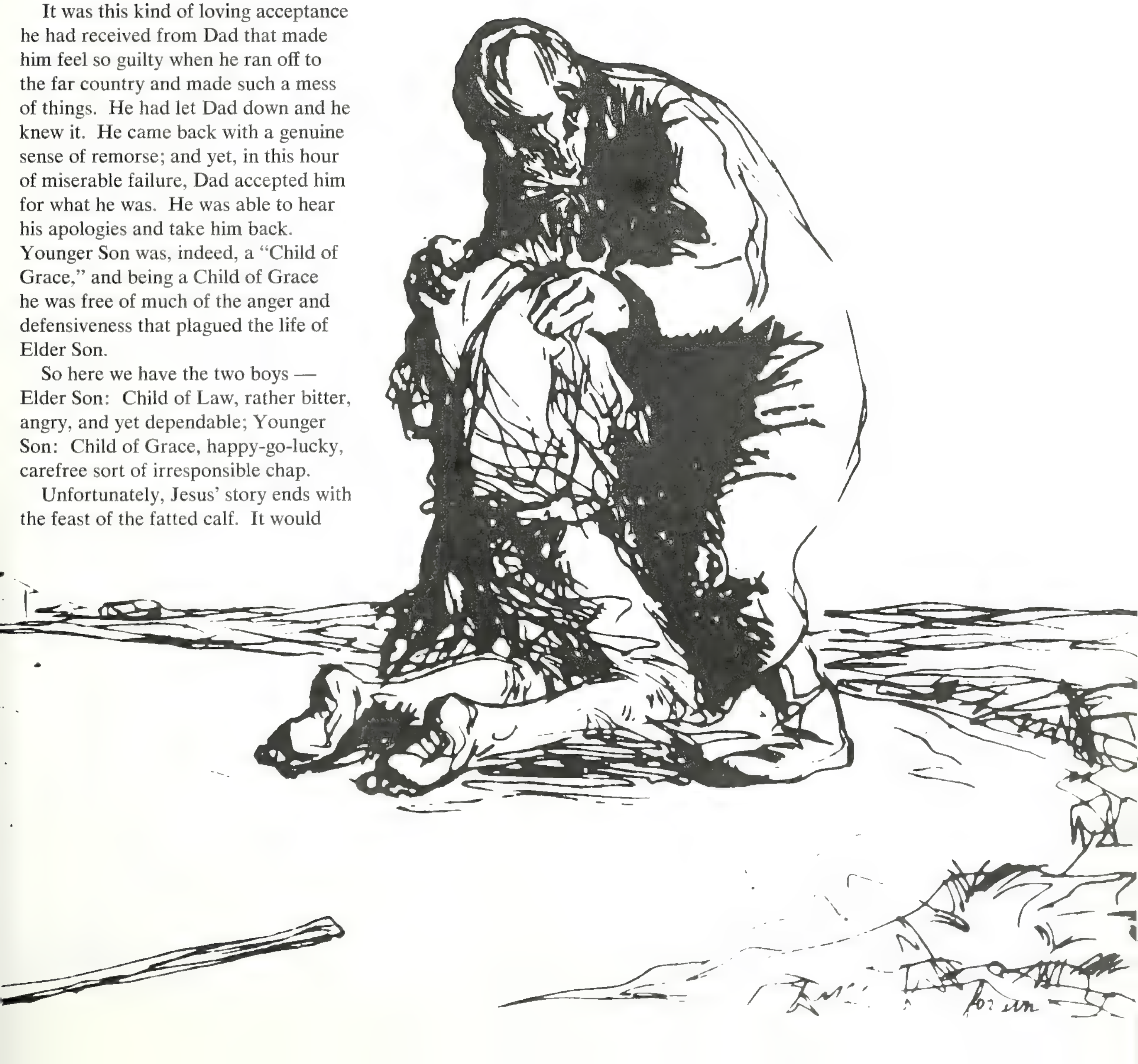
Child of Law was bitter, demanding of his father's love, possessive of his rights, very conscious lest the other fellow get a better deal, and yet there was something appealing about the integrity of the young man.

Younger Son's attitude and approach to life, on the other hand, were markedly different. He was what we might call a "Child of Grace." Very early in life he learned he was loved and accepted just for being who he was. He was Daddy's boy and that was all that was required to be loved. He didn't have to achieve. It didn't really matter whether he made the fifth-grade basketball team. Daddy still loved him.

It was this kind of loving acceptance he had received from Dad that made him feel so guilty when he ran off to the far country and made such a mess of things. He had let Dad down and he knew it. He came back with a genuine sense of remorse; and yet, in this hour of miserable failure, Dad accepted him for what he was. He was able to hear his apologies and take him back. Younger Son was, indeed, a "Child of Grace," and being a Child of Grace he was free of much of the anger and defensiveness that plagued the life of Elder Son.

So here we have the two boys — Elder Son: Child of Law, rather bitter, angry, and yet dependable; Younger Son: Child of Grace, happy-go-lucky, carefree sort of irresponsible chap.

Unfortunately, Jesus' story ends with the feast of the fatted calf. It would



be interesting to know how the boys got along in future years as they ventured from the parental nest and embraced life on their own. It is true, Younger Son had already made an abortive attempt to go it on his own and had failed.

Let us imagine how each might respond to some situations in which they will find themselves. Surely, Child of Grace is going to respond quite differently than Child of Law.

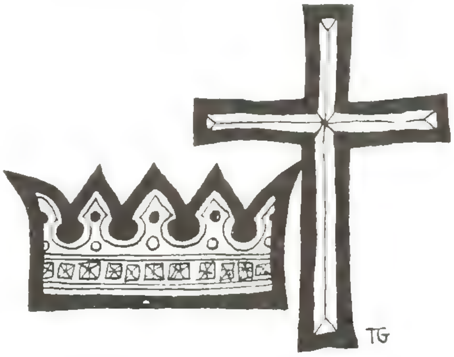
The first situation finds them off to college. Elder Son — Child of Law — had a reputation for making all As in high school. He goes off to college with the same disciplined determination to lead the class in scholastic honors. But in college, much to his chagrin, he discovers there are some other people who are able to think quickly and accurately. Competition is keener. Indeed, there are some who learn and catch on more quickly than he. When, at the end of the first semester, he receives three Cs, one B, and not one A, he feels highly threatened, very depressed, and quite upset.

Younger Son — Child of Grace — completes a semester's work and does even worse. He had never developed good study habits in high school. The "after-midnight-bull sessions" don't help the situation, either, and late basketball practice each evening doesn't leave much time for the books. At the end of the first semester he receives three Cs, one D, and not a single B. But he passes. It is by the skin of his teeth, but he passes . . . and that's good enough for Child of Grace!

Elder Son, Child of Law, after the disaster of that first semester, redoubles his efforts. He has high achievement needs. For him, obstacles are made for overcoming. If someone tells him he can't do something, he'll take the challenge — and do it. At the end of the second semester he has not one C, three Bs and two As, good enough to put him on the dean's list.

Younger Son, Child of Grace, with modest achievement needs, neither redoubles his efforts nor improves his record. At the end of the second semester he hasn't set any scholastic records, but he make the basketball team, and for the moment, for him, that's the most important achievement.

Because of their achievements, one scholastic and the other athletic, both boys become "men about campus" and are elected to the student council. Child of Law assumes an active role in the council, regularly checks to see that all meetings are announced two weeks in advance, according to the bylaws, and, when the president makes an error in parliamentary procedure, is quick to stand and assert, "Mr. Chairman! Point of order! Point of order!" Child of Grace does well if he gets to the meetings, and he could care less if a motion is properly seconded.



Then there are the boys' rooms. Child of Law's room is a showcase: ready for open house at a moment's notice, books arranged on shelves, shoes lined up in the closet, bedspread wrinkle-free. Child of Grace — his room is a disaster! Ready for the gang at a moment's notice; books — he forgot to bring them; shoes in every conceivable corner; bed in disarray.

Upon graduation Child of Law marries and takes a job. "Two children and no more," he tells his wife as they plan their future. He moves up quickly in his profession. He checks the papers to see what is said about his latest promotion, clips out the article, and sends it to Dad.

Child of Grace doesn't finish school. In his junior year he drops out to get married and before he knows it has a house full of children. He never seems able to save a dime, still plays basketball in the local industrial league, gets his name in the paper occasionally, but never bothers to notice.

Child of Law gets involved in local politics. He is very concerned about the disturbances and destruction of property in the cities. He has some anxiety that black families may move in and devaluate his property. All the riots and campus disorders generate considerable anger in him, and he feels pretty insecure about the whole domestic scene.

Child of Grace has never had enough discipline to acquire any personal property. He rents an apartment near the black ghetto and plays with some of the blacks on a basketball team. He is a rather sensitive sort of chap who voted for McCarthy in the last election and drives a car with a bumper sticker that reads, "Peace Is Patriotic."

Both boys had dropped out of church activities while in college. But now that their children are growing up, they begin to look about for a church where the youngsters can attend Sunday school.

Child of Law, with his last promotion, becomes vice-president of the First National Bank. He finds that most of his friends go to Trinity Church, a large, stately, old stone building considered by most as the prestige church of the community. He and his wife establish their membership there. In church, as in all of his ventures, Child of Law soon becomes a man of influence. He is elected to the board and is one of the church's chief financial supporters. He counsels with his pastor to go light on the social issues and to talk about the Bible and spiritual things. Yet on the Sunday the entire sermon is devoted to a social issue, drug abuse and pornography, Child of Law gives his pastor an especially warm handshake.

Child of Grace never was too interested in church as a boy or now as a man. His religion is sports. But the children start going to a little white frame church in the neighborhood where they live. Occasionally he gets to church himself, but his usual pattern is to drop the wife and kids off and have coffee with the fellows at the B & B. The day the every-member canvass stops at his door, the visitors are welcomed by a most genial host. He even signs a five-dollar commitment card. He doesn't keep it, but he signs it. Maddening!

The years come and go for Child of Law and Child of Grace. God is good to both boys, blessing them with long years. They both reach age seventy before death. In heaven we see them standing in a long line before St. Peter, waiting their turn to enter the Pearly Gates. Wait. . . . Someone from the rear is trying to crowd in up front. Child of Law cries out, "Hey! Get back there where you belong! You can't do that! We were here first!" But Child of Grace is so busy talking to the fellow next to him that he doesn't even notice the guy who is trying to crowd in!

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Black Beauty

A bow of black velvet ribbon;
The shine of a new black shoe;
A newly plowed field where the dirt is black:
Fertile, beautiful!

A distant pine at dusk;
Black lace of a bare winter tree
against a blue winter sky;
Toby, the black pony, blacker still
because of a white star on his forehead;
My soft kitten, nestled snug on my lap,
purring in joy and contentment:
Black.

My records — black — the voices of Julie, Judy and Joan,
Harry and Martin, not to mention
Marian, Leontyne, Grace; and Louis' horn!
As well as the
Music of Bach, Beethoven, Brahms, and Handel;
The pronouncements of Gibran, the Prophet:
Beautiful black of my records!

The face of my friend, Mbaya, running in the rain:
Glistening, gleaming, shining in God's blessing of rain,
Beautiful as the soul that shines through, as the
warm heart reaching out to me in love.

The restful black of night, like a blanket of tenderness,
Shutting out the cruel cold of the day gone by;
The soft black of sleep, the gift of the Dream
When distractions of earth are left far behind.

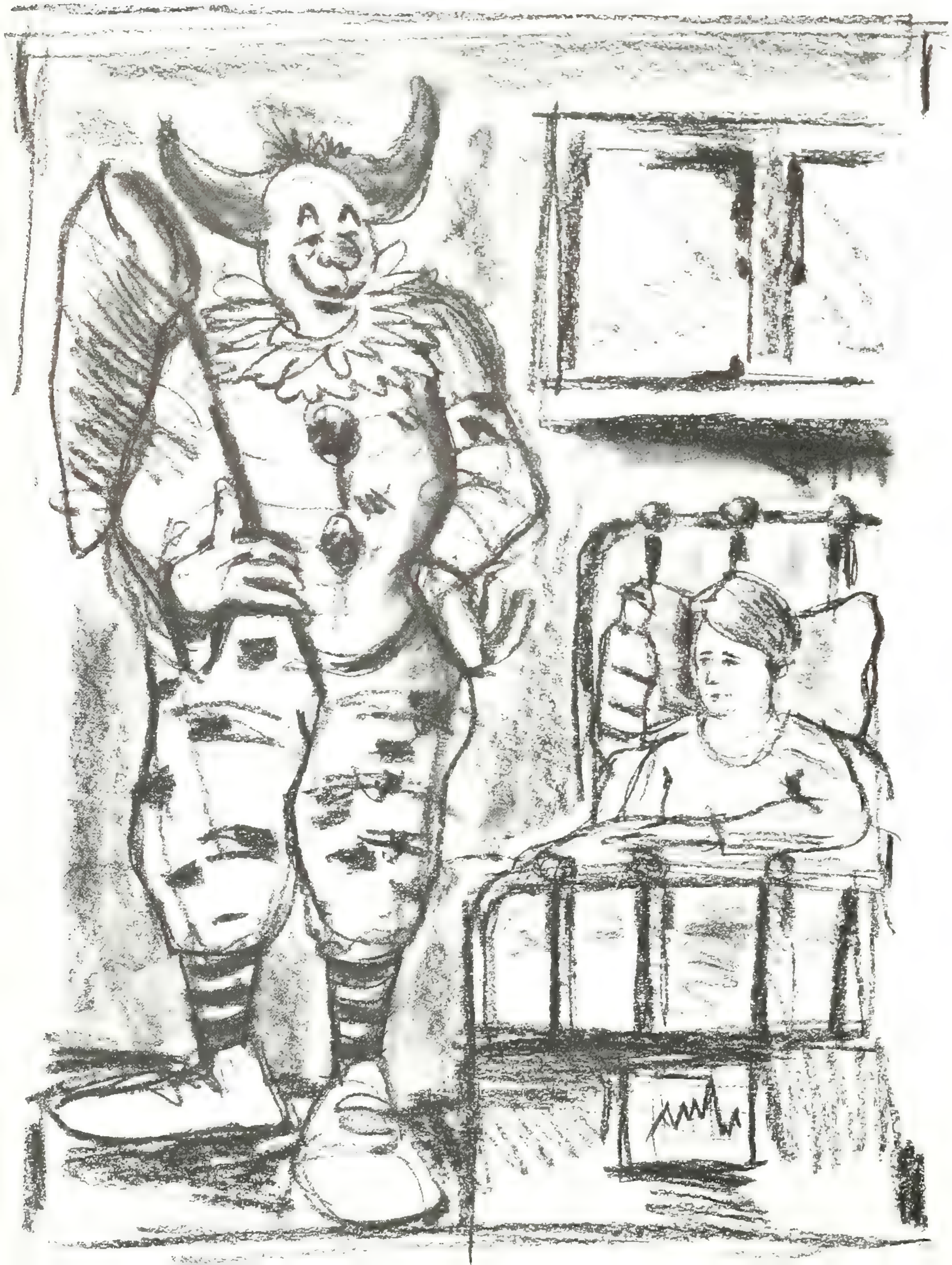
Black night when love reaches out a hand,
An embrace in the darkness: glorious darkness
When love reaches its fulfillment in oneness.

by Nettie Thomas

Butterfly Wings

a parable from life

by Miriam H. Lewis



Sam returned from the funeral at eleven-thirty in the morning. He removed his black suit and hung it neatly in the closet between his white coveralls and the clown suits. The brilliantly colored costumes drew his attention, but he turned away from them.

He slipped a pair of trousers and a shirt from their hangers. He slowly pulled the trousers on, but his hands trembled as he buttoned the shirt.

When he sat on the edge of the sagging bed to put on the scuffed shoes, his movements became slower and slower and, almost, he stopped. Terry's voice was sounding from the past and he didn't want to listen. Terry was dead.

The words of last week echoed in his ears. "Dad, what's right for you doesn't make it right for me. Sure, those kids love you. You're the greatest clown ever. But don't try to fit me in the mold. I've got my own life to live."

But no longer did his son have his own life to live. He had been buried at ten o'clock that morning.

Sam shook his head, finished tying his shoes, and walked into the kitchen. There must be something that needed doing. But, no, the room was tidy. Even without a woman in the household, the linoleum floor was scrubbed and waxed. The dishes were washed and put away. The image of food was distasteful and Sam returned to the front of the apartment.

There was Terry's room to be cleared. Sam hesitated in front of the closed door. The high school textbooks, which Terry had ignored as much as possible, the bright posters on the wall, the stereo and rock records would be given away. Sam turned from the door. Not today. He would lose his numbness if he opened it.

Taking a clean pair of coveralls, he

folded them methodically and put them under his arm. Deliberately, he blocked thoughts of the past as he went down the stairs of the apartment building. He would be a robot that moved and breathed in time to the programming set up within him.

His forward motion was interrupted by a movement from the landlady's apartment. Mrs. Robinson appeared in front of him with a face full of woe. "Mr. Sarsi, you need some good, hot soup. Let me fix you a bowl."

Sam recognized the sympathy in her face, knew she was thinking, "Poor man, first his wife, and now his son, and such a tragic death for the boy." He could not force a reply to her pity. He was mirrored in her eyes as a nondescript, small man, dull gray, thinnish hair, the laugh lines of his face turned downward into sorrowful gray wrinkles.

Sam didn't want her to feed upon his misfortune. He brushed her by, croaking, "Thank you, thank you, very much."

Continuing his journey, he emerged through the front entrance and into springtime. A freshness was in the air. But no response was available from within him. The call of spring had bubbled in his son's veins and had led him into soaring with immature wings. Sam disregarded the symptoms of newly-budding trees and followed the daily path which led to Hanson's Tire Service.

The stares, as he entered, were startled and embarrassed ones.

The service manager approached, put his hand on Sam's shoulder, and said, "No sense in you working today. Why don't you take the day off?"

"I'll work," Sam stated.

"But . . . ." Sam left the manager's voice hanging as he passed by on the way to his locker to change.

Five years flashed by as Sam thumbed through the work orders to pull out the ones which belonged to him. Five years of checking for car numbers, taking the old tires off, putting the new tires on. There had been no pats on the back from the management for speed or brilliance, but his work had been respected. There was a flicker of pride, now that the orders which were marked with his initials were never questioned.

He moved from car to car, his hands a series of reactions, with no necessity to plan his movements or tell his body what to do. The world became a gray fog which settled around him and was broken only by stabs of hurt.

His senses became hypnotized in the rhythm of routine. The quitting hour came with a shock. The cleanup, the putting away of tools brought him closer to the pain which awaited. Anticipation of grief turned his actions into slow motion, as he groped for the disappearing deadness.

Each minute, each step of the walk toward his barren apartment, carried him to the sorrow that he would not be able to bear. As he entered the hell which masqueraded as a home, he knew he must have help. Someplace, there had to be courage. Without it, he would die from the sorrow which was now threatening to tear him apart.

He rested his forehead against the doorjamb of the closet. There must be a sedative that would make the numbness return. There must be a way out. There was, of course, if he could force his weary heart to carry on. He shuddered, then pulled a small suitcase from the shelf above his head.

The brightest one of all would be necessary tonight. The red one, with orange polka dots, the one Terry had called psychedelic. But, then, clowns had invented psychedelicism a long time before hippies had adopted it.

He put the clown suit and the ruff and a pair of gold-colored shoes into the suitcase and closed it. Then he checked the makeup kit. It was all there. The paint and color and cream was each in its proper cubbyhole.

There would be no surprise at the Children's Hospital when he appeared in the lobby. The nurses were accustomed to his impromptu shows by now. They fussed about getting the children excited, but grins would show on their faces because Sam the Clown's medicine was better than any that the doctors could provide.

Tonight, Sam's step was hesitant. The children drew him as a magnet draws iron, but the weight in his limbs counteracted the usual anticipation. Terry had said, "Dad, you're living in the past. Times change. Wake up. So the Sarsis have been clowns for a dozen generations — so what? So you were born in a circus trunk. You're too proud to admit there's no longer any market for a family heritage. What are you trying to prove?"

"Try it, Terry," Sam had urged. "Then you'll know."

But Terry had tried for his kicks in other directions. Terry had no time to waste on that which he considered impractical. Even though Sam had been aware of the restlessness, the impatience, in his son, he had been unable to give him a goal. How had he failed? Would it have been different if Terry's mother had been alive? Was it the generation gap which blinded him to the temptations that Terry hadn't been able to survive?

Terry had fallen prey to the bait of excitement and it had enslaved him. This morning, he had learned that an overdose of heroin had killed his son.

BUTTERFLY WINGS / *continued*

The father had not even suspected.

He entered the hospital and attempted to put some liveliness into his pace. Instead, a falter came and, almost, he retreated. Only a memory of another realm pushed him on.

The process of transformation from hopeless mortal to a symbol of cheer took longer than usual. The makeup kit sat, opened, on a shelf in the men's restroom. In a stage of limbo, halfway between real and make-believe, Sam's actions began to become more positive. He spread a base of cream over his doleful features. A jar was uncapped and a coat of white began the basis for his disguise.

Down the hall, the children's cries of hilarity could be heard. "When is Sam the Clown gonna get here?"

"I'm hurrying as fast as I can," he murmured to them. And he hastily picked up the tubes of red and black and began to paint with the precision of an artist on canvas. The mouth must be bold with the double-edged ability of changing instantaneously from mirth to pout. The beauty spots of red must be bright to highlight the humor.

The face image was all-important. Each mark was designed to elicit a response and only with perfection could the mask of comedy be transformed to the mask of tragedy in a heartbeat of time.

There were no false moves, but rather, the certainty which years of training had taught him. The reflection in the mirror was becoming that of an old friend. The first smile of Sam the Clown came into being.

Quickly now, he slipped the brightest of clown suits over his clothes, fastened the large ruffle around his neck, and put on the gold shoes. One last crowning touch. The orange wig fitted snugly over his head. Sam was no longer a mortal. Sam the Clown had been born again.

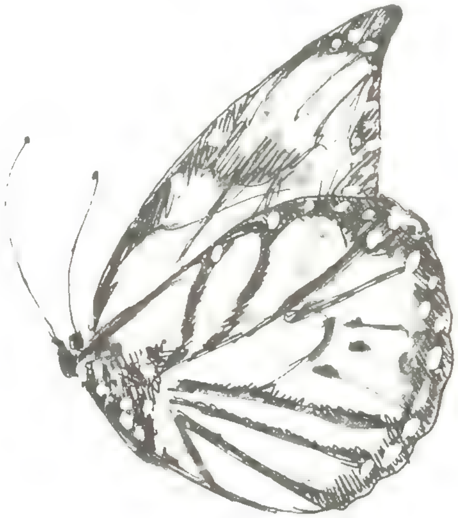
The children were waiting. His step was quick as he bounced along the hall with a butterfly net over his shoulder.

"Here comes Sam the Clown!"

"Sam, you're here at last!"

"Come on, Sam, come see us first!"

The shouts rose around him and he was complete, once more. A bond, a love, filled the void within and tied him to their glee. A hundred parts became a whole and nowhere in the city were there more forgotten sorrows.



Sam rose to the heights of magnificence. The butterfly — the unobtainable butterfly flew over his head and Sam was a stumbling whirlwind attempting to capture the illusion. Only those with the vision of faith could see the glittering, flying wings which eluded the pursuers.

Neither Sam nor the children doubted for one moment the butterfly's actual existence. It cavorted and dodged, just as their dreams were within sight but out of reach.

Sam leaped and feigned disappointment when his net scooped up nothing but emptiness. There was no real disappointment — both he and the children were elated with the joy of the attempt, the prospect of catching the rainbow.

Sam's eyes sparkled beneath the flopping orange wig. There was no yesterday, no tomorrow, only the immediate joyous now.

He went from bed to bed. The butterfly lighted on the cast of a freckle-faced girl's broken leg. With squeals, they both pounced. But they were not fast enough. The gayly colored illusion flitted about them and around them and left.

It flew to the very end of the room where a boy of six lay silent and unsmiling, watching the gaiety with solemn eyes. Sam's love told him that this child had seen no reason for smiling in some time.

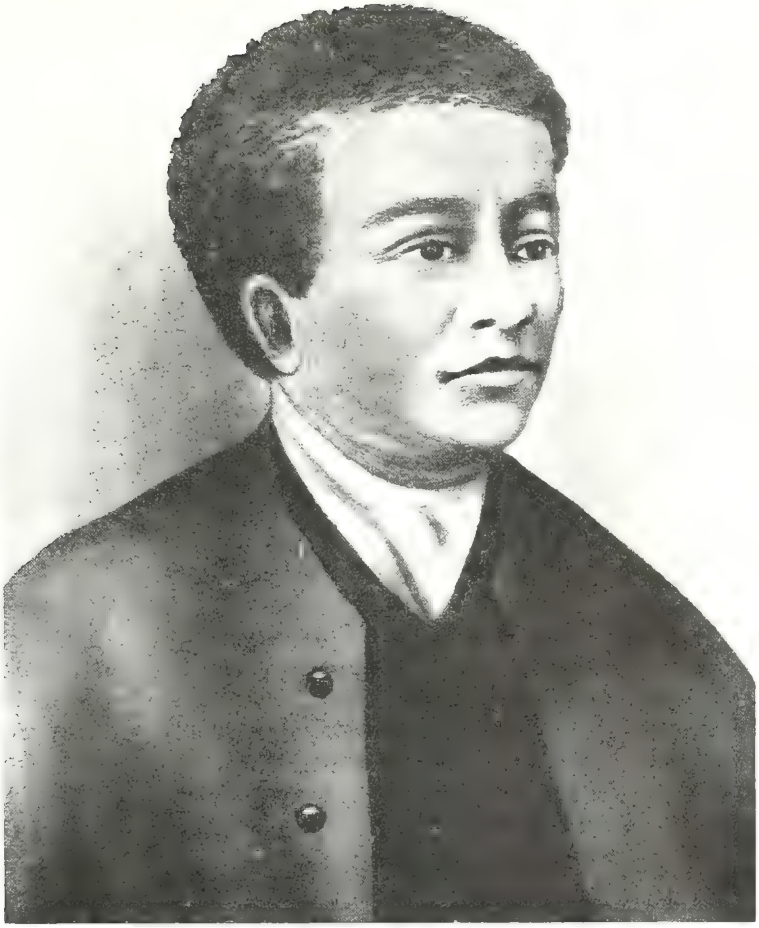
When the butterfly came to rest on the boy's outstretched arm, the child made no move to capture it. Sam approached with care, his head cocked to one side, his mouth turned down with mock gloom. The net was held high. The boy, holding his breath, waited.

Sam sprung . . . he looked into the net . . . he looked around the room . . . he looked back toward the boy. And the boy, with the faint beginning of a smile lighting his face, held out hands that formed a cage for a butterfly.

Despite the tears of compassion that formed in Sam's eyes, his large, red, painted-on mouth turned upward into the biggest grin of his repertoire.

Sam had found what he came for. For a lighted second, the reason for being was vivid and his soul was as free as the illusion he was pursuing.

The boy and Sam held a moment of communion which contained an understanding and satisfaction. Then the child loosened his fingers and they both watched the butterfly escape out the unopened window to freedom.



Benjamin Banneker: Negro Mathematician and Astronomer

by Saylor C. Cubbage

Benjamin Banneker Junior High School stands on Georgia Avenue in Washington, D.C., named in honor of a black man — one of the men who laid out and surveyed the boundaries of the federal city which is now known as the District of Columbia. The project was assigned to Pierre Charles L'Enfant, Andrew Ellicott, and Benjamin Banneker by President Washington and was carried out in the early 1790s. Before the task was completed, L'Enfant was dismissed in a fit of subordination and the work was completed by Ellicott and Banneker, each performing equally important roles. Thomas Jefferson was influential in having Banneker appointed to this position and it was the high watermark of his life although he was noted in other respects.

Banneker was born in 1731 at Elk Ridge, Maryland, near Baltimore. His maternal grandmother, of African parentage, came to Maryland (then an English colony) with a shipload of other emigrants. To defray expenses of the voyage, she was sold to a master whom she served seven years. After becoming free, she bought a small farm and purchased two black slaves from a slave ship anchored in Chesapeake Bay. One of them, said to have been the son of an African chief, a man of industry and integrity, an agreeable disposition and dignified manners, she liberated from slavery and afterwards married him. His name was Banneker. They had four children, of which Mary was the eldest. She also married a native African. Nothing is known of his background except that he embraced the Christian religion and was given the baptismal name of Robert. At his marriage he took his wife's surname. Benjamin Banneker was their only son. He was born free, being the son of free parents.

His grandmother taught him to read and took great delight in his learning. He went to a small country school attended by a few white and two or three black children — the extent of his formal education. He preferred reading books to play and this attitude guided his whole life.

After his father's death he continued to live with his mother on the farm, remaining there until his own death, making his living as a farmer. During the evenings and winter months and other seasons of leisure he engaged in study, becoming a self-taught mathematician and astronomer. He was fifty years old, still reading every book he could borrow. Even as a young man he had mastered mechanical principles to the degree that, with imperfect tools, with no other model than a borrowed watch, and with many hours of patient labor, he constructed a wooden clock which struck the hours and was accurate in its hour, minute, and second markings. It is conceded to be the first clock manufactured in America.

He spent hours at night lying on the ground wrapped in a blanket observing the movements of the stars and planets. He soon discovered errors in the astronomy books of his day and correctly predicted a solar eclipse in 1789 — the same year in which he was called to participate in the survey of the future national capital. He had received from neighbor George Ellicott Mayer's Tables, Ferguson's Astronomy, and some astronomical instruments which spurred him in his observations. He had become proficient in the solution of difficult mathematical problems, many of which were given to him as amusement by persons of leisure around the local store and post office.

George Ellicott urged Banneker to begin the calculations of an almanac. He accepted the challenge and in 1792 began publishing one which continued until his death in 1806. Banneker's almanac contained the usual weather predictions, tide tables, information for farmers, and bits of philosophy and poetry. For the first issue a biographical sketch of Banneker was written by James McHenry, Secretary of War in the administrations of Washington and Adams. Banneker sent a copy of the almanac to Thomas Jefferson, then Secretary of State. Mr. Jefferson complimented him on his achievement and sent the almanac to M. Condoncet, secretary of the Academy of Sciences of Paris. Another copy was used in the British House of Commons to support an argument for the education of black persons. Though the black occupied the lowest level of society in his day, Banneker set a course for himself which earned for him a respectable position among men of science.

In a letter to Thomas Jefferson, Banneker expressed his deep-seated desire for universal peace and he implored the statesman to use the power of his influence to improve the status of the Negro in America. He wrote, "Sir, I freely and cheerfully acknowledge that I am of the African race, and in that color which is natural to them of the deepest dye." Jefferson replied, "Whether there has been given to our black brethren talents equal to the other colors of men, and that the appearance of the want of them, is owing only to the degraded condition of existence, both in Africa and America."

Though Benjamin Banneker possessed a brilliant mind, he lived as a farmer on the frontier and likely never saw inside a laboratory or an institution of learning beyond the simple country elementary school he attended. He is one of the finest examples of a self-educated person and one possessed of deep humility. He made no public profession of religion, though he loved the doctrine and mode of worship of the Society of Friends and was frequently at their meetings where he sat unobtrusively near the door.

At age sixty he predicted he had fifteen years yet to live. He considered his land to be worth one hundred eighty pounds, Maryland currency. He conveyed his property to the Ellicotts, merchants and millers of his neighborhood, reserving to himself a life estate of twelve pounds per year. This permitted him to devote his entire time to intellectual pursuits and his garden and orchard.

At his death in 1806 — four years beyond his own prediction — he was still studying, wrapped in a blanket observing the stars.

New Challenges Confront the Family

FAITH IN FAMILIES, by Evelyn Millis Duvall. Rand McNally and Company, 1970. 206 pages, $4.95

LOOK AT THE FAMILY NOW, by Hazen G. Werner. Abingdon, 1970. 158 pages, $2.45

YOUR CHILD AND YOU, by Caroline Clark Myers and Garry Cleveland Myers. Hewitt House, 1969. 222 pages, $4.95

PROMISES TO PETER, by Charlie Shedd. Word, 1970. 147 pages, $3.95

FAMILIES, according to Dr. Evelyn Duvall, are facing new challenges today. They face a hostile wilderness that is not the same as the one faced by our ancestors. The wilderness today is emotional, psychological, ethical, social, and philosophical in nature rather than physical and material. The family must have new resources for coping with the changing patterns of modern life.

In order for the family to meet the challenges it faces, Dr. Duvall believes there must be an upgraded program of family education extending from the cradle to the grave. Her book is a step in this direction as she examines the pressures on a family from the time the couple marries until they reach the retirement years.

"The good old-fashioned family," geared to other times and conditions, is no longer adequate in today's rapidly changing world, she believes. Our need is for "flexible families that are free to explore the potentials of human development in a dynamic age."

This book contains an impressive amount of statistics concerning the family and should be of considerable help to the serious student of family life. At the same time, it is enjoyable reading because of many brief case histories it contains.

Somewhat in contrast to Dr. Duvall's book is one by Bishop Hazen G. Werner called *Look at the Family Now*. This book deals with parent-child relationships rather than with the entire cycle of family life. According to Dr. Werner, the modern family suffers from "overpermissiveness and irresponsibility." Parents, he believes, have failed to teach their children self-discipline and the proper values. Thus they have permitted them to wander hopelessly through childhood and adolescence. Parents, in their effort to provide "things" for their children, may fail to give them the one thing they need most — character. Children are more perceptive of this than many people realize, he believes. As one little girl put it, "When they boss us around, it's because they care."

Communication, says Dr. Werner, is basic for a happy home. When it breaks down the condition could best be described by the comment of an Australian woman, "I live on an island, my husband lives on an island, and neither of us can swim." The family still provides, according to the author, the best context for meeting the human needs to be loved, to be needed, and to be accepted. When the family meets these needs its members are able to stand firm against the eroding pressures of modern culture.

Garry and Carolyn Myers have added another title to the long list of "how-to-do-it" books in print. It's called *Your Child and You*. The authors are noted both as a counseling team and as the counseling team and as the founders of *Highlights for Children*. They have succeeded in packing an impressive amount of helpful material between the covers of their book. The volume gives specific guidance to young parents on many topics, including developing good eating and sleeping habits, toilet training, dealing with fears, jealously, temper tantrums, thumbsucking, lying, and dawdling. They have included a most helpful chapter called "Beginning School."

The authors have developed what they call their "success method" of disciplining children. It is based on the assumption that the "happy child" is the "disciplined child." The "success method" celebrates the successes of the child and gives him honest praise rather than scolding him for his failures. It also calls for teaching the child the meaning of the word "no" at an early age. The most efficient method they have found of teaching the meaning of the word is the old-fashioned method called *spanking*. As they put it, "Wouldn't a few healthy slaps on his bare thighs, quick and effective, be many times more desirable and productive than to castigate him with shrieking?"

They give a number of guidelines for spanking children, suggesting that other methods of punishment, such as sitting in a chair for a predetermined period of time, be substituted as the child grows older. This book would be helpful reading for young parents who sometimes feel their children are afflicted with a demon.

Another approach to parent-child relationships is found in a book by Dr. Charlie Shedd called *Promises to Peter*. This well-known author of *Letters to Karen* traces the progress of the three promises he made to his young son Peter many years before in a magazine article.

The author's attitude concerning his first promise of giving his son "growing self-government" can best be summed up by a beatitude for parents. "Blessed is the family where children are allowed to become what they can as fast as they can. Blessed also are the parents who, as fast as they can, get out of the way."

He believes he can best carry out his second promise to give his son "lesson in loving" by loving his son's mother. The third promise, to teach his son the "dignity of work," he has carried out by giving him a variety of tasks and letting him know the joy of accomplishment.

The prayer at the end of his book points to the kind of son or daughter he feels would be ideal for today's world: "For the future of all, this is my prayer — *that they may be intelligent hell-raisers for heaven's sake!*"

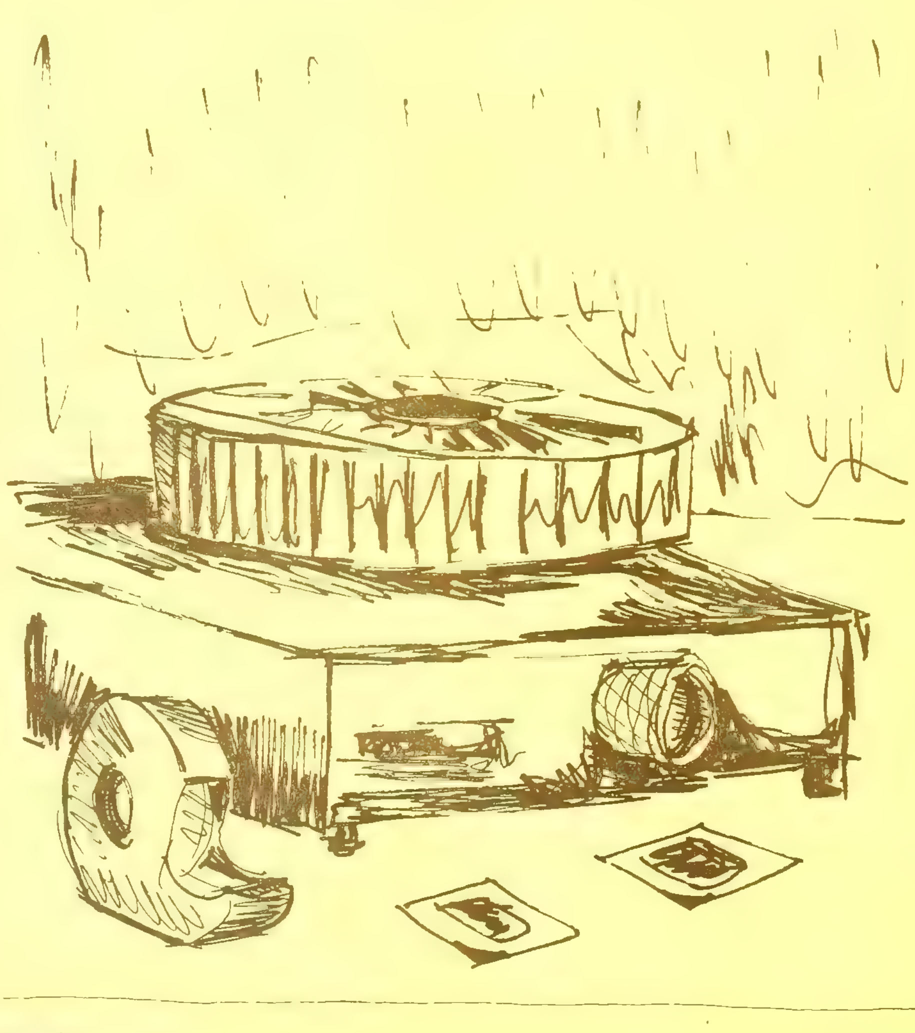
According to these authors, the family is not on the way out. It has problems which will not vanish magically if we return to the traditions of the past. The authoritarian family structure in which "papa is all" does not provide the flexi-

Continued on page 30

Take iT FROM HERe!

You can make and show unusual slides you made yourself

As an amateur photographer have you made some “goofs” when a flash bulb failed to go off, the light wasn’t bright enough, you moved, or someone else moved? Dig out those unshowables” and have fun with your mistakes.



USiNG A BLANK FiLM

One idea for using these cast-off slide came from an article about Pabl Picasso. While photographing th sculpture of Picasso, the famous photographer Gjon Mili uncovered a completely unexpected facet of the artist' creative touch — miniatures.

The technique is to use a pin o sharp picket knife to pierce or scratc a design on the dark film. The are within which you work is very smal so keep the design simple — a few pi holes forming an outline and/or minimum of short, sweeping lines giving the feeling of motion.

If some color or a partial picture visible, use your imagination an capitalize upon it. This will add touch of mystery in the composition o your design and will bring out th genius in you.

For variety words can be scratche on the black film. Felt markers ca provide contrasting color. A lighte match held beneath the film will produce a psychedelic effect.

After the design is completed on th film, place it in the projector and thro the image on a screen. It literall “comes to life.” Children and adult will be equally charmed by this experiment.

MAKE A SUBSTiTUTE SLiDE

Take the film out of the slide and make a slide from magazine pictures. Beginning at the top of the frame, use a sharp knife to separate the back from the front. Remove the film. Select from magazines or catalogs colored pictures, words, or designs printed on shiny paper. Cut the selected material a bit larger than the film.

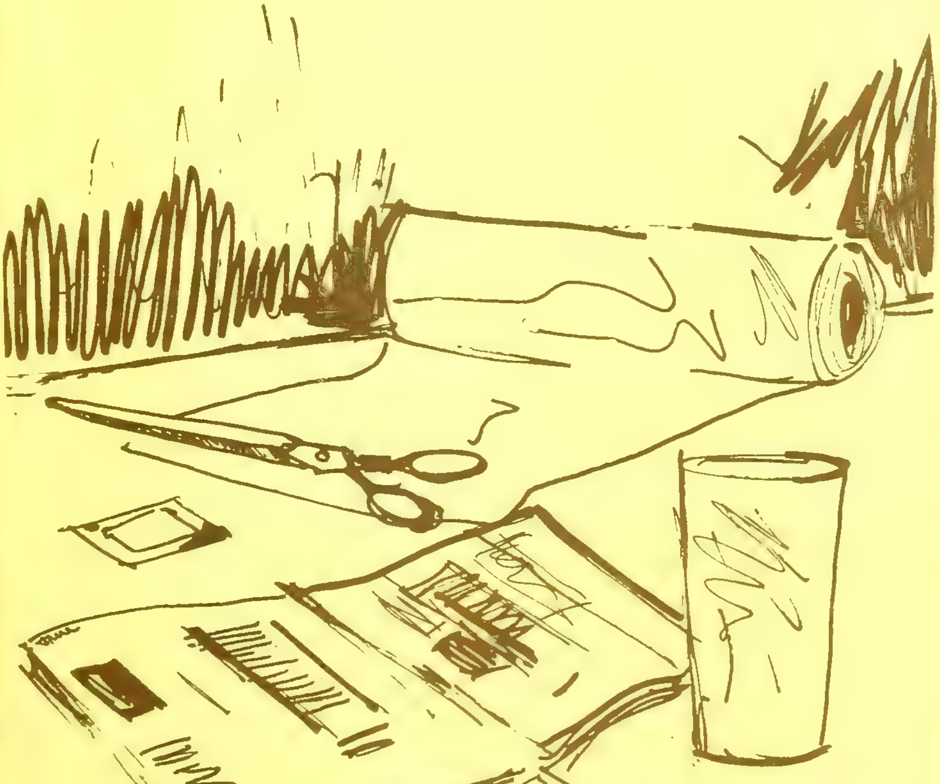
Carefully press transparent tape over the picture or design you have selected. Place it in the empty frame and glue the frame back together. For this simple process keep in mind that the print on the back of the picture will show through when the slide is projected on a screen.

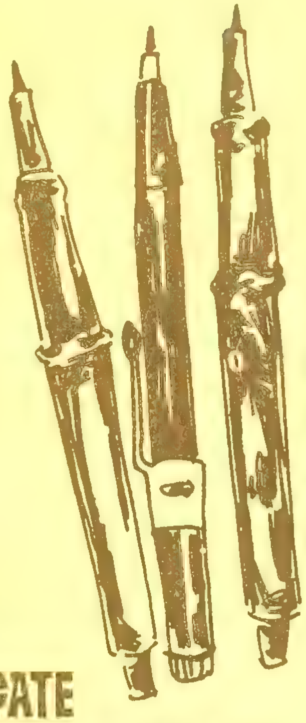
MAKE A TRANSPARENCY

Use contact paper — the clear, plastic, self-adhering shelf paper — to make a transparency. Remove the film (see above). Cut a square of contact paper a little smaller than the frame. Peel the back off and mount the paper on the series of words or pictures desired. Using a hard object, rub out all the air separating the contact paper from the picture. Drop the square into a glass of clear tap water. In a few minutes remove the picture and the contact paper from the water. The paper will rub off the back of the plastic very easily. The clear plastic now holds your design or picture.

Lightly rub the excess pulp from the stick side. Do this carefully. When the transparency is dry, mount it in the frame.

These slides are not as fine in quality as a regular slide, but I think you will find your imagination running wild with creativity as you work with this medium. David Benson, who showed me this technique, says you learn by doing more. Do. Do. Do. He "blows a person's mind" by flashing pictures rapidly through the use of several projectors. He gets you involved! Make these slides for fun or for a teaching-learning situation.





CREATE A TRANSPARENCY

Remove the film and cut the contact paper as described above. Peel off the back of the contact paper and mount the transparent plastic in the frame. With a fine-line felt marker sketch your own outline, words, or design on the sticky side. When this artwork is projected you will be delighted with the enlarged, three-dimensional effect.

ADD A NEW DIMENSION

The real joy in looking at slides is the recalling of feelings associated with the experience. You are quickly transported back to the time when. . . . Choose a few family favorites. Select and play records which seem to express the mood or emotion felt in that setting. It may become interesting when members of your family discover that they did not share the same feelings at that time. Perhaps Sally was carsick the day Billy climbed up the mountain and *saw* the waterfall pictured in the slide. Can you find records which express the varied feelings of the family? — GLEE YODER

Junior ROTC: High school militarism?

THE INGREDIENTS for a peace witness in the community all seemed to be present:

✓ The principal of Smithsburg High School in western Maryland proposed an elective Junior Reserve Officers Training Corps unit for his school.

✓ The board of education president noted that if Junior ROTC would pass for Smithsburg, it should be uniform throughout the county.

✓ The high school's seven-member citizens' advisory council gave the program its unanimous approval.

✓ The Smithsburg Parent, Teacher, and Student Association (PTSA) endorsed the program.

✓ Of Smithsburg High's 700 students, about 125 are children of personnel of nearby Fort Ritchie, an army camp. The PTSA vice-president is a Fort Ritchie officer.

Enter the Welty Church of the Brethren, its pastor Norman R. Cain, and a number of its members, expressing opposition to the ROTC program on moral, religious, and peace grounds.

In the end the proposal was not recommended by the county's citizens' advisory council and was defeated by the Washington County Board of Education. But public discussion and a dissenting viewpoint might not have materialized without the leadership of the Welty church, Mr. Cain, and several others.

Three grades: The issue broke late last fall when the evening newspaper reported that the local high school citizens' advisory council had unanimously passed to the county board the Junior ROTC program as a course of study for tenth, eleventh, and twelfth grades.

Pastor Cain shared his concern for the issue with his congregation during an evening preaching service and did some letter writing. Still, interest in opposing the ROTC program from other Brethren came slowly, disappointingly slowly.

Although the Welty church did not fully back the issue, the church board sent a letter of opposition to the county commissioners and board of education.

Still, some members began to lend their assistance and names in the effort. One was David C. Martin, who knew that his livelihood could be threatened by his public stance. He observed:

"I was aware that I was in a precarious position because, as owner of a wholesale produce business serving 35 county schools with fresh fruits and vegetables, I was vulnerable to the loss of this business.

"From the beginning we knew we could receive some personal criticism because of our unpopular pacifist convictions. This began to take form in one of the factories where some of our group worked and also in the local high school our daughters and sons attended."

Gave views: In the January PTSA meeting Pastor Cain was invited to present the opposing views when Lt. Col. Emil Stryker, director of Junior ROTC for the 15-state First Army area, explained the proposed program.

The school principal, himself a retired lieutenant colonel, explained that the program was suggested at his initiative and not by Fort Ritchie parents with children in the high school. He said that some 80 students, in an incomplete survey, had expressed interest in joining the unit.

Lt. Col. Stryker summed up the advantages of the program: It would instill self-confidence, discipline, and a proper respect for constituted authority among the students; enable graduates to enter the army at a higher rank; make graduates eligible for army ROTC college scholarships and possible nominations to the three service academies, and give students managerial skills to apply in civilian life.

Drawing differences: Mr. Cain responded that "as a minister of a Christian denomination, I raise the question of whether . . . we might be guilty of putting God and Christianity and the nation, any nation, on the same level."

"Military training in high schools is incompatible with the ideal of Christian love and nonviolence," said Mr. Cain, who has served two years as a conscientious objector.

Other opposition, important in itself in the entire issue, was aimed at the voiced failure of the school system to meet higher priority needs, such as adequate textbooks, necessary maintenance, a remedial reading teacher, and a guidance counselor. The army would provide books and uniforms for the program, but the school would have to provide space and pay part of the salaries — about $3,000 — of two retired army officers who would teach the courses.

Approved: That PTSA meeting approved the ROTC program by a 65 to 17 vote — eight of the nays coming from Brethren. (Since Welty's congregation lies in both Maryland and Pennsylvania, some Brethren could not participate in the vote.)

But, as Mr. Cain recounts, "The vote was the least of our concern." The meeting had given them needed information, including the fact that there are 874 chartered units of Junior ROTC in the country, enrolling some 140,000 high school students. The real hurdle was the county's citizens' advisory council and the board of education. The pastor recalls:

"Everything moved very quickly after the PTSA meeting. Several area Brethren ministers began writing to the school board. David Martin contacted several Mennonite friends. A meeting was set with a group from the Northside Mennonite church, Hagerstown, so that they could be brought up to date. At the same time Emory Draper, an insurance salesman and layman of the Manor church, became engaged in opposing the program.

"These laymen agreed to defeat this program, even if it meant losing business."

U.S. ARMY
3 YEAR ENLISTMENTS
INFORMATION HERE

Should a young man's climb up hese stairs begin with military training during his high school years? Brethren in one Maryland community said no" in opposing a Junior ROTC program for its high school

Strategy: A meeting at the Manor church of interested persons to organize an approach brought out 30 persons, including representatives of the Beaver Creek, Hagerstown, Longmeadow, Manor, Welty, and Waynesboro, Pa., Church of the Brethren congregations; three Mennonite congregations; and a Unitarian church. Later the local radio station gave Mr. Draper and Mrs. Frances Dewease, an early opponent, two opportunities in which to present their views; the army had been on the air the week before.

Sentiment among members of the advisory council was strongly unsympathetic. Chairman Kenneth Mackley, president of the Washington County Bar Association, said the school board is already starving some curriculum for lack of money.

He speculated that retired officers might "get pleasure from ordering kids around. I don't like this kind of mentality."

Mr. Cain presented a statement from 25 county citizens opposed to the program and noted that if Junior ROTC is accepted in the school, "the opposite view," explaining the legal alternatives to military service, should also be presented to students.

The county advisory council's rejection "came as a breath of fresh air," but efforts were not lessened before the crucial vote of the county board of education.

"Telephone calls were made to other churchmen, business leaders, parents; and David Martin made a personal call to our state senator, who we found was not in favor of the program," Mr. Cain recounts.

Support: "One Lutheran pastor wanted to know if the Washington County Ministerium was going to go on record opposing the program. A prominent and respected Baptist minister called to give his support and proceeded to visit members of the board of education.

"Several non-Brethren pastors locally were opposed to the program, but they didn't feel the freedom to speak out from their pulpits. They worked as best they could on a one-to-one basis." The Mid-Atlantic Brethren Peace Fellowship petitioned the board to oppose the program.

And on March 2 the board did reject it — unanimously.

There the matter was ended — and yet it wasn't. A petition may seek to raise the proposal again in the community. In retrospect, Pastor Cain is moved to comment: "It is a sordid and tragic commentary when citizens and churchmen (some of the Church of the Brethren) attempt to live out their dreams of grandeur and glory by making of their sons instruments of war rather than instruments of peace."

Counseling: One outgrowth of the experience will be a county draft counseling service initially offered by Mr. Cain and Allen Hansel of Hagerstown. This fall they hope to widen it as a joint effort of Brethren, Mennonite, Unitarian, and Methodist congregations.

Still, Norman Cain remains concerned about the militarism in life, and its subtle application — in this case, in the public schools. It remains for individuals and groups as in the Welty congregation, befitting a peace church, to make themselves heard when faith issues impinge upon society's concerns. — R.E.K.

A New Name for Our Church

"Of what church are you?" my wife is occasionally asked. "I am a Brethren," she responds. For the initiated, such a response is satisfactory. But for many people, the answer can be quite confusing.

First, my wife is singular. But "Brethren" is plural. Yet it would sound silly for her to say "I am a Brother."

Second, my wife is feminine, but "Brethren" is emphatically masculine.

Third, my wife might be confused with Grace Brethren, United Brethren, or Ashland Brethren — although I am rather confident nobody will take her for Old Order Brethren, Brethren in Christ, or River Brethren.

All in all, the name is not very suitable. It is, for example, very difficult to use it adjectivally. There are Methodist colleges and Lutheran colleges, but "Brethren" is a noun and not an adjective. We, of course, use it as an adjective, as in Brethren ideals, "Brethren love feast," or (horrors) Brethren Women's Fellowship.

Furthermore, the name itself is not very attractive. The *American Heritage Dictionary* lists "brethren" as the "archaic plural of brother." We are not archaic, so why should we intimate it?

The most serious indictment of the name, however, is that it reinforces a kind of old-world masculine domination. Our church has historically refused to accept that, in Christ, maleness and femaleness are of no significance. Although most of the "sisters" are no doubt quite pleased with the name "Brethren" (just as many and perhaps most of the slaves in the South were resigned to their fate), the pattern of male domination simply is not in accord with elemental New Testament theology.

Our denomination has had a variety of names in her rather colorful history. Originally, the "Brethren" were known as "Baptists," "New Baptists," or "Schwarzenau Baptists" (*Taufer*). In fact, they were the original Baptist movement in Germany. Generally, however, they called themselves "Brethren."

In 1836 the Yearly Meeting "unanimously concluded to call (themselves) the 'Fraternity of German Baptists.' "

By 1882 the Yearly Meeting was using the title "German Baptist Church," and by 1871 the legal title was "German Baptist Brethren."

Nevertheless, there was considerable dissatisfaction with "German Baptist Brethren" as well as with such terms as "Tunker," "Dunker," "Tunkard," and "Dunkard," all of which were corruptions of the German verb *tunken*, meaning "to dip." So in 1904 an Annual Meeting committee recommended that the name of the church be changed to "New Testament Church." This recommendation was spread on the minutes for a year, but the Annual Meeting of 1905 for some unknown reason forgot about it. In 1908, though, the Conference did decide legally to change the name to "Church of the Brethren." It probably would have changed it to "Brethren Church," but the "Progressive Brethren" had already appropriated that title.

The choice of 1908 was unfortunate, and it is time to find a more satisfactory designation. I have no specific proposals to make, but I do think the following guidelines are appropriate:

First, the title should not demean women or any other group. The church is here to "set at liberty those who are oppressed," not to perpetuate ancient bonds.

Second, the title should not use the word *church*. The local congregation is a church, as is the universal corpus of Christians, but it is biblically and historically repellent to call a specific order within Christendom a "Church."

Third, the title should be simple, short, and easily used adjectivally as well as substantively.

There are probably many who will say that this is "nit-picking" or worse, and after all, what's in a name? All I can say is that honesty demands that a name appropriately express the true nature of the group to which it refers. "Church of the Brethren" does not do that. So, let's find a new and more adequate name. — WILLIAM G. WILLOUGHBY

BOOK REVIEW

continued from page 25

bility in children which they badly need to cope with the pressures of accelerated living. Neither is the permissive structure the answer. It has failed to implant in children the value system and self-discipline they desperately need. The family of the future must be in between these two extremes, a place where all family members are loved and respected, but at the same time trained to uphold certain standards.

Perhaps Bishop Werner has pointed the direction for the family. The family must be the "last stronghold of intimacy — the last place where a person can be the way he is — able to be his worst and yet not be ostracized." — CECIL L. HAYCOCK

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Faith Looks Up

A memorable experience was mine the day I learned not to worry. This occurrence took place well onto sixty years ago.

Nagging worries had been constantly dogging my life. They seemed to be more than I could bear. I worried about my worries until one day I read that Dr. John R. Mott declared he had not worried for more than twenty years, and Dr. G. Sherwood Eddy said he had not worried for twelve years. The conviction gripped me that if these great men of such tremendous world responsibility could live victoriously above worry, trusting their lives completely to their heavenly Father, who was I, little I, that I should have any reason for worry?

Then, relying upon two precious Bible promises, I vowed to God that from that moment on, with his help and grace, I would cease all my worrying. I took at face value Romans 8:28: "We know that all things work together for good to them that love God, to them who are called according to his purpose" (KJV), and Philippians 4:6, 7: "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus" (Phillips).

These verses became my spiritual strength and support, and their message became my life philosophy. I have continually trusted my God, and he has been truly faithful to me. Herein lies the chief secret of my healthy, joyous, victorious Christian life. I recommend to every committed Christian the unworrying, trusting life of faith.

With Paul I wish to glory in Christ my Lord and testify that we must and can live above the temptations, frustrations, and devices of our adversary. To yield to them and to worry is sin. To live above them is to live victoriously and to be more than conquerors (Romans 8:37). This is my testimony how and why my faith looks up.

ELGIN S. MOYER, before retiring to Sebring, Florida, where he and his wife live at Sebring Manor, was librarian and teacher at Moody Bible Institute in Chicago. He carried similar responsibilities earlier at Bethany Theological Seminary. He has published nine books, has three others in manuscript, and is still writing. He studied in China and worked with a Chinese fellowship in Chicago for fifty-five years.

The Gift and the Wrappings

Youth, I am convinced, are getting a bad deal from most of our social institutions. This certainly seems like a very strong statement when one observes all of our guilt ridden efforts to do nice middle-class things for the kids so they stay off the streets. But this is the precise point. Youth are saying, "We don't want your beautiful buildings with ceramic swimming pools; we don't want a flashy band uniform; we don't even want your competitive athletic programs. What we want is to have you involved with us and our concerns."

The real problem is that it hasn't occurred to the average adult that our athletic events, our uniforms, our beautiful school buildings are really not for the kids at all. As with the toy train at Christmas, we have insisted on all of this to scratch our own itch. How many of us have seen Meredith Wilson's *Music Man* and never really gotten the punch line? As the bedraggled band members play their first dissonant tune one mother jumps up, points to her son in his ill-fit uniform, and proudly cries, "That's my boy!"

Culture, musical excellence, appearance, all of our rationalized arguments about why we spend so much money for all of this suddenly fly out of the window. It is simply a case of fulfilling parental ego. We are paying the bill and we expect our kicks in return. Who knows? Maybe the kids will pick up a little culture and competitive spirit on the side. Just don't let us forget who's paying the bill.

The result of this is a stalemate. Youth find that the expectations placed upon them are extremely high — like fighting the war in Indochina, for example. But they find that any effort to affect the system, to direct it toward more benevolent goals is met by a solid front of resistance and distrust. We don't really know what they are talking about. As long as it might affect our standard of living we are not about to find out what they are saying. Just let them remember who is in the saddle, though.

So, most of us are quite smug about the comparative quiet on our campuses, as well as the seeming failure of the current peace protests. It might be well, though, for us to consider very carefully the despair that accompanies this seeming lethargy. It is not that the youth are coming around finally to our more domesticated way of thinking. If anything, their point of view may be hardening, along with the tragic view that nothing works to effectuate change in a brittle and comfortable society. It would be deadly to have our most sensitive and intelligent adults of the future come up with such a despairing outlook. But it is on the verge of happening unless something gives very soon.

Unfortunately, the church stands as the chief of offenders. For all of our talk about the youth being the future of the church, I know of no parish that takes this seriously. So the youth don't take the church seriously as it now stands. Curiously they may be closer to the ideals of the primitive church than we. In fact, very few of the things that we fight to maintain in the church were even around when Jesus and the disciples were. Youth are intent on the gift, and we are concerned about the wrappings.

The other day I went to an organ recital played on a new organ in a new church building. I was impressed with how much building and organ the congregation had which they really have no use for. I couldn't help but do some mental arithmetic on what the hundreds of thousands of dollars might have done in paying for an effective program for youth. But I was also impressed by the absence of youth. The congregation in attendance was made up of persons my age and older. Obviously, the place was built and the appointments purchased by them — for them. I reflected, too, on what their reaction would have been had they been challenged to hold back a tenth of the cost of the building to program for the underprivileged youth in the community. It would have come out, "We are paying for this and we are going to have it our way!"

That is the mood of the times. Accordingly, a very caring, concerned generation is being locked out of the church. The church may be spelling out its future in allowing this to happen. — ALVIN F. KLOTZ

Clarence Jordan

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. . . in this messenger

6 **We All Fell at First.** *"In doling something out, we are destroying them." Responding to the "we" — white landowners — and the "them" — Ecuadorian Indians — comprises part of agriculturist Jack Warner's mission in Ecuador.* **by Ronald E. Keener**

9 **His Specialty Is People.** *If Dr. Vernon Kinzie had dreamed twenty-four years ago of becoming nationally known, he probably would not have chosen Tonasket, Washington (population 1,000), in which to set up a practice. But the young Church of the Brethren physician wanted to help people. His participation in the Medex Program has provided one way in which to fulfill that dream — as well as to put him in the national media.* **by Albert Sauls**

11 **Vulnerable, But Still Okay.** *"As disciples of our Lord, hearing the Beatitudes, we are going to be impressed about how vulnerable they make us. . . . But if we are living by kingdom values, we are blessed, okay."* **by Ronald K. Morgan**

14 **What Shall We Do About Pornography?** *As Christians we are called upon to make judgments about what is pornographic and what is not. On what bases can we make such decisions?* **by Leland Wilson**

16 **Child of Law — Child of Grace.** *The story of the prodigal son stimulates some creative imaginings about the way in which the father in the story (and, indeed, parents everywhere) might have influenced his sons' life-styles.* **by William Kidwell**

20 **Butterfly Wings.** *A bold mouth that could flash from mirth to pout. The bright clown suit. The orange wig. And a ward full of children to entertain, the very day of the funeral of his son. But the netting of an invisible butterfly could fill an emptiness Sam the Clown felt.* **a short story by Miriam H. Lewis**

also

News of the Brotherhood, reflected in personal responses to need (page 4) and in congregational happenings (page 5); a poem, **Black Beauty,** by Nettie Thomas (page 19); "Benjamin Banneker: Negro Mathematician and Astronomer," by Saylor C. Cubbage (page 23); a **review article** of recent books, by Cecil L. Haycock (page 25); **Take It From Here!** by Glee Yoder (page 26); "Junior ROTC: High School Militarism?" (page 28); a **Speak Up selection,** "A New Name for Our Church?" by William G. Willoughby (page 30); and **Faith Looks Up,** by Elgin Moyer (page 31)

coming soon

She is convinced that love is the only Christian way of life and has her parishioners believing it, too. She is Phyllis Carter, ordained pastor of the Bethel Center Church of the Brethren in Indiana. The article is summed up in the author's words: I drove down the long lane from the farmhouse feeling great. I had met Phyllis Carter and I knew I'd been loved.

Also coming are articles by T. Wayne Rieman (Called to Be Brethren for Such a Time as This), *William Eberly* (Not Healthy for Humans), *and Inez Long* (There's a Hunger in the Land)

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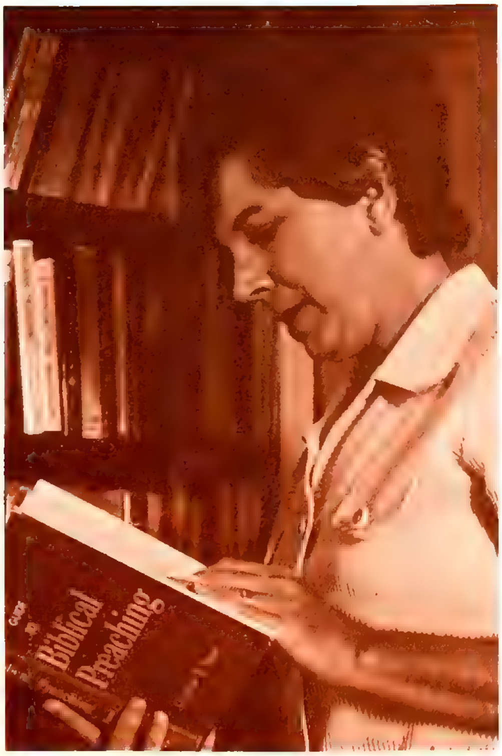
Biblical Preaching

Phyllis Carter: The Lady Is a Lover

PHOTO CREDITS: Cover, 9-13 Bill Smith; 4 Fort Wayne, Ind., *News-Sentinel;* 17, 19 (lower center) Gary Baese; 18 (from left, first, second), 19 (right top), 20 De Wys, Inc.; 18 (third) Ed Carlin; 19 (from left, first) Paul M. Schrock; (second), 21 Everett C. Johnson; 23, 25 Robert F. McGovern

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Readers Write

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IT WAS INTERESTING

The most that can be said for your Women's Liberation issue (May 1) is: "It was interesting."

The Zieglers did have a helpful and objective article except for one statement. Let me quote: "A modern scholar in a recent book has seriously advanced the thesis that Jesus was married. This does not seem a ridiculous or sacrilegeous assumption to those who read his spirit 'aright.' " To make statements promoting the humanity of Jesus is one thing (he was very human). But to make statements that make a mockery of his deity is quite another thing. . . .

The article by Mary Cline Detrick was something else. I have read of prejudicial statements against blacks and even against women but never have I read anything to compare to one of hers. Let me quote: "Many writers strongly feel that women would not tolerate war as a method of settling problems; that they would quickly begin to clean up the environment mess; and that poverty wouldn't stand a chance!" If only women were given the reins of government, we would have paradise on earth. That is the most bigoted statement I have ever read. . . .

There is one other thought. Perhaps Mrs. Detrick believes that the different training women receive as little girls inculcates in them a compassion and honesty that would rid the world of its ills and that it is this rather than any superiority that would enable women to bring in the kingdom of God. Should this be the case, her thesis about the wrongness of "roles" in the man-woman relationship goes down the drain. In either case there was a lot of wasted space in that issue of MESSENGER.

ELLIS G. GUTHRIE
Eaton, Ohio

POSITIVE INFLUENCE

Thank you very much for your wonderful issue of May 1, 1971. I am so pleased with it that I hesitate to say anything of a critical nature; however, I feel that the article entitled "The Bible Sets Women Free" failed to emphasize the positive influence Jesus exerted in the cause of equality for women. The authors seem to feel that he didn't say anything *against* equality for women, so one may *assume* he considered them to be equal. In reality, it is unnecessary to guess or assume, since Jesus said and did many things which definitely indicated he believed women were full human beings who should be treated as equals with men — and he said and did these things in a day when the concepts of equality for women was completely alien and radical in the extreme.

Jesus rejected the stereotype of women's place being only "in the home." (See Luke 10:38-42.) Many of Jesus' major revelations were first made to women, with the added instruction that they should go out and tell others of what he had said. (See John 4:1-42 and John 20:11-48.) In other circumstances, this would seem to be a call to the ministry. It, therefore, seems incredible that some Christian churches are still debating the question of women becoming ordained as ministers.

There is no doubt in my mind that if Jesus were alive today, he would be in the forefront of the feminist movement, and any group which professes to adhere to the teachings of Christ must also be totally involved.

NORMA L. BERG
Independence, Mo.

PAUL'S WORDS INTO JESUS' MOUTH

This is in response to the letter written by the gentleman in the May 15 issue, protesting women's fashions.

First of all, it is more of the same old stuff whereby the double standard is upheld: the assumption that men sin only when led into it by women and that only men, not women, have a strong and healthy sex drive.

Most women dress the way they do primarily because that is the way men want them to dress; and women, much more than men, are noticed only if they comply to the current physical standards set up by men.

Secondly, quit putting Paul's words into Jesus' mouth! The church has for almost 2,000 years hit women over the head with Paul, while at the same time totally ignoring the revolutionary attitudes of Jesus toward women.

The most conservatively dressed woman in America today would still offend Paul's concept of "modesty." After all, you can see all of her face, as well as her ankles and arms. . . .

SHARON THOMPSON HENNE
Raytown, Mo.

ASTUTE EVALUATION

I just finished reading the article by Mary Cline Detrick, "Everything You Always Wanted to Know About Women's Liberation

— But Were Afraid to Ask" (May 1). My highest compliments go to Mary Cline Detrick for writing such an astute evaluation of such a misunderstood and often emotionally charged subject. None of the other articles I've read in major magazines have treated the subject with such a balanced, comprehensive, and optimistic approach.

Mary Cline Detrick is talking about my kind of Women's Liberation — not the foul-mouthed, man-hating, headlines type of Women's Liberation we too often see. . . .

Marjorie Berrier
Huntingdon, Pa.

A TRIBUTE TO DAN WEST

Years ago when Dan West was director of young people's work, I was a child and then a young woman growing up. Dan West influenced me more than any other person to be a Christian. I was Miss Genevieve Rarick then. I was president of Southern Indiana District BYPD, and in 1937 one of the twenty young people in the Church of the Brethren Dan gathered around him at Elgin to plan the year's objectives for the entire BYPD. In 1938 I taught religious drama at young people's camps at Camp Bethel near Roanoke, Va., and at Camp Harmony in Pennsylvania. So, you see, I knew Dan West well.

Glennis Wilbur (May 15), I did not know Dan West said, "Love is the Lord's Prayer in overalls." What I remember most of all he said to us was, "Live dangerously." "Are you willing to go as a Christian where there is danger for Christ's sake?" he would ask us. . . .

Genevieve Rarick Robertson
Staunton, Va.

A SYMPATHETIC UNDERSTANDING

"Lindsay Is Lively!" the article by E. K. Ziegler (Jan. 1) regarding the Lindsay Community church, inspired me to write this letter. It's time someone recognizes the importance of our Brethren rural churches and rural way of life.

At the 1967 Annual Conference a Brethren speaker said he was supposed to bury the Rural Life Association and he had nine months to do it in. Why? Why has the Church of the Brethren seemingly ignored our farmer members and rural churches? True, we know there have been over 10,000 individuals leave the farms and flock to the cities, the ghettos, and the suburbs of

Continued on page 28

page one

■ If you ask a cross-section of readers what they like to read in a magazine like MESSENGER, you can almost predict that a majority will say they prefer short, inspirational statements by persons who can say in common language what their Christian faith means to them. Now, of course, such contributions are seldom controversial and hardly ever do they prompt a letter to the editor. But MESSENGER tries to listen even when readers don't write. And that is one reason why we give space in many issues to a feature we call "Faith Looks Up."

We have tried especially to encourage contributions from active lay persons in our churches who may seldom be called on to be spokesmen but who do have some vital experiences and valid insights to share. For example, since the beginning of this year we have heard from a high school teacher and district moderator (January 1), a retired educator (January 15), a busy homemaker (February 1), a design engineer (February 15), an insurance agent (April 1), a former missionary (April 15), a director of computing activities (June 1), and a librarian and historian (July 1). Again in this issue, a homemaker speaks (page 31).

Looking ahead, MESSENGER readers can expect similar personal expressions of faith and witness from an automotive mechanic (August 1), a real estate broker (August 15), the executive director of the American Protestant Hospital Association (September 1), the vice-president of an insurance company (September 15), and the executive director of a district camp (October 1). Some of the schedules are still tentative, but there is nothing tentative about a genuine faith that "looks up."

The name *Nancy Curtis* has appeared in several tables of contents, both in MESSENGER and in *Leader*. Only recently, however, have we become acquainted with her. A Nappanee, Indiana, resident, Nancy substitutes in the local public schools in English and music classes, writing in her spare time. The Curtises have four children.

Photographer *Bill Smith* has completed a year working primarily with low achievers in mathematics — three classes of ninth graders. Next year he anticipates adding a class of twenty eighth graders. Bill lives in North Manchester, Indiana.

T. Wayne Rieman, chairman of Manchester College's department of religion and philosophy, writes of his current contribution: "The occasion which prompted the content . . . was my invitation to return to my home church, the Brothersvalley congregation near Berlin, Pennsylvania, for the dedicatory address for a new educational plant. This church . . . has a very significant history."

Other contributors include *William R. Eberly* (on the Manchester College faculty), who has conducted research in the area of water pollution control . . . *Inez Long*, a public schoolteacher and pastor's wife from Lancaster, Pennsylvania . . . and Enders, Nebraska, resident, *Jane Davis*. — THE EDITORS

A church on the tube

COMMON AS IT IS, the telecast of the Sunday worship service may be a far cry from effective communication. The rambling ritual, the long awkward pauses which punctuate happenings, the camera's prosaic panning of faces in the pews, the heavily parochial preachments do little to reduce the barrenness and boredom of the TV screen.

Add to this the schedule for much church programming — the religious ghetto hours of Sunday morning or late Sunday night — and the result often is something far less than commanding.

Format: Given the format of just such a series, WGN's "Chicagoland Church Hour," the York Center Church of the Brethren in Illinois set out to share two of its services this year with whatever viewing audience there is on Sunday mornings from 11 to 12. Responses from the community and wider area indicate that for the Chicago Church Federation series there are viewers out there indeed.

In planning the telecasts, Pastor Dean M. Miller chose two central themes, peace, working on the prophetic role, and joy, accenting celebration. For each theme the church's fine arts committee was asked to create a worship center, members were invited to design banners, and the choirs readied special anthems.

Not surprisingly, the service drawing greater fire from the public was the one on peace. For this the worship center displayed a Vietnamese hat, a gun, and a large rendering of the peace symbol. In the spoken message Pastor Miller drew on the Norman Cousins *Saturday Review* editorial, "The Road to Songmy," published in MESSENGER (March 12, 1970), a statement pointing up how all of us contribute to the kind of feeling whereby Americans can go to Vietnam and kill persons who have lost or been deprived of their humanness. The pastor further suggested steps by which humanness can be restored, stressing the New Testament ethic on love of the enemy. The sermon was followed by a musical dramatization of Micah 4:1-4.

Protests: Even as the initial service was being carried by microwave to WGN's downtown transmitters, negative telephone responses came to the church and to the station. Upon reflection, the pastor explained that "the producer was supportive of our endeavor to reflect the Brethren peace witness. The station made no effort to censor or check about the second broadcast a week later."

For the following service Pastor Miller spoke on joy in the context of Jesus' last meal with his disciples. The worship center featured gas-filled baloons, symbolic of festivity, vibrancy, anticipation. Of two calls coming into the church during the service, both were favorable.

In each telecast the York Center parishioners retained what has become customary in their order of service: A period in which worshipers share spontaneously of their joys and concerns. In this portion appeals the first week were directed to support of low-income housing and a coffeehouse ministry; in the second service, an explanation was given as to the history of the peace symbol used on the altar the week before.

Swastika? In the mail follow-up, one Chicagoan voiced his objection to the peace symbol in these terms: "If you're going to display that atheistic 'broken cross,' you may want to try the swastika for an encore." "How can any American pastor be so poorly informed?" asked an anonymous writer, enclosing tracts which contended that "the declension, the apostasy, the breakdown of morals in our land is chargeable to Christians, to churches, to preachers." Another viewer, giving his name but no address since he wanted no reply, wrote to indicate "how one militant Christian feels about your left-winged, liberal, anarchistic evangelistic organization."

On the other side, a suburban woman, in lauding the service on peace, wrote, "How very much we need people who have the courage to speak out against the

TV cameraman, left, relays Pastor Dean Miller into many homes on a Sunday morning monstrous evil of this war. How can so many Christians be so unconcerned?" A 24-year-old Chicagoan, attracted to the program because "the peace symbol on the altar made me pause to listen to your rap," said of the service: "It was just what the church should be — pertinent to daily life." Voicing disdain for the "phony ritual" of her own church, from which she was a drop-out, she continued:

"I could write for pages thanking you for your enlightening approach to religion and for the real worship you brought to the screen, but suffice it to say, the two hours you were on were a real trip! There's nothing left to say but 'Right on' and 'Keep the faith, brother!' "

Check-up: Commendations were received also from cable viewers as far away as Logansport and Lafayette, Ind. Copies of the sermons and the Sunday bulletin were requested by some respondents. A few new families came to church because of the broadcasts; Pastor Miller expects others.

Though the viewer response was largely attributable to the subject matter, it was due also to the effective visual and verbal treatments employed. "I sought to deliver the peace sermon in a 'socratic' vein, asking pointed questions and sharing my own personal convictions," the pastor explained. That he succeeded for one Lutheran family in Lafayette, Ind., was evident in a letter which said, "How we wish everyone could have heard you. Thank you for explaining the Vietnam War as it really is. We had never stopped to realize that the pattern 'for getting what we want' started way back when we killed the Indians for the land we wanted."

Characteristics: Based on the "Chicagoland Church Hour" experience, the York Center appraisal of the media is high, both in catching up those viewers in a "peace meeting" who otherwise may never have to deal with the evils of war and in engaging in joy and festivity others who may rarely see the Christian faith cast in such terms.

NYC

Valpo leadership named

How can, should, do Church of the Brethren youth relate the historic peace stance of their denomination to the peace movement of the 1970s? What are the parallels between the Brethren emphasis over the years on "the simple life" and this decade's concern for environment and ecology?

These issues — peace and the simple life — along with concerns for community and service will highlight the fifth National Youth Conference, August 9-14, at Indiana's Valparaiso University.

While the program will include panel, small group, and workshop formats, two major general sessions will be held each of the four and a half days.

Major presentations and program:

Monday evening. Registration, music, and orientation.

Tuesday morning. Harold S. Martin, York, Pa., and Jeremy Mott, Chicago, Ill., will address themselves to the topic of peace. In the evening, the Modesto, Calif., congregation's youth group will present an original multimedia program, "Christians, Right On."

Wednesday morning. Robert T. Neher, La Verne, Calif., and James Myer, Manheim, Pa., will speak to the simple life. In the evening, David Augsburger, Harrisonburg, Va., will give an address.

Thursday morning. Chester Raber, Elkhart, Ind., and Vernard M. Eller, La Verne, Calif., will present the concern for community, understood in its broadest terms. In the evening, a musical group, "The Spurrlows," will present a concert.

Friday morning. Art Gish, Philadelphia, Pa., and Charles L. Boyer, Elgin, Ill., will be speaking to the meaning of service in the Brethren historical and contemporary meaning. In the evening, Mr. Gish and Dale W. Brown, Lombard, Ill., will lead a service of celebration in Brethren heritage.

The remainder of the days will be filled with varied small group exchange, recreation, and workshops. Among the selection will be draft counseling with Jeremy Mott, volunteer services with Charles Boyer, Bible study with Grady Snyder, Anabaptism today with Art Gish, modern morality with Vernard M. Eller, drug scene with James Weaver, evangelism with Clyde E. Weaver and Matt Meyer, ecology with Bob Neher, prayer examination with Ozzie Goering, poetry with Terry Pettit.

Morning worship will be lead by Dean Miller, Lombard, Ill., and music coordination by Matt Meyer, Elgin, Ill.

"The Spurrlows," an atypical musical group from Taylor, Mich., bring fresh, contemporary sounds together with a message of personal commitment. They have appeared in schools, the media, and at the White House. Some 350 different young people have sung with The Spurrlows over the past 13 years, giving a year of their lives and musical talent to sing and talk about the things they believe in, said one of the NYC coordinators.

Among the leadership names less familiar to the Brethren are David Augsburger, speaker for "The Mennonite Hour" radio program; Jeremy Mott, a Quaker who served in prison for his refusal to register for the draft; Dr. Chester A. Raber, education director at the Oaklawn Psychiatric Center, Elkhart, Ind.

With the input of speakers, the interaction of workshops and encounters, and the inspiration of celebration and service, the conference will attempt to speak to what it means, in its theme, of the "Courage to Be . . . Brethren?"

For the participants, expected to number 1,900, the conference will explore what Brethren heritage says to the relevance of today's world. The conference will examine the meaning — often the courage — of being Brethren and, in the larger sphere, Christian.

WORKING TOWARD DR. KING'S DREAM

"OUR MAIN PURPOSE is to involve the people of the neighborhood in helping themselves — with the Center being a catalyst." Mrs. Evelyn Rowland was focusing on the philosophy of the Martin Luther King Center in Fort Wayne, Ind., a recipient of a $2,500 grant from the Church of the Brethren's Fund for the Americas in the United States, a program for racial justice and education.

When Mrs. Rowland took the job as Center director almost three years ago, her involvement was a source of confusion and frustration. "I was hired to see that the Center served the needs of the neighborhood — 'needs to be determined by the residents.' And getting the residents to determine their needs wasn't always easy!"

Now Mrs. Rowland is convinced that "programs without community involvement tend to fail" — and she is enthusiastic about the future of the King Center.

Storefront: There is nothing imposing about the physical appearance of the Center — a storefront, formerly a shoe store. A local artist has painted a likeness of Martin Luther King Jr. This, with a lettered identification on a large poster inside the window glass and a display of photographs of the black leader and his wife, is arranged on the floor of the store window. The main room is bare except for several tables, some folding chairs, and several sofas that have seen better days. Behind the partition are a desk, filing cabinets, bags and cartons of used clothing, and seven typewriters, which make possible one of the Center's programs.

It is difficult to see how the leadership, programs, and resources that are the King Center can operate from this modest home base; it is easy to see why the Center will soon be moving into the larger facility of a vacated church in the area.

Sought ideas: The Martin Luther King Center is a relatively new venture. "Several years ago some of the residents of this neighborhood met together to discuss the possibility of a center which would meet the needs of the people here," Mrs. Rowland said. A committee of neighborhood people was formed and sent to Chicago and Detroit to visit neighborhood centers and to bring back ideas, data, and a plan of action.

The present site was selected, a three-month lease signed, and volunteers began the clean-up and paint-up. "The Center was opened to residents of the neighborhood on Monday morning, June 24, 1968," the director said. "The first staff was made up of a paid director and about seven volunteer workers.

"I was hired in October to replace the first director, who returned to his teaching position at a local high school. The present staff consists of a secretary, one Neighborhood Youth Corps worker, and me. But the Center is actually managed and directed by a steering committee, residents from an area we have identified as the East Central Neighborhood."

Problems discussed: The Center building serves as a place for frequent community meetings. "People come to discuss their problems and complaints, such as the nearby prostitution and its effects on the neighborhood, community deterioration, housing, school problems, employment, and the like."

Mrs. Rowland reports that over 600 persons have been helped to better jobs through the Center. "Some employers have even used the Center as a headquarters for interviewing job applicants. The Indiana Employment Service has used the Center as an 'outreach' station in order to come closer to potential clients and to become more involved in the inner city."

Mrs. Rowland is pleased that in some instances employers have been persuaded to waive certain employment requirements — such as overweight, undesirable work history, and involved employment application forms.

"The Center has a relaxed atmosphere where clients feel at home and talk more readily about their past and their desire to make a new start. The Center is unique because of its not-too-professional approach," she related.

Typing class: In addition to employment, a number of other programs have grown out of a study of community needs. Two evenings each week a local high school teacher teaches typing to qualify persons for positions in business. Class size is limited by the seven typewriters bought for the Center with a church grant.

"The class is actually somewhat larger than seven; several ladies use their own portables. And, of course, the class is only for people unable to pay for a regular course."

In photo left, Mrs. Evelyn Rowland, director of the King Center, works with a companion in preparing soul food for a fund-raising dinner for the Center program. Now located in a store front, the Center will soon move to better facilities in a former church

Mrs. Rowland would like to offer shorthand, too, perhaps with a teacher supplied by the Fort Wayne schools. Ideally, these students would be encouraged to take some academic courses along with business subjects so that eventually they might pass their General Education Diploma examination.

"And I'd like to teach these girls how to dress, what hair styles to wear, different things like that," said the well-groomed, attractive director, emphasizing her own interest in the total person.

Requests: Daily routine at the Center includes handling requests for employment, housing, and emergency needs. Clothing day — Friday — soon may be expanded to everyday.

Rather than dole out Thanksgiving and Christmas baskets, the Center has initiated a Holiday Club. "This program allows families to pay $3 membership fees entitling them to shop for approximately $20 of food from a variety of items displayed on shelves and tables at the Center," she said. "Most of the food is donated by individuals, churches, and community agencies, and so we can use membership fees to fill emergency requests of other needy families. We hope to turn the operation of this club over to the members this holiday season."

Other programs include a study and action committee composed of neighborhood residents with the purpose of bringing about community change. Currently, the committee is studying unjust policies of the utilities company. An "ad hoc" committee was formed this past summer to investigate community disturbances. A fund-raising committee considers a variety of methods for securing money to meet the many emergency requests brought to the Center.

Brethren: It was impossible that a center dedicated to these ends should not attract the attention of the Church of the Brethren congregations in the city. Both the Lincolnshire and the Beacon Heights churches have been aware of and involved in helping the struggling operation with financial support, work, and concern. It was out of this close association with the work of the King Center that George Mendenhall, vice-chairman of the missions and witness commission of the Lincolnshire church, and Darrell D. Snyder, chairman of the witness commission of the Beacon Heights Church, requested the $2,500 grant from the Fund for the Americas for the King Center.

Evelyn Rowland finds that being a wife and the mother of three small children helps her to relate to the women in the neighborhood. She moved to Fort Wayne with her husband five years ago from New York, where she had gained some experience in social work. In addition to her professional and family assets, Mrs. Rowland visits conferences and other neighborhood centers to keep her leadership dynamic and relevant.

"The new national focus of neighborhood centers is to press for public employment, housing, and welfare agencies to do their jobs, releasing center staffs to reach out to help people in the neighborhood organize and change unfair and unjust structures and laws." She sees this thrust as a possibility for the future at the King Center.

The name of the center partially dictates or — more accurately — defines the purpose and philosophy of the project. Mrs. Rowland explains: "We see one purpose of the Center to foster greater understanding between black and white people in the greater Fort Wayne area through education about the life, works, and dreams of Dr. Martin Luther King Jr. We also want to stimulate personal involvement of black and white people in the movement for racial justice, to lessen neighborhood tensions, to eliminate prejudice and discrimination, and to defend human and civil rights secured by law." — ANNE METZLER ALBRIGHT

Turn to the following page for a listing of projects funded under Part I of the Fund for the Americas in the United States since last Oct. 1, in addition to Fort Wayne's Martin Luther King Center.

14 projects funded by FAUS since October

LIKE THE Martin Luther King Center, Fund for the Americas has provided financial support for community organization and economic development in 13 other projects, 10 of them involving blacks, two for Hispanic-Americans, and two for Indian Americans. Those fundings since October 1, 1970 (considered Part I of FAUS) are summarized here. (The Aug. 13, 1970, MESSENGER reports on earlier fundings since the beginning of the program.) These new Part I fundings total $39,500 for the 14 projects.

Tri-Community Day Care Center, Chicago, Ill. $4,000. Implemented by First Church of the Brethren in conjunction with the community. The grant is for remodeling the parish house to meet city specifications for day care centers. This church-owned property will be given to the community.

Medical Aid to Migrant Employees (MAME), South Bend, Ind. $4,000. Centered in the five-county area of Kosciusko, LaPorte, St. Joseph, Marshall, and Elkhart in northern Indiana. This grant is to help equip and staff mobile medical units to serve migrant families and indigent persons of minority groups.

Mansfield Opportunities Industrialization Center, Mansfield, Ohio. $2,000. This program is part of the national OIC program founded by Leon Sullivan in Philadelphia and provides job training for the unemployed and underemployed. The FAUS grant was designated for classroom furnishings.

Kansas Health Workers, Topeka, Kan. $2,000. The Health Workers are a group of dietary, orderly, and other unskilled workers in the state hospitals. They organized themselves initially to affect collective bargaining and succeeded in a statewide increase in salaries. Additional areas of work include community health counsel and assistance, a drug abuse program and referral service. Recommended by the Western Plains District, which made an earlier grant of $500.

Christiansburg Housing Corporation, Christiansburg, Va. $7,500. An all-black effort, this is the first housing project funded by FAUS. In addition to providing attractive low-cost homes (100 projected in the next three years) the project will also provide jobs for the black community. Some additional support will be provided through the General Board Minority Investment Fund ($7,500 loan) and the districts of First and Southern Virginia.

Mount Union Neighborhood Service Center, Mt. Union, Pa. $3,000. Focusing on one of central Pennsylvania's low economic areas, this program renders a variety of services, particularly for black youth in helping motivate and lift themselves out of poverty. The FAUS grant will be used for additional staff.

BIA Discrimination in Employment Suit, Littleton, Colo. $2,000. Three Indian American employees of the Plant Management Engineering Center in Littleton filed an employment discrimination suit against the Bureau of Indian Affairs. This is one of several litigations seen as strategic in reforming BIA practices and in enabling Indians to begin to shape their own destiny. FAUS funding joins that of four other denominations and will be used to cover legal fees.

Chicago American Indian Economic Council, Chicago, Ill. $1,500. Better known as the Chicago Indian Village, this is a grass roots organization focusing on the 9,000 residents of the north side. Immediate and long-range goals include education and job training for youth drop-outs and the development of Indian services and businesses. FAUS money covers six months' rent and utilities for the recently opened storefront office.

Afro-American Federation, Philadelphia, Pa. $2,000. Located in the Germantown community, AAF assists black youth in becoming functional members of the community. High priority is placed on workshops wherein youth engage in cognitive and experiential training in areas of black culture not included in public school curriculum. Job orientation and placement in community businesses are also important dimensions.

Marion Urban League, Marion, Ind. $2,000. Begun this spring, MUL is broadening its work with the black citizenry through the establishment of block clubs. This is grass roots community organization and provides a base from which to work on problems of housing, health and welfare, recreation, public safety. FAUS funding joins that of the Middle Indiana District ($500) to assist in hiring an organizer.

Phoenix Opportunities Industrialization Center, Phoenix, Ariz. $1,000. This is the second OIC project funded. Its primary purpose is job training for black and Chicano persons. FAUS funding joins grants of similar amounts from other denominations to hire a professional planning and program development specialist for one year. He will train OIC staff in fund raising, proposal writing, and client development.

Bethany Community Health Center, Chicago, Ill. $3,500. This second grant to the health center helps defray the exigent costs associated with recovering from a damaging fire in April.

La Raza Unida, Union City, Ohio. $2,500. This is the organizational base for Spanish communities throughout Ohio. Working directly with migrants — transient and settled-out — the primary focus is on legal aid, voter education, health clinics, and summer programs for youth. This is the second grant of $2,500 and is given with a matching amount from Southern Ohio District.

Tentative commitments have been made to six other projects for $10,000, the balance of Part I funds.

Part II fundings — for race relations education — have totaled $18,785 since Oct. 1, used toward training of 52 race trainers from 15 districts (see newly issued booklet, "A Chance to Change"), ten race training scholarships, and two district, six local, and one Brethren college race labs.

This spring a filmstrip, "When Did We See You . . . ?", interpreting the FAUS program, was distributed to each congregation. The filmstrip, sponsored from Part II resources, focuses on the projects in South Bend, Ind., Mansfield, Ohio, Topeka, Kan., and Christiansburg, Va.

The greening at Neffsville

Mrs. Mary Pfaltzgraff, a home resident, works in the south flower beds

1-W Don Snively, a horticulturist, makes a planting

THE OBJECT OF A retirement home is to provide the residents with a homelike atmosphere with the addition of new stimuli and interests. Toward this goal the Brethren Home at Neffsville, Pa., established the Horticultural Green Thumb Society five years ago.

The Green Thumb Society, initiated by administrator Russell Ebling, is an attempt to bring elderly people together who are interested in diverse phases of horticulture. A common malady of persons residing at retirment homes is a sense of uselessness and despair, Mr. Ebling observes.

The majority of residents at the home led useful and meaningful lives before coming to the home, while many of the residents had extensive gardens or were to a degree interested in gardening prior to entering the retirement home. In monthly meetings, the Green Thumb Society, comprised of 41 resident members and 72 nonresident members, guides interested persons in the planning and future welfare of the home's six acres.

Films and lectures on current horticultural topics, as well as the allocation of funds for the beautification of the grounds, add to the meetings, says Joe Resser, president. Alternative service worker Donald L. Snively Jr. is groundskeeper at the home. With a college degree in ornamental horticulture, the Media, Pa., youth notes that through the "ardent interest of the elderly" at the home, some $5,000 in donations over the past four years have been put into the beautifying of the campus.

Through the inspiration and education of the meetings, residents are more aware of things around them in horticulture, Don says. Residents who are interested and physically able are afforded chances for mental stimulation through the planning, nurture, and subsequent feeling of usefulness that they harvest from their gardens.

Mrs. Elizabeth Burkholder, a guest, believes that the "activity supplies a need which had been a very important one to many persons when living in their former homes."

Not only do the residents who care for gardens benefit; a total effect is realized when bedridden patients show interest by asking questions about the names of various flowers that they see outside their windows or by requesting to be taken outside in wheelchairs.

The Green Thumb Society is still in its infancy as far as total outreach is concerned, but significant progress has already been made for the purpose of beautification and, above all, resident satisfaction.

in brief

People you know

Stanley G. Keller, consultant for church extension and renewal for the Parish Ministries Commission of the General Board, has resigned his post for a pastorate at the Peace Church of the Brethren, Portland, Oregon. He leaves the employment of the board after seven years of service. His initial assignment was director of church extension.

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At Pasadena, Calif., Church of the Brethren youth activities will be directed by **Doug Farrell,** who attends California Baptist Seminary at Covina. . . . **Dennis Gump,** member of the Trotwood, Ohio, congregation, recently accepted an appointment as assistant attorney general for the city of Dayton.

Bethany Theological Seminary middler **Dennis L. Brown** has accepted Northern Indiana District's call to become executive program director of camping for the summer. In addition to responsibilities at Camp Mack, he will counsel congregations about camping concerns.

David J. Markey, pastor of the Northview Church of the Brethren, Indianapolis, Ind., has been elected president of the city's ministerial association. He had completed a term as vice-president.

Manchester College student **Dan Moody** was licensed to the ministry at the Cedar Creek church, Northern Indiana.

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Authoring an article appearing in the June issue of *The Progressive* was Robert Johansen of the Manchester College department of history and political science faculty. Entitled "The Guilt of Innocence: War Crimes, Calley, and the Commanders," the essay analyzes domestic and international laws that apply to military and civilian officials during their conduct of a war.

Elected president of the Washington Academy of General Practice was **Dr. Wayne Zook,** member of the Wenatchee Valley (Wash.) Church of the Brethren.

Employees of the Brethren Service Center at New Windsor, Md., helped **Anola Driver** celebrate her eightieth birthday recently. An adult volunteer for more than five years, Mrs. Driver works full time with the cafeteria staff.

The pastoral scene

Martinsburg, Pa., will be the new home of **Gale D. Crumrine,** who has accepted the call to the pastorate of the Church of the Brethren there. He leaves the Troy congregation in Southern Ohio. . . . Remaining in the Northern Ohio District is **Delbert W. Kettering,** who will go as pastor to the Lakewood church from his present post at the Lake Breeze church.

Lee Whipple, who has been working in the division of vocational rehabilitation for the state of Illinois, has accepted the pastorate of the Nicholas Gardens congregation in Springfield, Oregon. . . . In another move to the Pacific Northwest, **Roger Solomon** is going as pastor to the Sunnyslope, Wash., congregation, after resigning his present pastorate at Lake Ridge, N.Y. Roger replaces **Edward Zook,** who will become pastor of the Lebanon, Va., congregation in the Shenandoah District.

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At Bakersfield, Calif., **Edward K. Ziegler** has announced anticipated retirement from pastoral responsibilities. Succeeding him as pastor for the Bakersfield congregation is **Calvin Keeling,** who has been serving the Tucson, Ariz., church.

Dallas Theological Seminary graduate **Eugene H. Bengtson** has accepted the call of the Lorida congregation in Florida. . . . The Lafayette, Ind., office of the Farm Bureau Insurance Company will lose **Wayne Fesler** to a yoked parish in Michigan in September — the Lakeview/Epworth Methodist congregation. . . . And coming from the Disciples of Christ, **Samuel Wall** joins the Slifer, Iowa, yoked parish in the Iowa-Minnesota District.

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Two pastors have accepted minister-to-student posts: **Robert Knechel Jr.** will leave the Paradise/Wooster yoked parish in Northern Ohio for the campus ministry at Manchester College in Indiana. . . . And **James E. Tomlonson,** associate pastor at McPherson, Kansas, joins the staff at McPherson College.

Moving eastward is **Martin Gauby,** who has resigned his pastorate at Klamath Falls, Oregon, to go to the Beacon Heights church, Fort Wayne, Ind. . . . Replacing him at Klamath Falls is **Ward E. Pratt,** pastor at the Larchmont Church of the Brethren, Sacramento, Calif.

Mount Carmel, Va., will be the new home of **Andrew L. Yelton,** who has been called to serve as pastor there. He leaves four Alabama parishes for his new post.

Resigning his pastorate at the Monroeville, Pa., church is **Dale E. Rummel** who in September will become evangelist-director of the Springs of Living Water Retreat Center at Bolivar, Pa. He is available for teaching missions and evangelistic services.

At random

Groundbreaking ceremonies were held in May for an addition to the **LaPorte church** building in Northern Indiana. . . . A violent explosion and subsequent fire May 23 destroyed the **Rummel Church of the Brethren,** Windber, Pa. Authorities suspect arson in the blast and fire, which caused an estimated $80,000 damage.

Deaths

Litsey, Inger U., Cando, N.D., on April 15, 1970, aged 75
McCoullough, Estle, Locust Grove congregation, Southern Indiana, on Oct. 24, 1970, aged 75
McQuate, Maud, Ashland, Ohio, on Oct. 25, 1970, aged 88
Meyers, Byrd, Eldora, Iowa, on Oct. 4, 1970, aged 95
Miller, Ruth Sollenberger, Cincinnati, Ohio, on Oct. 2, 1970, aged 69
Miller, Sue Regina, Bridgewater, Va., on May 3, 1970
Moyers, Ida Cline, Broadway, Va., on Sept. 29, 1970, aged 81
Myers, Lillie Mae, Bridgewater, Va., on Nov. 6, 1970, aged 66
Pepple, R. E., Sheldon, Iowa, on Nov. 4, 1970, aged 55
Quay, Flossie W., Parker Ford, Pa., on Oct. 15, 1970, aged 74
Richardson, Loraine, Kansas City, Mo., on Oct. 2, 1970, aged 49
Robbins, Wilford M., Sacramento, Calif., on Dec. 24, 1970, aged 77

Phyllis Carter:

The Lady Is a Lover

by Nancy Curtis

Phyllis Carter: Behind pulpit or tractor wheel, she knows where she is going, assured with love

"Lord, help me to be patient with people who are as slow to learn about you as I have been. . . ."

So reads the first line of a journal belonging to Phyllis Carter, who pastors the Bethel Center Church of the Brethren at Hartford City, Indiana. When this factual statement has been made, the ordinary passes away and the magic begins.

For Phyllis Carter is a "happening." She has "become" and she wants everyone else to do the same. "There are no experts except those who experience God." Hers is a magnetic personality. Her head is filled with quips; her heart is filled with love; her hands and feet prove her discipleship of commitment to a personal and social gospel which cannot be separated. "I have to get up off my comfortable, middle-class farm and take up my cross . . . and I do not think my cross is burnt toast in the morning."

She is a provocative intellectual. Her energy is overwhelming; her stature, commanding; her creativity, a source of wonder and joy. She is "turned on" to Christ, to worship, to public speaking, to getting the job done, and "turned in" to need wherever it exists.

Most important of all, agape love runs rampant through the veins of this warm, eager woman. Because Christ loves her, she can love you. You may not meet her standards; you may differ with her ideals; you may confront her intellectually; you may disappoint her theologically. Phyllis will love you. She is accepting in spite of shortcomings. People grow because of this acceptance.

About Phyllis there swirls an aggressive urgency which belies any negative thoughts one may entertain concerning a woman minister. An earthy sexuality emanates from her which allows for the certainty that "I will not be a second-rate man in the pulpit."

In retrospect, Phyllis believes her Quaker background and her past vocational situations were preparation in disguise for the ministry to which she has been called. To the Brethren concern for persons, she brings from her Quaker heritage a deep sense of the Holy Spirit at work in the lives of people today.

Leaving the church of their youth was one of the most evolutionary avenues down which Phyllis and John Carter have walked. John's family of seven brothers and sisters is from Russiaville, Indiana. Both his parents are living, farming, and active in the Quaker community. Phyllis was born in Middletown, Ohio. Her parents presently farm in Greentown, Indiana, where her father is also a land contractor. Her family of six resided in Kokomo, Indiana, during her formative years.

Graduation from Kokomo High School in 1948 led the then-shy, introverted Phyllis into an early marriage with the handsome young Quaker. Their family did not arrive for six years; during this time, circumstances precipitated much emotional and intellectual growth in Phyllis. She and John lived on a rented farm and cared for foster children. Phyllis became an elder in the Quaker church. The symbolic feet washing and baptism which she cherishes as an integral part of her Brethrenism were not present in her basic environment.

When the Carters purchased their first piece of property, a decision had to be made between financial gain and life-style. They chose to live as they desired. Phyllis found a position in the auditor's office of the courthouse which included doing payroll for the county and highway departments.

Shortly following this move, John attended a conference of Quakers, Mennonites, and Brethren at Manchester College. While there, he fell under the influence of the late Dan West, whose death touched them both. They feel he played an important role in the choices which led them to their present parish.

They began attending the Church of the Brethren in Kokomo, pastored by Ron Petry, and experienced their first love feast without being members of the church. It became a way of life for them. "That's my discipleship . . . that says it all . . . it's the unity and wholeness acted out." No one in the congregation pressed them toward baptism. Eventually, they were accepted as full members and settled down to take their rightful place as Brethren trying to live out their concerns. "Evangelization is caring about all the ways people hurt."

Somehow, Phyllis was still unfulfilled. She was then, and still is, intent upon learning. "I'm a 'bookoholic'; I could have been a professional student." After struggling with the panic that tests have always aroused within her, Phyllis ended her first attempt at college by driving away from the entrance exams. Because of the Quaker belief that when the Holy Spirit is at work in a life, mountains are to be moved in order that this work may continue, she was later to be admitted to Earlham College at the "grad" level with no prior formal education. She is presently enrolled in an English composition and literature class at Ball State and in the fall of 1971 will pick up a class in communications taught by Keith Miller, whose writings have had a profound influence upon her dedication. So have those of Elton Trueblood, Dietrich Bonhoeffer, and Thomas Kelly: "You can see my swing from the mystic to the worldly Christian."

Confidence in a recent high school graduate . . .

Self-imposed reading habits were to become a part of her personal reconstruction which has been carried through with total devotion. She reads three books every week: one for spiritual help; one for educational gain; one for fun.

Phyllis was reading *The Rise and Fall of the Third Reich* when she was suddenly struck by the fact that Hitler had used the art of communication to change and control a large portion of the world. His concept of "say it simply . . . repeat it often" is still a basis for her sermon writing.

What would happen if a no-strings attachment to God were made using Hitler's premise of communication as its foundation? Could she, shy, insecure Phyllis Carter, learn to communicate?

The Toastmistress Club in Kokomo was available to her. Mrs. Carter drove around the block three times before she was able to park her car and go in for the first meeting. A turn at speech making caused her to "want to die." This group literally took her apart and put her back together again. In a short while, she became an ac-

Among the congregation each worship service to encourage expressions of joys and concerns . . .

Fish pendant as symbolic ordination gift . . .

complished public speaker and book reviewer of some renown. Being in the public eye became a way of life which was to lead her to stand behind a congregation and ahead of the game of life. It was all preparation for her call to Bethel Center.

The Carters moved to a farm in Bryant, thirty-odd miles east of Hartford City in 1966. Phyllis worked in production control at Sheller-Globe Corporation and the family attended the Hickory Grove Church of the Brethren in Pennville. They became very active and Phyllis was encouraged to participate in Mission Twelve in the Southern District in 1967. It was her honeymoon experience with God. "Johnny took me to people to talk to who were alive . . . who had lived through that same honeymoon. He drove me all over the countryside."

The Carters persuaded three other couples to get involved with them in the next Mission Twelve venture. Now they all had the honeymoon experience. Afterward, they began to meet in homes on a nightly basis to talk or do all sorts of "experimental things." One local man was "courted" by the group in every imaginable setting without any mention of his lack of affiliation with Christ or the church. One blazing Sunday morning this man came down the aisle to place his hand in the hand of the pastor. "We simply loved him into the church." Today, he is a growing, loving Christian who remains active in the concerns of the Hickory Grove parish.

The group formed a panel, leading discussions in other areas. "First we loved each other. Then we began to reach out." One woman began a ministry of note-writing. "When you got one of her notes, you knew you were loved . . . not that you had done anything special . . . you were just loved." The group no longer meets together, but still enjoys the contact that comes with the overlapping of the Bethel Center and Hickory Grove congregations.

Phyllis had become acquainted with E. Paul Weaver, district executive secretary. He came to her to discuss the needs at Bethel Center. Being a compulsive talker and vibrator of ideas, Phyllis proceeded to convey to E. Paul all of her notions concerning who might best serve this parish. After some time of listening, E. Paul finally said, "Will you shut up, Phyllis? They're calling you!"

Shocked into indecisiveness, Phyllis pleaded for time to consider this awesome possibility. Her decision came two nights later at the love feast. "When I picked up the cup, I knew what I was picking up." She took the church and the church took her on a six-month trial basis. She insisted on a revote at the end of the trial. The vote was unanimous.

Like her life and dedication, Phyllis' ordination was unusual. E. Paul Weaver felt she should preach her own sermon and the Carters wrote their own ordination vows. The ceremony was crowned for Phyllis personally by the gift of a lovely fish pendant which she wears around her neck.

Loosely dangling over a chic dress, the pendant sparkles as Phyllis sparkles in the pulpit. Her inconsistency reveals itself on the top of her head as she dons a prayer covering over her well-groomed, salt-and-pepper hair before sermonizing. The touch of "flower power" gilded on her personality attracts the youth of her congregation and interestingly enough, seems not to repel the more conservative members. That which appears to youth to be "mod" comprises a vital sharing experience for her elders.

"She's wonderful."

"We're so glad we got her."

"Phyllis gets everyone where they belong, doing what they should do, without you even knowing she's doing it."

"You don't dare miss a single Sunday, because something wild is going on."

Something "wild" going on may mean that someone in the congregation has had an unusual or harrowing experience through the past week and is encouraged to share it. "Since we are a fellowship of believers, it is our purpose to share together not only the things that happen to us during worship, but from Sunday to Sunday as well." Something "wild" going on may mean the "pop art" Easter posters which were recently presented at a family celebration service of faith. Old-fashioned testimonies become a reality for young and old alike when members have visual proof that "Easter is . . . ." Something "wild" going on may mean the pursuing of Brethrenism on Sunday evenings, in wide-open discussions of abortion, peace, or the Fund for the Americas called "Coffee and Conversation." Always there exists love and acceptance. Always there exists concern for the individual. "I'm so afraid I may offend someone's personhood."

The Bethel Center Church of the Brethren is a small, white frame building erected in a field southwest of Hartford City. The Bethel Center congregation is composed of friendly, growing Christians, some of whom travel as far as thirty miles to share their gospel and their concerns. "I have tried to build a pride in this congregation that they are all sinners saved by grace and this has changed their lives. Therefore, they can love . . . anyone."

One hundred twenty-five lovers are registered on the membership roster, but Phyllis ministers to about one hundred seventy-five persons on a regular basis. A core of stable attenders varies from seventy-five to ninety. Because of the nature of her beliefs, Mrs. Carter carries a list of some fifty people in the surrounding community to whom she ministers on a "crisis basis." The church could easily double its membership without infringing upon other denominations. Those presently involved are an active laity, supportive to one another and to persons in need. It is not uncommon for someone to report to the pastor that one of the laymen has helped an alcoholic out of jail, made a hospital call in the name of the church, or, by some other means, attempted a lay ministry on his own.

Phyllis strongly urges this kind of personal evangelism. "I don't do it all." Worship leaders vary on a monthly basis for scripture reading. This idea was originated to help bridge the troubled waters of passing from a male to a female pastor with as few ripples as possible. "Part of the joy of being a woman in the ministry is that you can open doors without being a threat to other pastors."

Recently Phyllis opened a door at an "underground" church meeting. (The term "underground" is used because these people speak in tongues and experiment with ideas which are sometimes unconventional.) "Their joy is so great together." One of the men had become quite intoxicated before attending the meeting. After being informed of Pastor Carter's presence, he leaned toward Phyllis and announced, "Preacher, Baby, I'm no good." Phyllis replied, "I know it, Benny, but you're okay with me. I can love you anyway."

She believes in the power of prayer. "I have no reason to pray unless God tells me to go and do something." God does tell Phyllis Carter to "go and do something." The "something" she does is to bring her personal love and the Brethren concern for persons into the lives of individuals locally and nationally. "I try to fill needs with the unique qualities of the Church of the Brethren and maintain my identity there, but work with other denominations to better the communities surrounding our parish."

The Carters enjoy teaming up for ministry . . .

Bettering the communities includes her aggressive action with the Fund for the Americas in nearby Marion. The Church of the Brethren had been sitting on its pious complacency. Phyllis was acquainted in the black community, and decided to move in the direction of helping people learn the "how of social action" in a non-violent way. She has enlisted five hundred dollars from her district, two thousand dollars from the Fund for the Americas, and eight thousand dollars from the Urban League, as well as the aid of Henry Curry, local Urban League director. The project is an adventure in building up block organizations which will be captained from each block and directed by a leader who is yet to be hired from the funds. "He will have to be a lover." The intent is to instruct small groups of the people in the ways of parliamentary procedure in order that they may comfortably lobby at city hall for street improvements and other changes within the black community. Hopefully, the United Fund will pick up the cause, but funds are almost certainly assured for maintaining a two-year program.

Phyllis was called upon to counsel a Presbyterian family whose son was attempting to reckon with his con-

EVENTS
DATES WILL NOT BE

Sunday carry-in dinner to visit longer with scattered church members . . .Jody and Jay help with family duties . . .An avowed but informed "bookoholic" . . .

science on the matter of military service. His father was an army man; his own minister, with whom Phyllis insisted he talk, a "God and country man." As a direct result of this entanglement, the young man chose to remove himself to Canada. Phyllis was concerned . . . about a mother missing a son, about the mixed emotions of a military-oriented father, about the welfare and safety of the boy himself.

Through her Mennonite contacts in Canada, plus many phone calls and letters, Phyllis managed to keep a "hot line" open to the boy. "I told everyone: don't tell him what to do . . . don't preach . . . just love him." In a deserted, hand-made teepee during a tornadolike wind storm, the young man underwent a conversion experience. He decided on his own to come home. Working with other pastors and the Selective Service Board, Phyllis was able to obtain for him a 1-W status. Sometime later, his father expressed gratitude in the form of a check to Bethel Center. Phyllis invited a member with reservations about the peace position to inform the others about the receipt of the check and to write a thank-you note for it.

The note which I had written to Phyllis about our visit had been warmly received. She faced me at this moment at square corners of a round dining room table. The setting was rustic; the farmhouse, rich in color and odor. We had mentally sparred since long before John and the children had cleared away the delicious Sunday dinner. In the Carter home, there appears to be a total acceptance of the role change which, of necessity, has evolved. The home is a commune of caring for Phyllis and her ministry. It's the family's ministry, too.

John's discipleship is administered through the channel of his willingness and ability to take over household chores in addition to his regular management of the large farm. He fills the pulpit for Phyllis when she must be absent to serve the Brotherhood. He has been known to make hospital calls and lent his voice to the special music of the worship service I shared with them. Only as they loose Phyllis for her role as pastor can the family begin to see the fruits of its energies.

Jody, a ten-year-old fifth grader, takes care of the cleaning and sewing. She cooks and was reserve champion in her first year as a member of 4-H. Jody is fond of cats. The number of cats around his house is the least of the concerns of thirteen-year-old Jeff, who is chief livestock boy on the farm. After handling the feeding of all the cattle, he still finds time to enjoy learning to play the guitar and ukelele, and spent his Sunday afternoon creating a three-dimensional picture for me.

Jay W. is a junior in high school. He maintains the fields and a healthy interest in athletics. He is currently out for track and will spend his summer bicycling with a group of Christian young men who call themselves The DeCycles. Two other youths from the Bethel Center church will also join him as the group rides cross-country, carrying banners, holding rallies, and witnessing to Christ.

I now knew some of the problems the total commitment of this family had brought to them. I now knew much of the joy. I now knew that Phyllis Carter is presently serving as the first woman on the Executive Committee of the General Board, that she works with the Parish Ministries Commission, that she is involved in establishing some sort of lay training program, and that she is willing to pay as costly a price as is necessary to go wherever the Holy Spirit leads her. She is always looking for that next mountain to climb. She wants to be a useful tool for Christ in this day and age when she feels the Church of the Brethren coming alive. She can't wait to see what will happen next, and she already has her outlet. It is a concern to serve.

I drove down the long lane from the farmhouse feeling great. I had met Phyllis Carter and I knew I'd been loved.

Called to Be Brethren for Such a Time as This

by T. Wayne Rieman

I want to argue that we were "called to be Brethren for such a time as this"! Audacious? Yes! Confident? Yes! We are possessors of a dream that the mind of Christ can become a reality here and now and can guide us all the days of our years.

Let me describe the dream of the early Brethren. It was a large dream, many faceted, with far-reaching implications in our day: when seventy percent of the national budget goes to the military, when the longest war in American history drags on, when every able-bodied young man must give two years to learn and practice the art of killing and disemboweling human beings, when violence seems to be a way of life, when refugees by the millions abound in Vietnam and Jordan. It is to such a time as this that we are "called to be Brethren."

What is the Brethren dream? Let us observe five facets of it. This dream must be recalled, retold so that our children may know, and lived so that the world may know what it means to be Brethren.

1. The mind of Christ is the plumb line!

The early Brethren — Mack, Becker, Knepper, Sauer, Naas — determined that one thing would be central: the mind of Christ. They discovered that the will of God can be known in Jesus and that in the servant-style of the Nazarene, in his teachings, and in his death we have all the guidelines we need for daily decisions. They knew what to do. The mind of Christ revealed in the New Testament was a plumb line in the midst of life.

From the mind of Christ they found servanthood central. To be a Christian was to be a servant! Alexander Mack's personal seal captured it: "For the glory of God and my neighbor's good."

Love as a way of life, goodwill to all men, calling all men brothers, peace, and nonviolence — all these spring from the servanthood motif. From the beginning, the test of a Christian was the willingness to live in obedience to Jesus. Imitating Jesus in love and reverence, living according to the Sermon on the Mount — these became normative for the Brethren.

2. Openness to new light

The Brethren have never had a creed; they have carefully avoided it, holding that creeds are "dangerous, man-made, and difficult to change."

The Brethren originated in Germany at a time when the major religious groups were Catholic, Lutheran, or Reformed. Many people found them lifeless, spiritless, formal, wedded to the power of the state, bound by creeds, and very intolerant of dissenters. But dissenters there were aplenty, often persecuted, pushed from place to place. Many devout people — Pietists, Separatists, and Anabaptists — searched the scriptures and found themselves at loggerheads with the rigorously creedalist state churches.

Alexander Mack and his small flock decided to put away all creeds and to follow the New Testament. This was the Brethren argument: God may afford new light; improvement of concept may come; we do not need to defend a sacred creed; no group ought to suppose itself in possession of all the truth.

Here we stand, open to new light, seeking the mind of Christ without the baggage of outworn creeds. So help us, God !

3. No force in religion — the rights of conscience

The early Brethren were conscientious objectors to the coercive practices of the state and church: compelling people to join or leave the church of Christ, baptising children before they understood its meanings, forcing people to take oaths, conscripting for the military, and levying war taxes.

To all of these the Brethren answer was: No! The overruling of the conscience is wrong — always wrong. During the Revolutionary War, some men were "literally bound and hauled away to the army." General T. J. Jackson found that though they were obedient to their officers, it was impossible to get them to take correct aim, and concluded it better to leave them at their homes.

William Knepper and six other men joined the Brethren against the protests of the state church officials. In 1719 they were imprisoned in Düsseldorf. Their crime — being baptized by the Brethren! Given several opportunities to change their minds and leave prison, they refused, and served at hard labor for four years — for conscience' sake!

Peter Becker and others were faced by the authorities with two options: confine their religious expressions to their homes, or leave the province. They left.

John Naas was a Brethren leader at Kreyfeld. He was a large robust man of fine physique and outstanding personality. On one of his preaching tours he met the recruiting officers of the King of Prussia. Naas was seized for enlistment, but he refused to comply even when subjected to torture. In desperation the recruiting officers hung him up with a rope by his left thumb and right big toe. He persisted immovably! Then they took him to the king. The king asked:

"Why will you not enlist with me?"

"Because I have already enlisted long ago, and I cannot become a traitor."

"To whom? Who is your captain?"

"My captain is our Lord Jesus Christ. I cannot, and will not, forsake him."

"Neither will I then that you should," said the king, and presented him with a gold coin for his faithfulness (Rufus Bowman, *The Church of the Brethren and War,* pp. 44-45).

4. Christianity and war are incompatible

There is no Christian way to kill! No one can sight down the barrel of a rifle aimed at a human being and say in good conscience: "I do this in the name of Jesus Christ." M. G. Brumbaugh said it clearly: "The Church of the Brethren never sanctioned, never encouraged, never participated in war." D. W. Kurtz agreed: "The first principle laid down by the founders of the church in 1708 was the doctrine of peace."

Other churches know this. Christian theologians are in major agreement that the violence, destruction, and murder of war are in complete opposition to the spirit and teachings of Jesus. The Brethren have sought to live this truth — the doctrine of peace! But it has been done at great cost. Let us count the ways:

1. Many have not joined the Brethren because they could not accept the doctrine of peace. The words of our Master, "Put up thy sword," are inescapably costly.

2. Some have left because the New Testament, the Brethren rule of faith and practice, is too demanding.

3. Numerous Brethren have lost their lives because they refused to defend themselves with violence, believing that it is better to be killed than to kill. The Indians, aroused by unfair dealings with the whites in Pennsylvania, made savage attacks upon the Brethren in Morrison's Cove in the 1770s. The Brethren did not resist, though thirty were massacred at one time, and additional deaths occurred at other times.

4. Christopher Sauer, printer and writer, lost his printing establishment

and all of his wealth and vast influence in colonial America because he would not support the Revolutionary War effort.

5. Some Brethren have endured prison for the sake of the gospel of peace. Presently, several young men are in prison because the Selective Service Act is in violation of their allegiance to the God of love revealed in Jesus Christ.

Peace, for the Brethren, has never been simply nonresistance, though it sometimes involved that. It has been positive and aggressive. The ministry of reconciliation has been given to us (2 Corinthians 5:17-19); we are earnestly to seek reconciliation wherever there is alienation or estrangement. This the Brethren have taken seriously (Matthew 18). Matthew 5 admonishes us to take the initiative. If we come to church offering our gifts and then remember that a brother has something against us, we are to leave our gift, seek reconciliation, and then return and offer our gift. When someone strikes us on one cheek, we are to turn the other cheek. To love our enemies and pray for our oppressors — these are our marching orders.

What is more relevant than the doctrine of peace in our time? We were called for such a day as this! We teach our children: God is love; overcome evil with good; love the enemy and pray for the oppressor; thou shalt not kill. Then at age eighteen the state under the god of war seeks to obliterate all we have taught, to eradicate the gospel by training young men to kill, to destroy property, to poison rice paddies, to drop napalm, to engage in all kinds of acts of violence. We systematically teach violence in the military! And then many well-meaning people wonder why many are turning to violence as a way of life! Are we idiots or morons? We have spent $150 billion in Vietnam to do violence — systematically, scientifically! Why should we be surprised when young people are violent in schools, streets, and on campuses? They're simply doing what we have taught them!

The Brethren are against violence — in Vietnam, on the streets and campuses, in the home, in prison, and as capital punishment. War and violence always interfere with the rights of others. There is no Christian way to kill. Christianity and war are utterly incompatible!

5. The simple life and the good life

The Brethren had an understanding of the good life, of what it means to live well, and their ideas have persisted for 260 years in the official pronouncements of our church.

Christianity is new life, the life of God in man. If any man is in Christ, he is a new being! Tremendous! The good life is life that imitates Jesus, that roots in his life-style. Brethren understand this to mean:

1. Living in obedience to Jesus. We join with all Christians in a primitive affirmation and say: "Jesus is Lord." Not the state or creed or fashion or traditions or the Bible, or the Pope, but Jesus.

2. The simple life, which means singleness of purpose. Life in Christ is simple, single, uncomplicated, intentional. Life so focused does not get lost in luxuries and in the woes of materialism.

3. Living for the glory of God and our neighbor's good.

4. Servanthood — the good life is the servant life with all of its gigantic implications in our needy and upset world.

The Brethren understood these to be in harmony with Jesus' life. They are the "style of Jesus." This life-style manifested itself in the following ways:

1. Positive peacemaking, reconciliation as a way of life.

2. Overcoming evil with good, turning the other cheek, second-mile religion.

3. Absolute integrity, so that a Brethren's word was as good as a bond.

4. Using "brother" as a proper way to address every man.

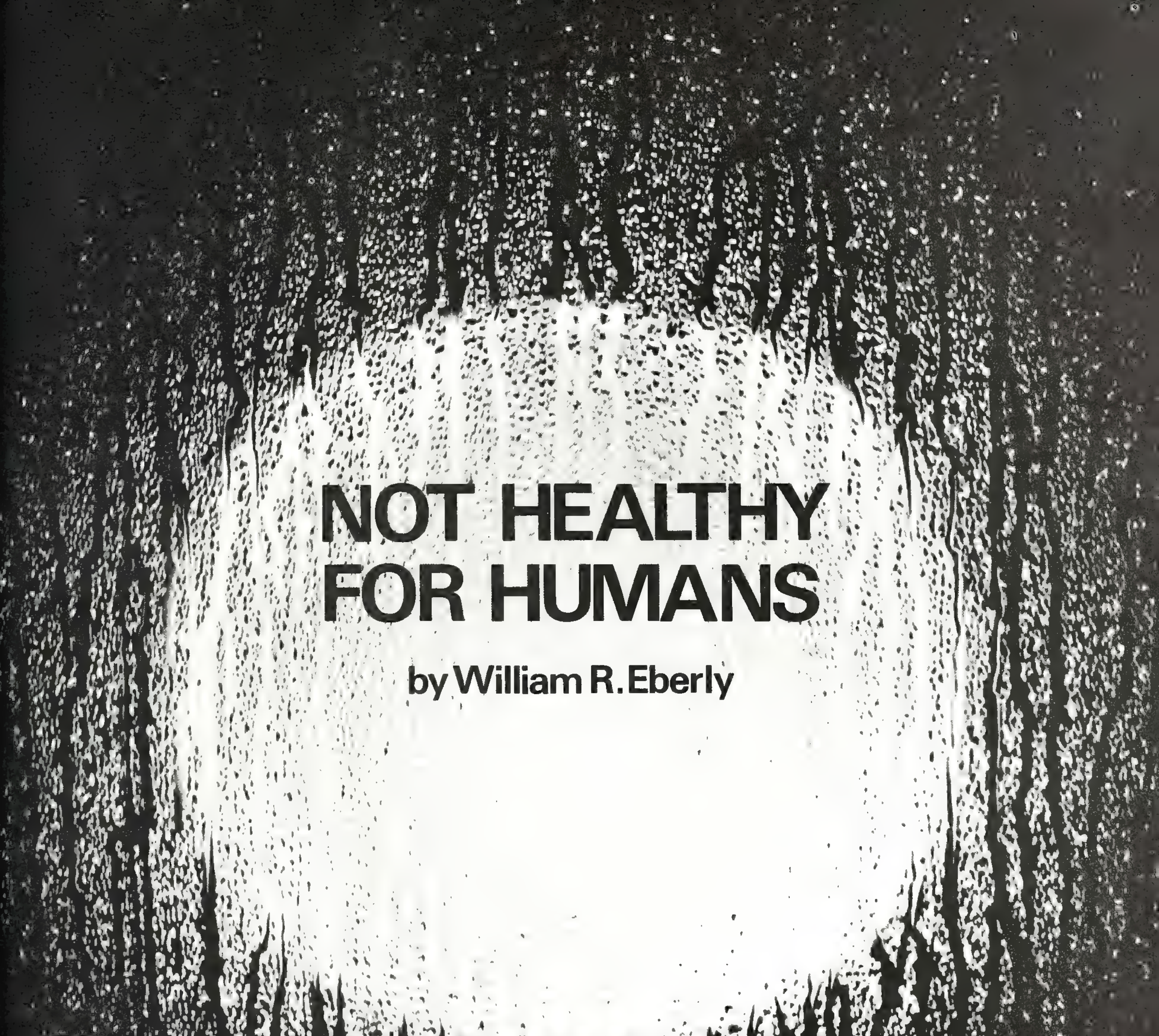
5. Being "in" the world, but not being "of" it. "Don't let the world squeeze you into its mold" was the rule for those whose allegiance was to Jesus.

6. Opposition to materialism, while loving the world, praising the Creator for its goodness, but recognizing that life does not consist in worldly pleasures or the abundance of things.

7. A democratic approach to group life. Decisions affecting the common life were made by all.

8. Respect for government, law and order. The Brethren recognized that human government (in principle) is ordained by God, though particular governments may be at variance with the will of God. Dissenters as the Brethren often were, they never advocated anarchy; they supported government, paid taxes without opposition (except war taxes), were good citizens, and obeyed the laws except when they were in opposition to the New Testament. Then they clearly said that "we must obey God rather than men."

These are what it means to be Brethren! In a time of war, violence, living under the shadow of the H-bomb, massive hunger among half the earth's population, refugees, and pollution, it seems clear that our work is cut out for us. *We were called to be, to be Brethren, for such a time as this. So help us, God!*



NOT HEALTHY FOR HUMANS

by William R. Eberly

There are many reasons for stopping pollution. Some are aesthetic: Pollution destroys the natural beauty of rivers and lakes, woods and mountains. Other reasons are economic: Pollution is waste, for the substances which cause pollution are in themselves valuable resources which should not be wasted. But the most important reason is that pollution damages the health of persons who must live in contact with polluting substances.

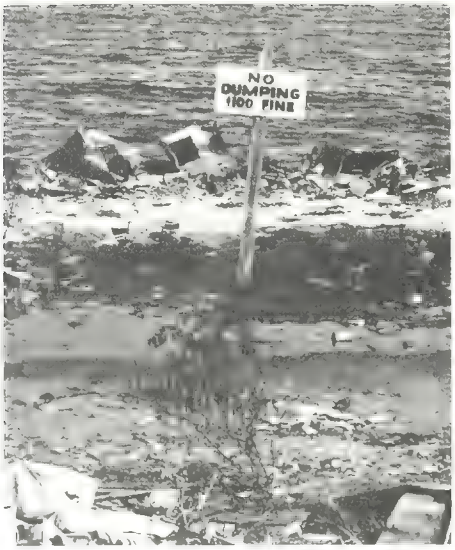
The human body is a marvelously complex machine. The physical functioning of the body depends on the proper chemical reactions within the millions of cells which make up the body. There are often thousands of

separate chemical reactions within each cell, each reaction the result of a very specific chemical "starter," an enzyme.

The chemical requirements of the body are supplied from the environment. Through food and water which we eat and drink and air which we breathe, we obtain all the necessary chemicals to keep our body operating — carbohydrates, proteins, fats, water, oxygen, calcium, phosphorus, potassium, sulfur, vitamins of various sorts, and a number of other minerals needed in quite small amounts. Without these chemicals, we could not live.

But in this modern age of chemistry, the human body is exposed to a great variety of chemicals, not specifically needed in the biochemistry of the body, but which may become involved in the biochemical reactions anyway. In extreme cases, the toxic effects produce death. But in many instances, perhaps most, when these outside chemicals are present in sublethal concentrations their effects produce various levels of "unhealthy conditions." Disturbances of normal body processes, allergies, minor ailments, aches, and pains can be caused by any chemical not specifically required by the body.

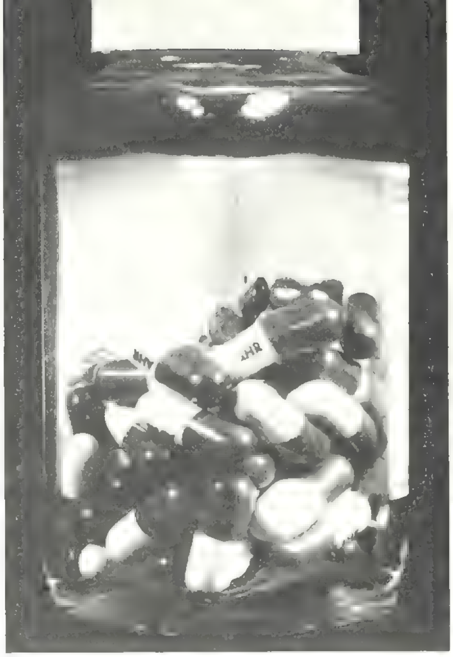
Some of these chemicals enter the



body as additives to our food, to give it more color, better taste, longer lasting qualities. There are thousands of such food additives in use today. Recently one, the artificial sweetener, cyclamate, was removed because it was suspected to be a possible cause of cancer.

Sometimes these foreign chemicals are added to the body as medicines. Generally medicines do their work of curing diseases and healing the body without any harmful side effects. But sometimes medicines become involved in the biochemistry of the body with serious consequences. For example, some people are so allergic to penicillin that even ordinary doses will cause death. Thalidomide, a tranquilizer in wide use in Europe during the fifties and in limited use in the United States during that same period, was a cause of extensive birth defects in babies. Aspirin, a very common drug, will cause ulcers if used in large quantities. It is extremely important that use of medicine follow very closely the doctor's recommendations.

Another class of chemicals that are taken into the body deliberately are the "mind-altering drugs." These chemicals affect the mental and emotional state in a way that is preferred over the natural, unstimulated state. The most widely used of such drugs is alcohol. In 1968 Americans spent over fifteen *billion* dollars for alcoholic beverages! Alcoholism, the chronic addiction to alcohol, affects seven million persons and is regarded, along with cancer, heart disease, and mental illness, as a



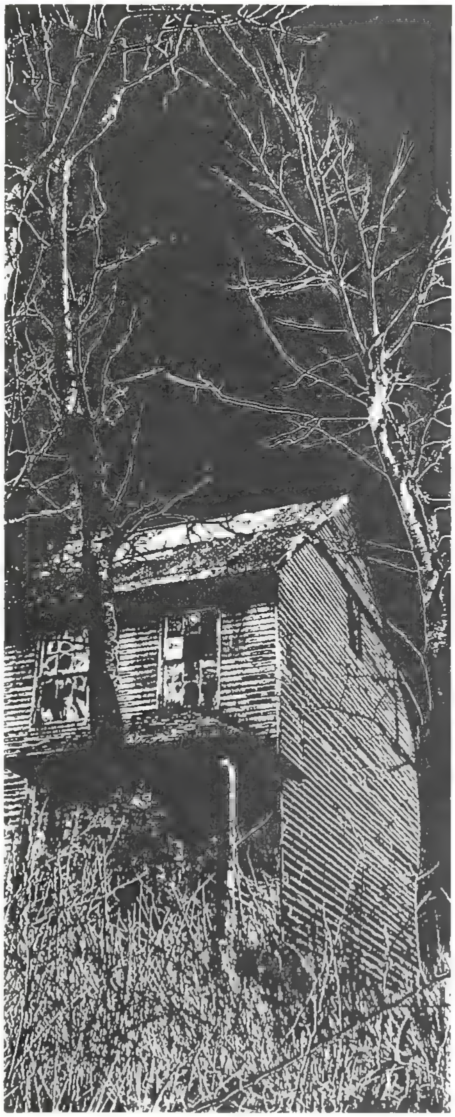
major U.S. medical problem. The personal and social effects of drinking by those not at the stage of the alcoholic are well known. For example, half of the automobile accidents causing a fatality involve a drinking driver. Other drugs consumed in smaller quantities for their mental and emotional effect include marijuana, heroin, opium, and LSD. Such medical drugs as barbiturates and amphetamines, (nerve medicines) are widely used far beyond the limits of a doctor's prescription.

The use of tobacco produces special emotional feelings also, but in addition contributes to the body system a variety of chemicals which have serious effects. Scientists have identified 500 different chemical compounds in cigarette smoke. At least seven of these chemicals are known definitely to cause cancer. One of the poisonous chemicals consumed in greatest quantity by smokers is carbon monoxide. Its most serious effect is in causing a greatly increased rate of heart attacks in persons who tend to develop cholesterol deposits in their blood vessels.

In addition to these chemical substances which are added directly to the body for some special effect, a great many chemicals are present in our environment and find their way into the body as contaminants of our food, water, and air or in some other way become involved in our body chemistry.

There are over 105 million motor vehicles in use in America. Many chemicals are released from the exhaust of these vehicles which sometimes cause serious problems. For each 1,000 gallons of gasoline, there is produced 3,200 pounds of carbon monoxide. The skyscraper-lined streets of large cities act as valleys which fill up with carbon monoxide and other automobile wastes during traffic rush hours. It has recently been shown that city dwellers, exposed to constant carbon monoxide poisoning, show an increased rate of heart attacks similar to that of heavy smokers. Hydrocarbons, the products of incomplete combustion of gasoline, are often changed by exposure to light into very deadly chemicals. This is a major ingredient of the smog of Los Angles. Lead from high-octane gasoline passes unchanged through an automobile. Its effects are not clear yet, but no one is saying that it is harmless.

The most important air pollutant is sulfur dioxide. This is produced chiefly through the burning of fuel, coal, and oil that contain sulfur. Three-fourths of the sulfur dioxide comes from electrical generating plants, of which two thirds burn coal and the rest oil. Sulfur dioxide produces a burning sensation in the eyes and linings of the nose. It is a major cause of emphysema, a condition in the lungs, as well as aggravating cases of bronchitis and most other diseases of the respiratory system. Emphysema is the fastest growing cause of death in the U.S.



Air pollution can kill. In London in December 1952, a terrible smog settled on the city for a period of five days. Four thousand people died from the air pollution. Air pollution can cause many kinds of illnesses. In Los Angeles it is estimated that sixteen percent of the residents suffer from some kind of chronic respiratory disease. Doctors prescribe cures by advising patients to move from the city. Schoolteachers receive regular reports on the condition of the air and on certain days do not let the children play out-of-doors. From 100 to 500 deaths recorded each year in Los Angeles are due directly to air pollution. It was recently estimated that if air pollution were reduced by fifty percent in the major urban areas of our country, we would save well over two billion dollars in medical expenses.

Water can be contaminated from many sources. Raw sewage can introduce harmful bacteria and viruses into the water. Chemicals from industrial wastes can be harmful. Recently we have become alarmed by the report of high amounts of mercury in water and in fish that are caught for food. Even in small amounts, mercury can be very deadly. It attacks and destroys parts of the nervous system. Recently three children in New Mexico who ate pork contaminated with mercury suffered irreversible brain damage.

NOT HEALTHY / *continued*

Nitrates are necessary forms of nutrients for plants. Humans and animals need nitrogen in the form of proteins, but we are not equipped to handle nitrates. Small amounts of nitrates in water are apparently harmless, but larger amounts can cause disturbances in the blood which cause the red blood cells to be unable to carry oxygen. If this happens in small children, the condition is called blue babies. In Minnesota some years ago a number of small babies died of this disease. It was discovered that their water supply was contaminated by wastes from the farmyards which contained large amounts of nitrates from the farm animals. In some areas of California runoff from agricultural fertilizers are causing increased amounts of nitrates to be present in water supplies.

Even chemicals such as fluorine that are added to the water supply can cause illnesses in some persons. A small percentage of people are allergic to fluorine even in the small amounts customarily added for dental reasons. Fluorides are also very serious and dangerous ingredients in air pollution near phosphate fertilizer processing plants and aluminum plants.

Because so many chemicals can be present in water that render it poisonous or irritating to some people, it is difficult to obtain pure water for consumption. A great many commercial companies are bottling and selling pure water, sometimes delivering it like milk. Over 700 companies in the United States have formed the Bottled Water Association, which reports that the sale of pure water represents a seventy-five-million-dollar business each year.

Another class of chemicals that is polluting the environment and having an effect on human health is pesticides. These are chemicals that are used to kill any kind of organism, plant or animal, that we regard as a pest. Among the best known of the insecticides is DDT. This has been in wide use for over twenty-five years. It is very inexpensive and very deadly. However, it decomposes very slowly when released into the environment. As long as fifteen to twenty-five years are required to break down even half of an amount of DDT. This chemical is easily spread by air currents and by organisms and has been found throughout the earth. It is concentrated in organisms that eat food contaminated with DDT. In fish and fish-eating birds, such as eagles and pelicans, it interrupts the reproductive cycle and has seriously reduced the population of these animals in some areas. In man DDT has been linked with cancer, leukemia, high blood pressure, stomach and liver disturbances, and interference with sex hormones. It also impedes the action of drugs and medicines.

The major weed killers are 2-4-D and 2-4-5-T. In Vietnam we have used about 50,000 tons of herbicides to spray the forests for military reasons. In so doing, we have destroyed nearly 500,000 acres of cropland and have turned this country from a rice-surplus, exporting country into one of a rice shortage. Much of the defoliant material has contaminated drinking water supplies. In the summer of 1969 four Vietnamese newspapers carried stories and pictures of deformed babies born in the region affected by the spraying and suggested that the chemicals used caused the birth defects. These papers were immediately closed by the government because they "interfered with the war effort." Research in this country, some sponsored by government agencies, has shown clearly that these herbicides can under certain conditions cause birth defects.

Much of the material on pesticides is abundantly documented in a massive 677-page report issued by the Department of Health, Education, and Welfare in December 1969. Government reports indicate that 800 to 1,000 people die each year from pesticide poisoning and another 80,000 to 90,000 are injured from these chemicals. Besides exposure from handling the poisons, they can also be present as residues on food. Since the days of Rachel Carson and *Silent Spring,* much evidence of the effect of pesticides not only on the environment but also on humans has proven that now the harmful effects probably outweigh the benefits from their use and we would do well to investigate other means of controlling our pests than by such powerful and dangerous chemicals.

These are only a few of the examples of chemical poisoning that could be used to show the harmful effects of pollution of all kinds. It is important that we stop pollution because it is killing our wildlife. It is important that we know that pollution is killing plants and upsetting the balance of nature. But there is another reason why we should stop polluting our environment now. Pollution is not healthy for humans.

New Vitality for Family Worship

IT'S TIME to get your family's worship experiences away from the table, out of the house, and out into the world — in short, out of a rut!

The idea we're proposing is very simple, but it has the possibility of putting new vitality into your family's moments of fellowship with God.

The basic idea is to have at least one family worship "happening" a week, with a different member of the family deciding each time what kind it shall be. Be creative, use your imagination, don't be afraid to innovate. These will truly be family worship "happenings," but all in the context of a meaningful Christian faith.

Let us offer you some examples of what we have in mind.

The first week it might be Daughter's choice for the whole family to go out and "crunch in the leaves" in the nearest woods or arboretum. You could take along a picnic lunch, and sing songs about trees ("To Ope Their Trunk the Trees Are Never Seen"), and from the Bible read appropriate passages.

Another variation on that would be to plant your own "family tree" on Arbor Day, or your own "Earth Day," making it a celebration of life and growth.

The second week your son might suggest the family go on an "Ecology Picnic." After arriving at your favorite picnic spot, arm each member of the family with a paper bag or burlap sack, so that each can scatter, picking up stray trash and garbage.

Here again the opportunities for worship are legion. Think of the scriptures which speak of our stewardship of God's good earth. What a time to sing "This Is My Father's World"!

A third family worship happening depends upon where you live. If you live near a zoo or a farm with livestock, go there. Then center your worship around God's provision of birds and animals, making use of appropriate scriptures such as suggested in the reading guide for families.

In the case of our own family, a trip to the local humane society prompted spirited discussion about how we, like some of the animals, are adopted children of God. This had special relevance to our family because our son is also adopted.

On the fourth week, Dad might choose a fishing trip for the family. Many scriptures lend themselves to the subject of fish and fishing, among them the calling of the fishermen-disciples and the account of Jesus cooking a fish breakfast for them. What better song here than "I Will Make You Fishers of Men"?

When it comes to Mother's turn to choose, she might request an evening together watching television. With some wise choices, that, too, can be rewarding. Consider the possibilities of relating one of the medical shows, such as "Marcus Welby, M.D.," to the marvels of the human body which God has given to us.

Another area of family inquiry is that of historical sites. Find one, visit it, and talk about how God works in and through history. From that, consider how our Christian convictions are based not only on faith but on solid, historical facts. A fitting hymn here would be "Faith of Our Fathers."

Very briefly, just to trigger your own creativity, here are some other ideas for your family happenings:

A play, a concert, or a movie can be an excellent springboard of inspiration and education for family enrichment.

Do not overlook the possibilities of an evening of family music with a piano, guitar, harmonica, or whatever is at hand. Many scriptures, such as Psalm 150, lend themselves to the biblical emphasis upon praising the Lord in song.

Try a "service service," a worship experience centering around a visit to a nursing home, a hospital, a jail, or an institution. But don't stop with just a visit; as a family decide upon some tangible way you can "put legs on your faith" after the example of James 1:27.

The rest is up to you. We hope we have stimulated your own creative thinking to deliver your family devotions out of the doldrums, and encouraged you to make them real spiritual "happenings." — *Norman and Kay Long*

A READING GUIDE FOR FAMILIES

Psalm 24. The earth is the Lord's.
Psalm 29. The voice of the Lord is heard through his earth.
Psalm 148. All creation praises God.
Matthew 7:16-20. Jesus teaches, using trees.
Isaiah 24:4-13. The Lord's earth is polluted.
Genesis 1:20-25. God creates the animals.
Isaiah 11:6-9. The animals shall reflect God's peace.
Matthew 4:18-22. Jesus calls some fishermen.
John 21:3-14. Jesus and the fishermen eat together.
1 Corinthians 6:12-20. Our bodies are God's temples.
Exodus 3:13-15. God is a God of history.
1 John 1:1-4. Our faith is grounded in history.
Psalm 150. Praise God through music.
James 1:22-27. Praise God through service.

There's a Hunger in the Land

by INEZ LONG

Even under the cool trees of the campus, the summer was sticky. Outside the campus perimeter, the city's concrete simmered. Inside the dorms and halls, the steaming ferment of the city made its invasion by way of the bare feet of one hundred teenagers, all students from poverty-level homes in an Upward Bound program.

I was cleaning my classroom, one among scores which were empty in an ivy-covered hall opened and locked daily by security. One of my teen-age students entered the room. I was not sure that he saw me. He didn't ask anything. He didn't speak. He was comfortable in the emptiness. He pulled out a paperback, that prestigious symbol of pre-college hopefuls, and began to read. I continued to hang up pieces for a student exhibition.

After half an hour, he still hadn't spoken. Later he was joined by three other students, each of whom dropped in alone also. Each found a place in the barren room. They were reading an hour later when the time schedule moved them along.

After they had left and I had closed the door, I felt strangely weak and spent. I had given nothing but space and silence and privacy to four students, yet I felt used and drained.

In the students and myself I saw a common condition: a malaise, a sickness which does not develop into a specific disease. Our malaise was a heavy hunger — the young with lean and sparse parts hinged together between gaps of emptiness, and the old, as James Dickey writes, "still hungry though twenty years overweight."

Why, in an age of affluence, is there hunger in the land?

The young are hungry because they have been conditioned to live piecemeal. They eat on the run. Snacks comprise their meals. They speak of themselves as "spaced out" on drugs. Their end-of-the-semester scholarships are continually running out. They live on temporary stipends or allowances without full understanding of the source. They are not a part of the supply, only of the demand.

They are also hungry because they pull away. They pull away because they want to be different, unique, specific, defined by particularity and position. They are a generation in which human existence is unpositioned because it has no sense of the sacred. Without a sense of the sacred, which is experienced by the breaking in of eternal mystery and the "wholly other," they feel existence to be monotonous and always the same. "If that's all there is — this homogeneous blob of humdrum dailydom — let's go on dancing. Bring out the booze and let's have a ball!"

The mass festival, formerly given to sacred and religious ritual, is youth's way of dramatizing the differences between the way life is and the way it ought to be. This difference is the hunger zone in which the young exist today. And, in response, the well-intentioned, middle-aged providers with their utilitarian outlook yell, "The kids are hungry. We gotta feed them." Yet with mountains of mashed potatoes, the young go hungry because in their bones they know that man does not live by bread alone.

A positioning, an orientation, a center is missing in the world of the secular and profane. Kids sing, "Don't let the past remind us of what we are not now." Memory of childhood abundance and dreams, and visions of a new heaven and a new earth do not populate their present. Lacking a religious sense in which the present enjoys continuity with all time, the young have only the hollow "now" and its disconnected wasteland.

Yet, isolated and hungry in a relevant present which is unrelated to the past, the young know that "when the legends die, the dreams end; when the dreams end, there is no more greatness." This isolation and hunger is felt by youth who go unfed in our church schools and our homes as well as by the rebellious ones who have rejected personal feelings for the sake of radical change. Pasha, the intellectual rebel in *Dr. Zhivago,* says to Lara, "I shouldn't admire your poetry now. I should find it absurdly personal — feelings, insights, affections. It's suddenly trivial now. Personal life is dead." So radical activists move into communes. Here are huddles of separated persons, all embracing an ideal while rejecting the support of permanent personal relationships.

Hunger has become a fetish. It has become ritualized in mass hunger festivals, in hand-to-mouth communes. It is a recognizable hunger which gives one the right to a hand-out or a hitched ride. Its bedraggled look puts a stamp on the bearer which he presents for redemption at society's nearest drug center or psychiatric clinic. Youth's disorientation has become official.

Adults are alienated and separated, too. We have grown up with Hemingway's hard-as-bone prose and risk-to-the-death life. We are a strung-out, overexpanded, blown-up generation. We are Giacommetti men, those stretched-out iron figures tilting toward an unspecified horizon. Like Hemingway's characters, we speak of our need for a clean, well-lighted place, as if to say prayers at that which isn't an altar or to that which isn't God. Yet we seem surprised to find in middle age that the place which we did not take the care or urgency to sacralize through the years is left an empty place which increases our hunger pangs all the more because we foolishly expected food to be there. The food we need is not served in a house empty because of our own neglect.

We adults have been nutrition experts, yet hunger has mounted. This is apparent in our worship services and creeds which have undergone radical analysis and revision. Our contemporary worship services ritualize alienation from the source of abundance. As we read through worship services in unison — always one is instructed to read aloud the words on the printed bulletin whether he believes them or not — we add to the fetish of alienation. We are not quite sure of the purpose: Is the alienation which is being ritualized to be celebrated or alleviated? Furthermore, is

public expression of alienation from community an authentic witness for the church in which each separate part is linked together as the Body of Christ? "Is not the thirst when the well is full the thirst which is unquenchable?"

Historic Brethren separatism, for instance, makes us prime performers in the fetish of alienation. Silent and separated, pure and good, we easily "out-good" and "out-isolate" ourselves, not in the purist separatism of earlier centuries but in projects which will stand us up and off and aloof. For example, we still carry the peace torch above the heads of thousands of other peacemakers as if the torch were ours. We outtalk and outshock majority groups, even mainstream religious groups.

In like manner, Brethren separatism easily moves individuals into the farthest cranny so that we become persons split from an already slithered sect which is itself splintered from the church. Each person, or each small group, literally holds separate communion with no intention of permanent relationships. At Annual Conferences, church camps, retreats, and conferences, communion has been separated from the local church where communion makes demands on participants for faithfulness, involvement, sacrifice, reform, confession, and witness, all within the context of a practicing way of life. When celebration is isolated from commitment to a specific arena in which a way of life is practiced daily, the sacred loses orientation. As disorientation makes us anxious, we pile our forms and rituals higher and higher. We add the garish, the innovative, the dramatic, and the shocking in an attempt to convince the participants that an evermore spectacular feast will fill the hollow spaces.

The steady wisdom of the church as that which is "always there" is needed by an age full of the uprooted, the innovative, and the hungry. We need make no apology that the church is always on the fringe of all the new institutions. If the church goes mobile and exploratory at the expense of permanence and continuity, the roots, the home places, the sacred spots become run-down and empty. The tragedy is everywhere to see as one moves across a land where endemic hunger is mounting.

Hunger is across the land. It is small comfort to say that if people could die of hunger, we'd have been dead long ago. Not hunger but starvation is the cause of death. If in secular America it has been popular to starve oneself, to diet, to fast as a fetish rather than to enjoy the feast, the signs are coming that starvation stalks our society. Soon people will choose whether to eat the food that gives abundant life, or to remain hungry, either because they no longer feel hunger pains or they no longer remember real food.

Increasingly, poets are haunted by the diminishing pockets of the good life in America. A few wise persons, wise within the definition of religious man, are shoring up resources to which the revolutionaries of our chaotic age will come for nourishment. Abundance will lie with those who have health and vigor when the lean victors and ravished land, finished with battle, need to be fed.

Dr. Zhivago, although a novel of the Russian revolution, is not primarily a story of massive power forces which worked for both good and ill to millions of rich and poor alike. It is a study of man's hunger for love in the midst of unpredictable hostility, for beauty in the midst of ugly destruction, for order in the midst of chaotic change. Although the doctor is the poet in the story, it is Lara who concretizes the poetic vision of what life is meant to be as she perpetuates the simple artistries of human life within the milieu of revolution. The dishes and silver on the table. The singing teakettle. The ruffled curtains at the frosted windows. The note at the door. These are celebrations of man's survival as more than mundane creature. Religious man senses the artifices and the artistries which profane man does not. For religious man, food is more than bread.

In *Bread and Wine,* a novel of the Italian revolution, the wise old priest, himself once a young revolutionary who had survived the onslaughts of both physical terror and spiritual disillusionment, says "There always comes a time when the young men get bored by the bread and wine at home. They look for food elsewhere. The bread and wine at the inns at the crossroads can calm their hunger and thirst for a while. But a man can't spend all his life at the inns."

When hunger in the land knocks at the doors of our homes and churches, will we have expended too much on the nomadic and the mobile, or overinvested our resources in transitory motels and battle areas? Will we be empty of what man needs when his hunger asks to be satisfied? Every home and every church, large or small, is in danger of going empty, nomadic, and temporary.

Someday, those with malnutrition will emerge from the profane wasteland. They will know their hunger. Against this day, the altars of homes and churches must be kept bright and ready.

Prayer Is Consolation

God empowers, quiets, releases, renews, reforms, secures life. This is a receiving of his continuing grace. Prayer is both giving and receiving — the giving of ourselves and the receiving of God. In one sense, it is the art of loving God, of accepting his love.

As the foundation of the life maturing in love, prayer is both a serious and a joyous undertaking. Without seriousness, it is an empty form of words addressed to ourselves. Without joy, it is the sign we are unaware of and insensitive to the wonder, glory, and gracious givingness of the Divine Presence, unmoved by the unbounded love of God.

In real prayer, no one takes his cares, perplexities, needs, yearnings, aspirations to God and returns to the world empty-handed. No one has assumed moral responsibility in the world and for the world without knowing that God is with him. This confirming consolation comes in prayer again and again. God allays our fears; assures us in the face of doubts; gives rest to the restless spirits, direction to the troubled soul, healing to the wounded heart — God's giving himself to meet the needs of the prayer . . . this is the consolation.

We have said that prayer is celebration, communication, confession, communion, challenge, commitment — and consolation. But prayer isn't any one of these. It includes them all and much much more. Like a diamond, prayer has many intermingling facets. Prayer can never be segmented. It is like a tree with many roots and many branches. So prayer was all these elements to Jesus. God is the prompter to prayer, the initiator of our deep hungers for reality, vitality, adequacy, and Christlikeness. God is active in all life and experience, seeking to awaken and bind us to his unfolding, redeeming purpose, so eloquently expressed in Jesus the Lord. — GLEN WEIMER

A biblical prayer

Great are the doings of the Lord;
all men study them for their delight.
His acts are full of majesty and splendour;
righteousness is his for ever.
He has won a name by his marvellous deeds;
the Lord is gracious and compassionate.
He gives food to those who fear him,
he keeps his covenant always in mind.
He showed his people what his strength could do,
bestowing on them the lands of other nations.
His works are truth and justice;
his precepts all stand on firm foundations,
strongly based to endure for ever,
their fabric goodness and truth.
He sent and redeemed his people;
he decreed that his covenant should always endure.
Holy is his name, inspiring awe.
The fear of the Lord is the beginning of wisdom,
and they who live by it grow in understanding.
Praise will be his for ever.

Psalm 111:2-10, from *The New English Bible*. Other biblical prayers of consolation include Psalms 7:1-5, 9-17; 8:1-17, 25-33; and 2 Corinthians 12:7-10.

Contemporary prayers

O God, who art near us always, we would speak with Thee and thank Thee for all the good gifts with which Thou has filled our hearts. For love that makes life beautiful, for all thoughts that uplift and gladden us, for disappointment and failure which teach us our need; but most of all for our hope in Thee, and the fullness of joy which Thy presence brings. We all wish to serve Thee. Show to each of us how we may do it best: hands to work for Thee, feet to run for Thee, lips to speak of Thee, thoughts to use for Thee, hearts to love as Thou lovest. This we ask in Thy strength, and for the sake of Jesus Christ our Lord.

From *A Book of Simple Prayers*, quoted in *Prayers for a New World*, by John Wallace Suter. Copyright © 1964 by Charles Scribner's Sons.

We thank Thee, Lord, that however hopeless our work may seem, however dark the night around us, however meager the response to Thy Spirit, still Thou hast ordained for us a hope. We thank Thee that we can never despair because we know past all doubting that here and there in the world Thy kingdom has already come, Thy will has already begun to rule. . . . Here and there are homes made beautiful by Thy presence . . . lives lived purely and faithfully for Thee . . . children and childlike souls whose clear and simple trust brings Thee Thyself down amongst men.

J. S. Hovland, quoted in *Prayers for a New World*, by John Wallace Suter. Copyright © 1961 by Charles Scribner's Sons.

New personnel named for church

Heckman

Naylor

Petry

Harley

Hoover

Two new staff members will join the Parish Ministries Commission Sept. 1. They are among a number of personnel appointments in the Brotherhood, including several district executives, recently announced. The details:

Kent E. Naylor ■ Assigned as PMC consultant for congregational renewal, Mr. Naylor joins the celebration task group. He has served in the pastorate of the South Waterloo, Iowa, congregation since August 1967.

Among his staff tasks will be building strategy for training lay participation in the ministry, relating to support churches, and conducting workshops on congregational celebration.

A graduate of McPherson College and Bethany Seminary, Mr. Naylor, 45, served in pastorates in Akron, Ohio, Warrensburg and Cabool, Mo., and Octavia, Neb.

He is moderator this year of the Iowa-Minnesota district and a member of the evangelism counselors team of the Parish Ministries Commission.

He and his wife, former Elva Jean Harbaugh of Waterloo, Iowa, have three children, including a son and daughter at McPherson College.

Shirley J. Heckman ■ Named educational consultant for the Brotherhood, Shirley (Mrs. Earl L.) Heckman will work at developing a model for local congregational involvement in educational strategy, have responsibility for the use and revision of the Educational Plan, and, with other staff members, relate to the Encounter Series. Teacher learning events at local and district levels will also involve her as she serves on the identity task group.

Her husband is a consulting mechanical engineer at their home in Denver, Colo. They have four children, one married, and will relocate in the Elgin area.

Mrs. Heckman is graduated from the University of Denver in elementary education, obtained her master's in Religious Education from Iliff School of Theology in 1966, and anticipates obtaining her doctorate in social foundations in education from the University of Denver next year. Most recently she has been teaching classes on the public middle school level as well as upper division courses at St. Thomas Seminary College.

A particular involvement of hers has been with the Regional Training Institute of the Ecumenical Institute, a research and training complex aimed at renewal of the local church. On the national faculty, she has been assigned to teaching both laity and clergymen in church renewal.

Carroll M. Petry ■ Giving leadership to the South/Central District (the union this year of the Middle and Southern Indiana districts) after August will be Mr. Petry, pastor since 1969 of the Eel River congregation near North Manchester, Ind.

Familiarly known as "Kaydo," Mr. Petry, 40, grew up in Akron, Ohio, where his father served the Eastwood church for 28 years. The new district executive is a graduate of Manchester College and Bethany Seminary.

After pastoring at Wabash, Ind., from 1956-63, the family then went to the Nigerian mission field for six years. He has been active ecumenically in Middle Indiana. The family will remain in North Manchester, with the district office located in the Marion, Ind., area.

Samuel A. Harley ■ No stranger to church executive work, he served the Middle Indiana District, 1953-59, the former Southeastern Region, 1959-64, and since then has been director of church relations for Bridgewater College. He assumes the executive position of the Florida, Georgia, and Puerto Rico District on July 15, succeeding Frank E. Williar, executive for the past ten years.

Mr. Harley is a Bridgewater and Bethany Seminary graduate and held four Maryland and Virginia pastorates between 1929 and 1953. At the college he directed the annual Spiritual Life Institute and has counseled the regional youth cabinet.

Wilbur R. Hoover ■ The new executive for the Western Plains District, beginning Sept. 1, for the past year served on the General Board and pastored for three years the Warrensburg-Mineral Creek, Mo., congregations. He has had pastorates in Afton and Enders, Neb., and Rocky Ford, Colo.

A Roaring Spring, Pa., native, he was graduated from the University of Cincinnati and Bethany Seminary. He was a Bethany director from 1960-1965. In the district position at McPherson, Kan., he succeeds retiring Gorman A. Zook, executive for the past 17 years.

Harold Z. Bomberger ■ Executive from 1956 to 1960 of the former Eastern Region, Mr. Bomberger leaves the McPherson, Kan., pastorate he has held *berger*

Rist

Rowe

Coffman

Bruckhart

Heisel

Fike

since then, to become executive secretary of the new Atlantic Northeast District, formed last year of Eastern Pennsylvania and North Atlantic districts.

Mr. Bomberger is the 1971 Annual Conference moderator and has traveled extensively in the past year in the Brotherhood. From Annville, Pa., originally, he includes Elizabethtown College, Bethany Seminary, and Lutheran Theological Seminary, Gettysburg, Pa., as alma maters, with additional training in mental health, human relations, counseling, and evangelism.

He will begin his new position Sept. 1, succeeding Joseph M. Long, executive for the past seven years.

Henry H. Rist III ■ To become associate secretary to Mr. Bomberger in Atlantic Northeast, Mr. Rist, 29, was formerly minister of education at Lancaster, Pa. He attended Bridgewater College and graduated from the University of Richmond and Bethany Seminary. He had two years of public school teaching before seminary. Married, he is from Martinsville, Va., and was summer pastor in 1965 and 1966 at the Harrisburg, Va., church.

In Lancaster he was dean of the county's council of churches leadership education school for the past two years and chaired the council's division of Christian education.

When he begins on Sept. 1, he succeeds Virginia S. Fisher, who has served for the past 20 years in associate executive and Christian education positions in Pennsylvania. Nevin and Virginia Fisher will retire to Sebring, Fla., in August.

Donald E. Rowe ■ Executive for the Mid-Atlantic District since April 1, Mr. Rowe was formerly director of recruitment and professional growth for the World Ministries Commission of the General Board.

Mr. Rowe joined the Elgin staff in 1957 as director of the 250th Anniversary Call, after three years as executive for the former Western Region. He held subsequent assignments for interpretation, field services, and Annual Conference for the Brotherhood.

H. McKinley Coffman ■ In addition to carrying responsibilities as director of the New Windsor, Md., Brethren Service Center, Mr. Coffman is Brotherhood director of centers and disaster service. In his new capacity he coordinates the four material aid centers and the response of the church to disasters within the continental United States.

He came to New Windsor in 1963, first serving as manager of material aid operations and director of immigration services, before being named center director in 1969. The Manchester College graduate was a Brethren Volunteer Service worker in Europe from 1953-56, returning in 1960 for three years as associate director of the European program.

Elizabeth F. Bruckhart ■ As hospitality coordinator of the New Windsor Brethren Service Center, Miss Bruckhart schedules and coordinates guest arrangements for visiting conferences, retreats, tours, work groups, and luncheons — areas of increasing center activities. She was formerly with Elizabethtown College.

Miss Bruckhart is a native of Lancaster County, Pa., a graduate of Manchester College, and has a graduate degree in educational counseling from the University of Indiana.

She has had several assignments with the former Brethren Service Commission, and for five years was director of summer work camps for college students in state hospitals.

John C. Heisel ■ Returning to his home community and state, Mr. Heisel, 40, in August becomes director of the Modesto, Calif., Brethren Service Center, relinquishing a similar position he now holds at the Nappanee, Ind., center, where he has been since June 1959.

He worked as a truck driver and warehouse foreman at the Modesto center from 1955 to 1959, and before that was in alternative service with Brethren Volunteer Service. He had also been employed by the Southern Pacific Railroad.

In Nappanee he was president of the city's board of zoning appeals and a member of Kiwanis Club.

Elmer C. Fike ■ In June Mr. Fike took on a dual assignment for the World Ministries Commission in directing the Lybrook Navajo Mission and coordinating Brethren ministries among American Indians, a post he has held in the interim in the past year.

He formerly served as a field worker with the National Council of Churches' Indian program in the Southwest. An assignment with Brethren Volunteer Service began Mr. Fike in his 17-year work with Indian Americans, following graduation from McPherson College. He lives in Flagstaff, Ariz.

READERS WRITE

Continued from page 1

America, each year of the last ten years.

Why? Why doesn't our church look into the problems and find out why, instead of burying the Rural Life Association which was dear to the hearts of many? The five million Americans, lost to the rural way of life in the past ten years, were forced to leave their farms because they could no longer make a living in agriculture. These people have multiplied the problems of the cities.

Our government, through the Committee on Economic Development appointed by the President, has planned to remove family farmers off the land by continued low farm prices. The purpose is to put all agricultural production in the hands of large corporations. Is this what we want? . . .

The Lutheran and Catholic churches, through their rural life committees and church literature, have greatly aided their farmer members in their struggle for survival. Is it too much to ask the Church of the Brethren to gain a correct and sympathetic understanding of the problems of underpaid agriculture which eventually will affect not only our family farmers but also our total American society?

Glenn M. Snavely
Forest, Ohio

AN EXCELLENT EXERCISE

Harold Z. Bomberger's "What the Church Is Doing Right" (May 15) has been long overdue. I rejoice that someone has volunteered to point out so many good and worthwhile things that the Church of the Brethren is doing.

The negative thinking that too many of us Brethren have been doing seems to be a disease which spreads like smallpox, and is just as harmful and destructive.

After reading the optimistic article by our church moderator, I felt uplifted and encouraged and proud to be a member of a church about which so many good things can be said. And I challenge anyone to name any similar group which can line up any better roster of worthwhile undertakings.

The idea of the power of positive thinking has been ridiculed by many, but it seems to me positive thinking is an excellent exercise. It could bring about a great forward movement in the Church of the Brethren with a revitalization of the church and the enrichment of every member in it.

Emma K. Ziegler
Hatfield, Pa.

The Edge of the Cliff

At the edge of a steep cliff in Montana, I watched the methodological beginnings of an archaeological dig into a mound formed many years ago. Radiating from the center of the mound were small rivulets etched with the stark white bones of buffalo, driven over the precipice in response to a people's search for food, clothing, and shelter. Today, in a way that resembles the buffaloes' blind stampede over the edge, the small church teeters in the act of sacrificing itself for a culture's belief that bigness is greatness. The small churches in the plains area bordering the Rocky Mountains find themselves especially close to teetering at the cliff's edge. There is a need for these churches to remain in their local area: Many of them are the only remaining active congregations within a radius of ten miles or more of another church and from roughly 25 miles to 250 miles from another Church of the Brethren. And many plains Brethren feel strongly the need to preserve the Brethren witness both for their own children and for the community as a whole.

One must critically evaluate the potential of the small church before writing it off as a burden to keep up and one not able to maintain itself without outside monetary support. The small church has advantages which a large church does not have. There is a high level of churchmanship present. Youth and adults alike learn to be responsible for the activities and the actions of the church if there is to be a church. Sometimes a large group tends to communicate that the individual is not needed.

The problem of supporting a full-time or part-time paid pastor is one the small church should really not have. With the high level of leadership available in the small church, the paid pastor and staff idea should be reconsidered to fit the needs of the local congregation. The call to lay leadership seems an obvious choice to follow and not a way out for congregations which include college-trained members. Lay leaders could be trained by persons in the area as well as seminary members and Elgin staff. Many seminary students take an intern year. It would seem that these students could use their intern year serving these cluster areas. Various methods of support and housing could be used.

The possibilities seem endless: Several couples could be selected to serve over a large number or cluster of churches. The election of lay ministers, one or more per congregation, could be established.

Too, the idea of dispersed membership is not to be overlooked. A number of plains area families belong to churches which in the last twenty years have disbanded. The members of those groups who placed their membership in another denomination find that they can still live the Brethren ideals and way of life. Why can they not have the fellowship of the love feast and communion with other Brethren from a minister willing to travel to them or with a neighboring congregation? Need they be forgotten simply because the idea of an organized church body was no longer feasible?

Relying on lay leadership presents some element of risk. Persons who are willing to undertake such a strenuous experience may not continue in the job long enough to see it firmly established. Churches themselves might not be willing to utilize lay leaders. Or they may find that their laymen are not willing to serve when called. Larger churches might not be willing to give up a full-time pastoral service for the use of lay leaders, part-time ministers, and a minister-at-large shared with other churches in the area. Many of these leaders and ministers will need to have income from other sources.

This raises the question of whether we are willing or ready to take our Christianity seriously enough to work for it. Or have we become too accustomed to having the minister do it for us?

The laity of churches, large and small, will be called many times in accepting the responsibility for the facilitating of their own fellowships. It will be a trying time and a period in which we are truly faced with living what we actually believe. Are we, like the buffalo, moving blindly in first one direction and then another, teetering on the edge of the cliff — or are we willing to dig our heels into the soil deeply enough that we can firmly decide our direction and then move in that direction with faith and hope? — Jane Davis

CLASSIFIED AD

IF YOU ARE seeking a mild, dry, sunny climate, Rocky Ford church invites you here to nice community of 4,800. Like most smaller cities, we can use skilled tradesmen, nurses, teachers. For help in finding housing, employment, write Rod Bricker, 1503 Pine, Rocky Ford, Colo. 81067.

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For leaders of youth

YOUTH MINISTRY RESOURCES

This packet has been designed to assist you in your leadership responsibilities. It is not another program but a *listing of resources* that may help you in programming.

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Each page is designed so that holes may be punched for inserting in a loose-leaf binder. Each year there will be a supplement made available for adding to the notebook.

YOUTH MINISTRY RESOURCES is prepared by the youth staff of the Disciples of Christ church.

$1.50

Order from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

On Coping With Crises

SUFFERING MAN, LOVING GOD, by James Martin. Westminster, 1969. 103 pages, paper

COPING WITH CRISES, by Ruth Fowke. Judson Press, 1968. 126 pages, $1.95 paper

THE UNBROKEN VIGIL: REFLECTIONS ON INTENSIVE CARE, by Dosia Carlson. John Knox, 1968. 95 pages, $3

UP FROM GRIEF, by Bernadine Kreis and Alice Pattie. Seabury, 1969. 146 pages, $3.95

THE SMILES, THE TEARS: ONE WIDOW'S STORY, by Mildred Johnson. Revell, 1969. 157 pages, $3.95

DEATH IS ALL RIGHT, by Glenn H. Asquith. Abingdon, 1970. 64 pages, $2.50

SUFFERING — some philosophical questions about it and shared experiences from various types of suffering — is the subject of these books. They are all extremely readable and could be very helpful during times of crisis — your own or your friends'.

Suffering Man, Loving God is very similar to Leslie Weatherhead's *The Will of God* in philosophy and style, even using some of the same illustrations. However, where Weatherhead concentrates on three aspects of God's will, Martin — a Scottish minister — spends more time exploring the "why" and "how" of suffering. He insists that the chief purpose of the world is the development of personality, the fashioning of a soul fit for eternity and ultimate happiness; thus the *possibility* of suffering is necessary. He discusses various philosophical questions about suffering — always in readable language — summarizes biblical and other answers to these puzzles, and ends with a strong statement of the Christian faith, which, as Von Hugel says, "does not explain suffering but shows us what to do with it."

The book closes with a collection of appropriate scriptures and some honest prayers for various kinds of suffering.

Coping With Crises is for any person insisting on a Christian counselor or not understanding why psychiatrists are seemingly contemptuous of religion. Dr. Fowke, a practicing psychiatrist and active Christian church member, contends that spiritual life and mental processes are two distinct aspects of a person. "With our minds we respond to the world we live in, and with our spirits we respond to the God who made us. . . . Salvation and sanity must never be confused. There is a separate and distinct pathway to each goal."

Therefore, it is cruel to say that a Christian should never have a mental breakdown. "Solving unconscious conflicts certainly does not bring spiritual salvation; and being spiritually transformed, renewed by faith, will not result in the automatic resolution of emotional problems. Indeed, either event alone may well bring the need for the other into greater prominence."

In spite of this emphasis on a psychiatric approach to emotional problems, Dr. Fowke includes much scripture and strong statements of the Christian faith as it applies to such conditions as fear, anxiety, and guilt feelings. "Part of God's plan for each of us is that we should, with his help, overcome the attitudes that keep us immature. Psychological conflict remains psychological, whatever name we give it, but it does not make us any less children of God."

There are practical suggestions as to what the church as a "caring community" can do to help in mental and emotional illness. An interesting added plus in this excellent book is the use of British terms for everyday objects and occurrences.

Miss Carlson was admitted to an intensive care unit three times in six weeks to receive help for her polio-weakened breathing muscles. Denied sedatives, she had a better chance than most ICU patients to observe and report the activity, sights, and sounds around her. Her description — in *The Unbroken Vigil* — of the physical setting and equipment should be helpful to ICU patients and their families. With humor, sensitivity, and compassion, Miss Carlson makes the intensive care unit not a place of terror and agony, but one of skill, dedication and constant attention, leading her to gratitude for — and deeper trust in — God's intensive care.

Up From Grief is an honest book by two widows, with Mrs. Kreis losing her mother, husband, and father in quick succession. This book grew not only from their experiences, but from 500 interviews with grievers "and the pros who work closely with grievers: doctors, psychologists, lawyers, ministers — even a hypnotist and a plastic surgeon."

The book describes the three stages of grief and is explicit about its agonies and bewilderments in an attempt to reassure grievers that they are neither losing their minds nor are they unique: These experiences are a part of grief.

The emphasis is on the absolute necessity for the bereaved to recognize honestly how he feels. Only the griever can choose what direction his life will take, and he must be honest with himself as he decides, candidly affirming: "What is, is. What I feel, I feel. What I am, I am. What I can change, I will."

The book is honest about the widowed's sexual needs, a subject rarely mentioned. In this regard, some readers will object to the authors' acceptance of love affairs without marriage.

One chapter details how friends can help: For example, *stop* repeating the tired old clichés! Another chapter includes statements from six clergymen on how they try to deal with grief.

The publisher says this book "has been written to help those who are in grief, those who need to understand grief in order to help a relative or friend, and those who work with the grief stricken." Since any person may find himself in at least two of these categories at any time, this book is for anyone who cares.

The Smiles, the Tears: One Widow's Story is a more personal account of one woman's widowhood. The book is unusual in being written in the second person, making "you" the main character.

Mrs. Johnson gives a poignant account of their twelve-year-old son's grief, her attempts to help his adjustment, her struggle to be both parents. She describes her nonexistent social life, her dismay at realizing that she was suddenly a threat to her married women friends, her shock when friends and business associates offered to go to bed with her "to take care of your sexual needs" — which were certainly real enough — and her struggle to answer in such a way as to save their friendship. She emphasizes with bitter clarity that this is a "couple-oriented society" and that "the modern-day widow is one of the loneliest beings in our society."

In spite of these struggles, this is a triumphant story as Mrs. Johnson relates her part in starting the YMCA-sponsored Y-Singles for anyone who has been married and is now single and recounts how God led her into a vocation in which she was able to help thousands of married couples value each other more.

Anyone who knows a widow should read this book to discover how desperately needed friendship can be more effectively offered.

Death Is All Right because it is An Adjournment, A Return to Our Source, Reparation, Restoration, The Place of Answers. Death must be earned by accepting life, not used as an escape. Pocket sized and easy to read, this book might be meaningful to some readers, but this reviewer found much stronger statements of the Christian faith in other of these books. Particularly unsatisfactory was the explanation for "early" death. There seems no point in efforts to prolong or protect life if we're going to excuse the deaths of "young" people by saying their "life-agenda" was shorter than other persons'.

We must walk our "lonesome valleys" by ourselves, but these records of those who have been there before us can help when our turn comes. — EVELYN FRANTZ

Faith Looks Up

Looking back over my growing up years within the church, I began to wonder if, like so many TV commercials expounding on a product, we may have twisted, squeezed, added to, taken from, shaped, and molded our religion much the same way and often to our own liking. The molds of contentment and satisfaction are being smashed in many churches today, the pieces scattered and uncertain.

Recently I attended a class led by a well-known educator who quoted: "The degree of our commitment levels the degree of our response." Perhaps our molds need to be broken, somewhere along the way, in order for us to become disturbed, truly committed, and responsive followers of Christ. If we are sincere in our praying to be melted, molded, filled, and used, we automatically move out of complacency into a desire to serve God *and* man, for our challenges come from both.

For the individual, for the church, doing the Christ-thing must surely mean the giving up of "self." It must mean giving, loving so that all suffering and need become our burden. Through trial and error (and that undoubtedy is a part of *all* growth) comes the realization that a twentieth-century Christian also has a twentieth-century Christ.

Following Christ also stimulates fellowship, for we cannot live creatively alone! The most rewarding experiences in my life have come from group fellowship. Whether it be a sensitivity encounter group, a study class, or friends sharing thoughts and concerns, the aliveness and awareness of others is a vital part of becoming a seeking child of God.

Faith! What a heap of this it takes in our day-to-day living to withstand the "slings and arrows" that come as a result of stimulation and action! So many "do not disturb" signs, stockpiled over the years, have molded us into victims of contentment.

I cannot help but be proud of the young people today who so courageously stand on their Christian convictions and faith. Some have gone to jail while others await sentence, due to commitment to God and love of fellowman. I see this struggle happening within the lives of our sons, particiularly our oldest son who must soon make a decision and who will no doubt take his stand on the draft issue because of strong convictions of what God is saying to him. If decisions and commitments are to be important and meaningful, then prayer, faith, and a great deal of soul-searching is necessary for growing and responding.

Moving with Christ, however, does not mean freedom to rule lives; nor does it mean having priority over the Holy Spirit; for there is plenty to go round. Hopefully, a more "real" person evolves from the old mold, and then it can be said in all sincerity, "Thank God, I cannot remain the same!"

PENNY HENRY (Mrs. Kenneth), who lives near Hopewell, Pennsylvania, lists being a homemaker as one of her present occupations (the Henrys have two sons at home, one sixteen and one seventeen), but she works also in the field of public relations with Le Mann and Associates. Her local congregation, Yellow Creek, benefits by her services as choir director and church school teacher.

A Revolution Is Coming to Our Town

Some reporters have called it the "Jesus Revolution," and indeed it could turn out to be exactly that.

What they are describing is a movement, however, that takes many forms and includes a number of diverse elements. It primarily involves young people, but adults have a prominent place in it. It is a phenomenon that appears unexpectedly in many communities, and church members may find it both disturbing and reassuring. For just at the time when many persons had concluded that youth were finished with religion, it became evident that something like a revival might be under way, with some youth turned on by traditional religious concepts and others caught up in newer more "way out" expressions. Looking at the most recent developments of this phenomenon, we are particularly impressed with four sides of the revolution:

1. The most familiar aspect, at least among those groups closely related to the Church of the Brethren, is the emphasis on radical Christian action regarding immediate issues. A growing number of youth and adults feel called to resist the draft and reject military service, to challenge the greed they find in the corporate structures of our society, to seek and follow drastic alternatives to the materialism they disdain, to identify with movements working for liberation and freedom. For many of these young radicals, the teachings and example of Jesus, along with the writings and examples of Old Testament prophets, sanction taking a controversial stand and sticking by it no matter what the consequences. Furthermore, they discover in our Brethren heritage certain values — related to peace, brotherhood, stewardship, and the simple life — that they feel have been largely lost in the church in recent years.

2. Quite different in emphasis, but not necessarily in contradiction to radical action, is the call to a personal decision for Christ that comes from those who use biblical language as an expression of witnessing. Among the "Jesus people" are many whose appearance and behavior would label them hippies, but others are typical representatives of our straight society. They are concerned about sin and salvation, they urge one another to get high on religion rather than on drugs or alcohol, they are generally unenthusiastic about church organizations, and they often emphasize a kind of pentecostal experience that is manifested in certain "gifts of the Spirit."

3. There is a "Jesus revolution" in the arts also — particularly in popular music and in drama. In rock music religious themes have often been prominent. The popularity of "Jesus Christ Superstar," the universal appeal of the old gospel hymn, "Amazing Grace," the acceptance of songs like "Put Your Hand in the Hand" are only a few indications of this trend. Recently a rock musical version of the Gospel of Matthew, called "Godspell," opened off-Broadway. It presents its story in a carnival atmosphere, but its author sees it as a religious answer to the despair of our time.

Add to these musical events what you see in posters, banners, and a variety of art forms — strong, vivid, sometimes psychedelic tributes to positive Christian values — and you have a better idea of what this revolution says about a joyous, free, uninhibited affirmation of life.

4. You might dismiss some of those aspects of a "Jesus revolution" as fads, quickly adopted and as quickly forgotten. But along with novelties has come a serious effort to explore new life-styles, to fashion what some are calling a counterculture, providing alternatives to conventional patterns. Some of the new styles, as in the case of communal living, are as old as the New Testament, and as controversial now as they were in the early days of the Brethren movement. They are experimental, tentative, and most of them have yet to demonstrate how lasting they can be. But there is no question as to the seriousness of those who break in this way with conventional society.

A revolution is under way – and many of us in the churches are bewildered, not being certain how to react to it. We know that some of its manifestations are superficial, but we suspect also that profound changes are now taking place with which the church must reckon. We know that new forms of religious expression are not necessarily better or worse than the institutional forms they would replace. But we can avoid dogmatism on either side by keeping our hearts open to God's moving in mysterious ways even as we resist the temptation to throw out everything that is old and familiar.

In our diversified society there is room — indeed there is *need* — for a variety of ways in which persons of all ages can affirm their loyalty to Jesus and his kingdom. Strikingly different forms of worship, of witness, and of action need not compete with each other. They can supplement and enrich each other. If the Jesus revolution, despite some of the excesses that may accompany it, is a genuine movement which looks to Jesus as its leader, who would want to stand in its way? — K.M.

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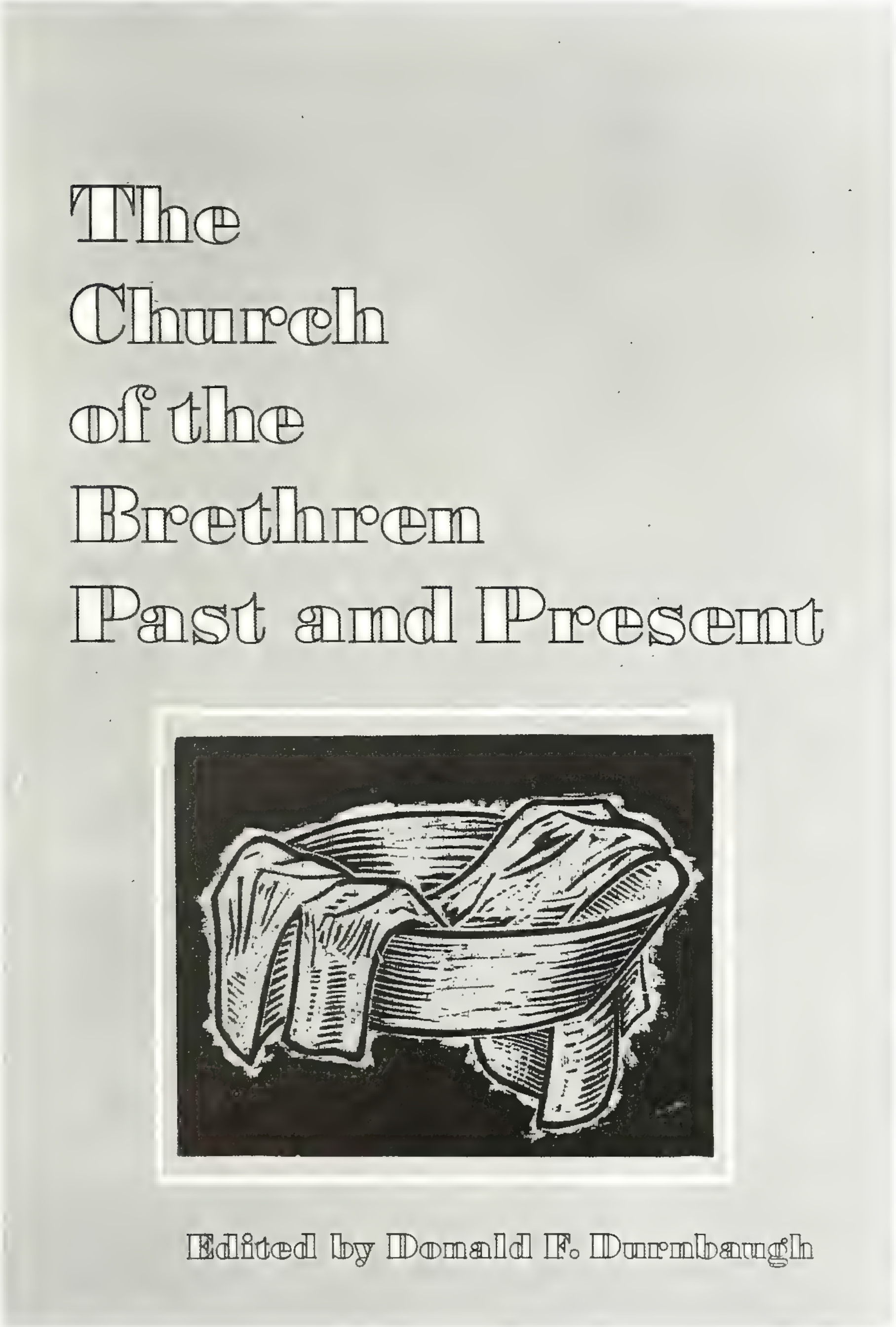
The Church of the Brethren Past and Present
Edited by Donald F. Durnbaugh

the newest book offering perspectives on Brethren life

The Church of the Brethren Past and Present
Contributors to this volume are Donald F. Durnbaugh, editor, Vernard Eller, Dale W. Brown, Warren F. Groff, Desmond W. Bittinger, Roger E. Sappington, Merle Crouse, and Edward K. Ziegler. Topics include history, beliefs, liturgy, polity, education, social involvement, missions, and ecumenical relations. The book has been published also in Germany as part of a Churches of the World series issued by the Evangelisches Verlagswerk in Stuttgart.

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. . . in this messenger

4 **Working Toward Dr. King's Dream.** *In a Fort Wayne, Indiana, storefront the Martin Luther King Center staff enables community participation in solving neighborhood problems, in educational ventures, and in job training. The center has been partially funded by the Fund for the Americas in the United States (FAUS), and its story introduces a summary of FAUS grants to other projects.* **by Anne Albright**

9 **The Lady Is a Lover.** *Phyllis Carter is a happening, in the words of our writer, who could affirm, after meeting the ordained minister and pastor of a rural Indiana church: "I drove down the long lane from the farmhouse feeling great. I had met Phyllis Carter and I knew I'd been loved."* **by Nancy Curtis**

14 **Called to Be Brethren for Such a Time as This.** *"In a time of war, violence, living under the shadow of the H-bomb, it seems clear that our work is cut out for us."* **by T. Wayne Rieman**

17 **Not Healthy for Humans.** *Chemical substances contaminate our air and our water. We consume drugs and food additives which contaminate our bodies. What does such pollution say for stewardship of the earth and of ourselves?* **by William R. Eberly**

22 **There's a Hunger in the Land.** *Noting evidences of spiritual hunger on the part of both youth and adults, a teacher and pastor's wife fears that homes and churches may be empty-handed at a time when their resources are most needed.* **by Inez Long**

also

News of a local congregation's exposure to television audiences (page 2), of National Youth Conference (page 3), of "The Greening at Neffsville" (page 7), and of personnel appointments (page 26); **Prayer Is Consolation,** by Glen Weimer (page 25), a **Speak Up** Selection, "The Edge of the Cliff," by Jane Davis (page 28); **On Coping With Crises,** a book review article by Evelyn Frantz (page 30); and **Faith Looks Up,** by Penny Henry (page 31)

coming soon

Only a fraction of the members of the Church of the Brethren can attend Annual Conference each year. Others are dependent upon the reports they hear from local or district delegates and upon issues of MESSENGER *for the information they receive as to what actions were taken by delegates, what worship and inspirational services were notable, and what persons, agencies, or officials were involved. To help provide information* MESSENGER *will again offer abridged copies of some of the major addresses (look for the moderator's sermon in the next issue), a variety of pictures, both formal and candid, a review of business sessions, and a sampling of the programs offered from early morning to late evening of each Conference day. A new feature of* MESSENGER *reporting will be an insert in the form of a soundsheet to reflect many of the sounds of Conference*

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CHURCH OF THE BRETHREN AUGUST 1, 1971

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messenger

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Readers Write

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HUMILITY, NOT CLEANLINESS

The Church of the Brethren has taught that our creed is the New Testament. After reading "Rethinking John 13" (March 15), I feel Mr. Frantz believes our imagination should be our creed. He suggests we reconstruct the event which took place that night in the Upper Room. Instead of going to the Bible, he chooses to use his imagination.

The Bible says in John 13:4 that supper had ended (KJV). In the Revised Standard Version and the New English Bible it says that Jesus washed their feet during supper. It is hard to believe that he did this just because they had traveled, anymore than one would eat and then go wash his hands after having eaten.

In John 13:14-15 Jesus is clear and plain in his command! There is no great variation in the King James, Revised Standard, Phillips, or the New English Bible translations on Jesus' command. He stated in no uncertain terms that this was an example that we were to follow. I do not believe that Jesus washed the feet of his disciples because their feet were dirty; rather, he was giving them a lesson in humility (see v. 16-17).

If one rejects this teaching, how is he to know what to accept and what to reject? Why not reject the whole Bible? If one rejects part but accepts some, then what one person accepts, another may choose to reject. How will one know what truth is? In Psalm 119:160, we read, "Thy word is true." In 2 Timothy 3:16 we read "*All* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (KJV). Again in 2 Peter 1:21 we read, "For it was not through any human whim that men prophesied of old; men they were, but impelled by the Holy Spirit, they spoke the words of God" (NEB).

I, therefore, conclude that Jesus spoke the words recorded in John 13 and that he meant for us to follow this example. Christ's example was one of humility, not one of cleanliness.

ERNEST B. HALTERMAN
Mathias, W. Va.

EDUCATION MUST CHANGE

What is the future of education in general and of education in our church-related structures in particular?

The next few years will likely see major revolutions in education. We have not yet read clearly the unrest of the campus because we are still seeing education through nineteenth-century concepts. They are outmoded, outdated, and inflexible.

There are many new ideas brewing in the underground of education, but they are not able to surface because of the strong existing prejudice and discriminatory concepts of the present educators.

Education must change in some or al of the following ways:

1. We must banish the concept of degrees as marks of achievement. We have worshiped the sheepskin too long, and merit and ability and creativity have not been recognized until they first conform to this elitism, which makes education a closed shop.

2. We must banish the concept of degrees in hiring faculty in our institutions.

3. We must elevate ability, human relations, humanitarian concerns, actual ability and skills, community orientation.

4. We must find similar qualifications for student advancement. We are getting rid of grades in the lower fields of education and should in our colleges.

5. In the Church of the Brethren we should merge our colleges to two or three.

6. We should make our seminary become a graduate school of one of our colleges (probably Manchester or McPherson) and sell the seminary property.

7. We must cut the chaff out of our educational systems. The meaningless filler courses should not be mandatory because we need "x" number of hours to graduate.

These few changes could bring about a new effectiveness in education. . . .

ERNEST R. JEHNSEN
Wakarusa, Ind.

TOOLS OF THE MILITARY?

I am very disappointed that in your article concerning military recruitment on campus (May 1), college officials infer that those opposed to colleges' making their facilities available for recruitment into the military were trying to hinder the presentation of different points of view. It is very distressing to have college presidents and members of trustee boards declaring that we have got to have all points of view presented when that is not even the issue.

We have constantly affirmed that military spokesmen should be allowed on our campus, just as are Dick Gregory, Spiro Agnew, Carl McIntire, Black Panthers, or members of Women's Liberation. To allow diverse ideas to be presented and to listen to them do not imply that we accept them.

There should be an announced hour and place when a military spokesman is scheduled to present his point of view in an open forum on campus. When the college announces the coming of a "recruiter" with other "prospective employers," however, it is endorsing that particular profession as a legitimate way to put to use the knowledge which has been acquired at college. But Brethren colleges were founded with the purpose of presenting more than just "education." A major reason for our existence is to present education within a moral framework. We cannot and should not force students to accept our point of view. But to justify our existence we have to make distinctions. Are all professions equally valid to the Christian? Should "Christian" colleges not set an example? Furthermore, recruiters come regularly *every week* to the Post Office within a few blocks of the campus. There is no need for us to make our rooms available for recruitment.

Men who enter the military go through boot training where they are trained in the arts of killing, destruction, and violence. Yet the college says that it is against violence. Are our Brethren college trustees and administrators against violence or only against violence on their campus and in their hometown? To provide a room and time to listen to diverse ideas does not imply agreement. To allow a recruiter for the military or Black Panthers to be scheduled through the placement office signifies endorsement. The issue, therefore, is not academic freedom or freedom of speech. The issue is whether colleges are being true to their reason for existence or are being used as willing tools of the military.

J. Kenneth Kreider
Elizabethtown, Pa.

COMING ON STRONG

I would like to make a statement on this magazine. Only *once* I saw something about youth. It was a short article about a few songs. Most of the letters are from adults and the articles about adults.

Why haven't you had anything on Jesus movements? Not one article! And Jesus is really coming on strong. Thousands of heroin and other drug addicts are being

Continued on page 29

page one

■ "Joyce Miller is effervescent — like the real thing. And joining creative forces with her is a cure for what ails you," reflects Wilbur Brumbaugh, MESSENGER associate editor and co-creator of the Annual Conference worship center's 12′ x 30′ tie-dye banner (see story on page 20).

When Wilbur requested her to interpret the love theme, Joyce's response was immediate and enthusiastic. And the cooperation she received from many people documents the appropriateness of choosing her to do the task.

Joyce is petite; next to a thirty-foot piece of cloth she is diminutive. But not her spirit of adventure! Imagine how *you* might begin to put together that much cloth and then dye it little by little *where you intended.*

Joyce is an example of the growing number of artists who want to share art as an alive expression of their faith and who want to encourage others to be free to let their imaginations soar.

She and others of our church are enriching the lives of members of their communities and congregations by their uninhibited but disciplined commitment to the arts.

Another kind of artistry permeates the observations of the photographer. *Ronald E. Keener* contributes a "photographer's notebook" for this issue, one man's sense of the faces and scenes of Ecuador's rugged mountain country where Brethren missionaries first went twenty-five years ago this month. A member of the communications team of the General Board, Ron accompanied a film crew to Ecuador early this year, an opportunity for him to record impressions of a culture different from his own. (See cover and pages 15-17.)

"Sing of Love," a new hymn by MESSENGER staff members Ken Morse and Wilbur Brumbaugh, appeared originally in "Tunes and Texts," a small hymnal distributed at St. Petersburg. Conferencegoers will remember some unique features of "Tunes and Texts": its new arrangements using familiar tunes with other familiar texts, and new hymn texts for which musical settings have not become standard. Copies of "Tunes and Texts" may be ordered, at 35 cents per single copy or 30 cents each for orders of twelve or more, from the Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.

Other contributors to this MESSENGER include *Paul and Monica Glover,* Brethren Volunteer Service workers in Lafayette, Louisiana . . . Annual Conference moderator *Harold Z. Bomberger,* who will leave his pastorate at McPherson, Kansas, in September to return to his native Pennsylvania as district executive secretary of the Atlantic Northeast District . . . and *Margaret J. Anderson,* free-lance writer from Turlock, California.

The Editors

NEWS

Black Americans have never participated in the esteemed traditions of majority America

Their place, from slave ship to slum, has been a special one in the alleyways rather than the avenues of social change. In the Louisiana bayou country the poor are finally gathering a harvest for themselves.

"This cake is a challenge to the black people who said, 'Yes, yes, we got to do something someday to change things,'" explained Alfred McZeal, with enthusiasm worthy of his name.

He was holding a fruitcake which was made at the Acadian Delight Bakery, a project of Southern Consumers' Cooperative in Lafayette, La. He makes his points about "the Brother" firmly and candidly, but with fondness and a genial smile.

"This is it. We never had a better chance. The cakes call everybody, black and white, to show what they stand for." The call is for support of black business, and for solidarity among the poor. The cake is one product from the line of Acadian Delight gourmet pastries.

An early co-op pioneer project, the Acadian Delight Bakery was originally undertaken with the first loan granted by the Small Business Administration under the Economic Opportunity Act of 1964. Depending on the volume of orders, it employs up to 40 co-op members, most of whom would otherwise be impoverished.

McZeal has been general manager of Southern Consumers' for three years. He argues eloquently that self-help is the only way that the disadvantaged can get through the door to attain equal opportunity and justice. "The sweat of honest men doesn't need to fall wasted on the ground; it can be used to make them stronger. But only if they work together. Then they have real power," he says.

The cooperative relies on money raised in share payments from members for its operating capital. There are more than 2,000, most of them blacks living in southwest Louisiana. They pay $12.50 per share to a total of $300 for full membership. For most this requires a painstaking accumulation of coins and dollar bills over a span of several years. Many supporters have been pounded down and blown away by the burden of just keeping up with food bills. They live in a pressure-cooker world, one still significantly "for whites only."

Although times have changed, things have gotten basically better. The person-to-person degradation inflicted by classic white supremacists has been replaced by subtler, leftover, hand-me-down bigotry pervasive enough to consume the black ego in hopelessness.

Racism has retreated to the bulwarks of its institutions nowadays, where it is ever present in the lawful discretion of the discreetly destructive. The shanty towns are whitewashed and more sanitary in the urban centers, but the homes are always leased and the invariably menial job is on a leash. To live with a modicum of material presence, the poor must work long hours and remain heavily in debt.

Criminality, viciousness, and drunkenness are results of their poverty rather than causes. They condemn themselves, having been brainwashed until they actually believe they are inferior and deserving of these punishments.

Opposing the shackles of a bitter past are very extraordinary people, like Mac, who are strong enough to develop the uniqueness latent within their own black brethren.

Eighteen years ago Father Albert J. McKnight (one of 180 black Catholic priests in America) arrived on assignment in Louisiana from Brooklyn, N.Y. He began trying different solutions to the problems he saw. One early attempt was to teach rural poor to read. It was unsuccessful.

He explained how that failure led him to the co-op idea.

"Our people developed expectations to match their oppression. They saw no advantage to read or write, for they had gotten along this far in life without knowing. Why make the effort now? 'Besides,' they would say, 'what good would it do?' Certainly it would not increase their chances of securing a better job nor would it put more food on the family table."

Yet he reasoned, "The co-op serves to show them that there is a better future they should be getting ready for. It uses economic motivation and teamwork to regenerate their self-respect and feeling for community."

The business venture he founded has become the most tenacious and successful of all minority cooperatives in the South. It is the largest black-owned business for hundreds of miles. It is also $76,000 in debt and lives on dedication from year to year. This paradox hints at the difficulties facing economic self-determination for dark-skinned people in this culture.

Although Southern Consumers' is preeminent within the cooperative movement, its members have had to struggle, as a way of life, past official harassment and must continually stumble over their own culturebound lack of business acumen. A profit was made for the first time in the 1970 business year. Although these profits go back to work to cut the debt from previous years, the trend toward profit making is now more definite.

While the Acadian Delight Bakery was started to bring money into the low-income community, Peoples' Enterprise was set up to keep it from draining out. Peoples' is a loan company run by the cooperative, which charges 12 to 15 percent yearly interest on loans to members. This enables the poor, considered bad credit risks by most uptown loan companies, to break out of debt imposed by interest rates several times higher. It has proven effective in providing members with access to funds necessary for medical bills, fuel bills, grocery bills, home improvement, and even business expansion.

In addition to the bakery and loan company, Southern Consumers' has a third arm. The Education Foundation spreads information about the cooperative movement (and Southern Consumers' in particular) to members, potential members, and anyone else who might listen. Through its channels comes word of scholarships, grants, and job opportunities. It prepares news releases, sends out a monthly newsletter, and has a radio station (SCBC) in prospect. Members also have free access to its legal advisory service.

Because it involves a large number of people in a democratic program of self-help — no shareholder has more than one vote — it is as much a social movement as a business venture. It aims ultimately to roll back the grinding poverty which empties individuals of individuality and societies of citizens. — Paul and Monica Glover

Patriarch named; Brethren set Kiev visit

Metropolitan Pimen of Krutitsky and Kolomna is the new Russian Orthodox Patriarch of Moscow and all Russia. He succeeds Patriarch Alexi, who died in April 1970.

Metropolitan Pimen, 60, ranked second in the Russian Orthodox hierarchy. Speculation for naming the new patriarch had also centered on Metropolitan Nikodim of Leningrad, 43, head of foreign affairs for the Russian church.

Next exchange: It has been through Nikodim that the Church of the Brethren has held a continuing dialogue and church exchange with the Russian Orthodox.

Exchange delegations in 1963 and 1967, followed by a seminar in Geneva, Switzerland, in 1969, have precipitated a new round of sharing in Kiev, Russia, Aug. 19-31, by eleven Brethren.

Participating Brethren in the seminar, on the theme "Christian Witness and Serving Peace Among Nations," will be Donald F. Durnbaugh, Bethany Seminary; Richard B. Gardner, University of Wurzburg, West Germany; H. Lamar Gibble, Elgin, Ill., peace and international affairs consultant; Galen A. Heckman, Roselle Park, N.J.; Robert C. Johansen, political science and peace studies professor, Manchester College; Dale W. Ott, director, Brethren Service European program, Geneva, Switzerland; Robert F. Price, assistant professor in Slavic languages and literature, University of Colorado; Bitrus P. Sawa, senior assistant registrar, Ahmadu Belle University, Zaria, Nigeria; Philip West, history professor at Indiana University; and Rene Tufino, president, Evangelical Church of Ecuador.

Director: Directing the Brethren delegation will be W. Harold Row, executive secretary for the Committee on Interchurch Relations, the individual who has guided the Brethren-Orthodox exchanges from the start.

The meetings will deal with discussion of prepared papers, reading, and fellowship, with time for church visits, services, and tours. Christian reconciliation will be a major topic.

Despite a country professing official atheism, the Orthodox and their patriarch are significant figures ecumenically. Such an assessment is seen in the warming relations between the Vatican and the Russian church and Orthodox participation in the World Council of Churches.

Memberships: Today Orthodoxy claims about 30 million adherents and 22 million regular churchgoers in the Soviet population. While some observers are not pleased by what they feel is Orthodox cooperation with the Communist regime, the patriarch's election symbolizes the refusal of religion to give in totally to the pressures of the Marxist ideology and more subtle forms of state disapproval.

YOUTH REVIVALISM: "TURN ON" TO JESUS

"Turn on to Jesus" is the motto of the "Jesus people"; their theology sounds like 19th-century revivalism.

The "Jesus movement" is in the streets, on beaches, in teen hangouts, high schools, and, occasionally, in churches. It came along as a mass phenomenon after LSD and marijuana, Buddhist meditation and occultism.

Some say it is a passing fad. Others — particularly those deeply involved — see the Jesus people (or "Jesus freaks" as they often call themselves) as the most profound spiritual revolution of modern times.

Visit: Church of the Brethren evangelism consultant, Matthew M. Meyer, after spending three days among the Jesus people in mid-June, calls it "the most spectacular religious phenomenon to occur in the last several decades, because of its size, the intensity, and the results of the movement.

"In spite of any criticism that can be expressed toward the Jesus movement, it must be recognized that it is succeeding," he says. Duane Peterson in his book *Jesus People* proclaims the movement "is going to grow and spread, enveloping the entire world in the most tremendous outpouring of the Holy Spirit the world has ever known."

For now, home bases for the Jesus people are Southern California and the San Francisco Bay area, but storefront centers, informal witness teams, and individual enthusiasts have surfaced throughout the nation. Perhaps 12 to 15 percent of Southern California youth are caught up in the movement.

Fundamental: Sociologically, the movement is a somewhat unexpected mixture of youth counterculture and fundamentalistic religion. As the Hollywood *Free Paper,* the weekly voice of the Southern California movement says, "The Bible doesn't tell you [how] to cut your hair or what kind of clothes to wear."

So "freaky" looking street evangelists from coast to coast ask the very traditional evangelical question, "Do you know Jesus? Are you saved?"

Matt Meyer is no stranger to the Southern California hippie movement, after spending a 13-year ministry at Glendale, Calif., and participating in a ministry to the Sunset Strip hippie movement. He took his doctoral degree work in urban youth studies.

One of the meeting places, where 100 persons were saved in two weeks, is called Maranatha Chapel (*maranatha* meaning "Jesus is coming soon"), located in the same block as his former congregation. He assessed the movement in this way:

"Many of the youth have strayed from the religious teachings of their childhood and have been living with heavy guilt because of their personal involvement in drugs, sex, and various crimes.

"Ross Greek, the veteran minister of Sunset Strip hippies, told me it's a matter of guilt and grace. 'In the Jesus movement, youth find quick release from the enormous guilt they've been carrying for a long time,' Ross says. He also predicts that the movement will fade within another year."

Permanence: "I respect Ross Greek as an old friend and a man of great wisdom concerning urban youth, but I believe the Jesus movement is more permanent and has a greater impact than he suspects," Mr. Meyer said.

A personal faith in God, belief in the existence of Satan, strict adherence to law, and a rigid moral code are focused on Jesus and the expectation of his second coming. The Ten Commandments are stressed. Authentic "Jesus people" are opposed to sexual promiscuity, drugs, drunkenness, pride, material greed, and big church organizations. They feel the freedom to express emotion and joy, said Matt Meyer, raising the hand with the index finger extended upward as to say, "Jesus, the one way."

Their beliefs bear many resemblances to those of evangelist Billy Graham. But there is more explicit social activism in Jesus movement groups than there can be in a Graham crusade. There is also greater emphasis on personal witnessing than on mass evangelism.

Campus Crusade: The ideology of Jesus people actually stems more from Bill Bright and Campus Crusade for Christ than from the Graham evangelistic approach. Since World War II, Campus Crusade has offered training in personal evangelism from its headquarters at Arrowhead Springs, Calif.

The concept of personal witness — of sharing faith with others — taught by Campus Crusade is not directly involved in every local cadre of Jesus people, but it stands in the background. One factor often overlooked in explanations of why the Jesus movement mushroomed is that Campus Crusade was waiting with a personal-centered approach to life and religion when flower power and drug culture were called into question.

Drugs and meditation didn't deliver the "expansion of consciousness" sought in the 60s, says one observer. In Jesus they now feel they are reaching the same kind of infinity consciousness.

Testimony: This, at least, is the testimony of many former addicts, such as Sharon, an 18-year-old now living in Clearwater, Fla., where she is part of a Jesus people group known as the "God Squad."

Sharon told a newsman she was on drugs for two years, went "cold turkey" in a Detroit jail, and called on Jesus. "And he changed me right there," she said in a story which, as she tells it, has overtones of the Acts of the Apostles in the New Testament.

One minister on the scene, Arthur Blessitt, said that for years the "American dream" has projected a material utopia of money, luxuries, job security, and social position; and in the late 1950s the dream came fairly close to fulfillment for a large part of the population.

"In the 1960s the youth realized they had everything but nothing," he continues. "They had no struggles, were bored sick and floating in a vacuum. . . . They decided they didn't want to work as hard as their parents and then be as miserable as their parents.

Reaction: "The hip movement was a reaction to impersonalism. 'Love-ins' provided somebody to talk to. There was a family spirit."

Drugs came to be projected as the way to "get it together once and for all," Mr. Blessitt said, "but it didn't take two years to go through that." The clergyman said that drugs did not suffice because once a "trip" was over the teen-agers found they still had to think about eating, getting drafted, and relating to families.

Eastern mysticism, he continued, offered no more of a solution than did the "cold and sterile churches" of the adults which, he said, either stood for nothing or tried to give "political solutions to spiritual problems."

In "turning on" to Jesus, Mr. Blessitt stated, young people are not finding meaning in a "watered-down Jesus" but in the Jesus of the Bible — "born of a virgin, sinless, crucified, and coming again."

Mr. Blessitt believes that the Jesus movement will increasingly be accepted by established churches. So far, only those denominations having conservative-to-fundamentalist theologies have shown much interest.

Mr. Meyer came back from his visit with definite impressions, not only his own, but noting the voices *against* the Jesus movement. He notes six and explains them:

"They are taking our youth." Some leaders of the established churches complain that the movement is "stealing sheep" and teaching them to be antichurch. While the Jesus people do not call themselves a church, they are a counterchurch and antichurch in their pronouncements and attitudes.

"Their theology is shallow and oversimplified." Simple answers are given to all problems, no matter how complex. The fear is that many youth will become disillusioned and forsake all religion in a short time.

"The Jesus movement may be just another fad that will soon die." Because of its simplistic, naive approach with little depth of theology and scholarship, the Jesus movement is believed by some to have little hope of longevity.

"People are saved from, but seldom for." The emphasis is on being saved from drugs, from sin, but seldom is there direction of concrete service in behalf of human need. The appeal is for Jesus; the application of the converted life to crucial issues is left entirely to the individual.

"They are plastic Christians." They are accused of putting on the outward appearance of Christians, but without real lasting ideology, life-style, or personal commitment to Christ.

"The Jesus movement provides a coating of religiosity." The veneer will one day wear off. Hopeful of returning to grace and innocence, youth will experience a "big letdown" and sink into complete despair. The movement provides the religious coating without ever dealing with the basic inner personal problems. Thus it is felt the movement is theologically poor and psychologically unsound.

Criticisms: True, much about the Jesus movement is naive, oversimplified, and theologically shallow, Matt Meyer agrees, and for some youth it is a temporary relationship. There are many valid criticisms.

"When the idea is expressed that Jesus is the answer, the assumption is made that all problems can be solved. If they are not solved, it is a matter of a personal lack of faith. Such a theology is inadequate for modern living and can be extremely dangerous," Mr. Meyer said.

But Matt, like many others, comes back on a positive upswing, despite the negatives. The movement is succeeding, he points out, in these ways:

✓ getting youth off drugs, promiscuous sex, crime

✓ restoring relationships with family and society, being redemptive

✓ healing physical and emotional ailments

✓ filling a religious and spiritual void in countless lives

✓ touching people's emotional needs in helpful ways.

✓ helping individual faith find joyous existence and expression.

"Some of the theology they expound may be cheap and inferior; nevertheless, because of their fresh and innocent religious fervor, I cannot help but declare, thank God for the Jesus movement; it's doing a lot of good. Let's be in touch with it and help it to do better." — R.E.K. AND RELIGIOUS NEWS SERVICE

Among the converts

AMONG THOSE CONVERTED to the Jesus movement is Pat Boone, film and recording star, who has been led to break with his congregation of the Church of Christ.

The 40-foot swimming pool in back of the Boone house has been the scene of about 100 baptisms in the last year. Mr. Boone himself baptized a group of 25 by reading scripture as persons were immersed in the shallow end of the pool. Since his "disenfellowship," he's been approached by several denominations for membership and ordination.

His reply: "I don't want any credentials other than the name Christian. But that doesn't mean we won't settle down in some church." To those who object to his baptisms without ordination, he says, "I believe all Christians are supposed to be and are meant to be ministers." He's baptized young rock musicians who had been on drugs, "young Jewish kids, older alcoholics, entertainers' wives."

In his break with the institutional church, he said he's "gone literal, not liberal," noting that his family has "experienced miracles — and they are just as real today as they were in the first century."

NEWS

Religion: Graham cards, Nixon's pacifism

THERE IS MUCH that is profound, much frivolous, some important, some amusing in the world of religion. Offerings:

Graham cards: Late this year Hallmark Cards will publish a series of inspirational greeting cards featuring the messages of evangelist Billy Graham. He is among other religious leaders whose sentiments have been used by Hallmark in recent years. Eighteen Billy Graham greetings will be available for Easter and Christmas 1972.

Nixon's Quakerism: The Philadelphia Yearly Meeting, largest of the autonomous regional annual gatherings of Quakers, asked President Nixon not to "distort" the historic Quaker teaching on pacifism by identifying himself with it. Earlier, Mr. Nixon has called himself a "deeply committed pacifist" because of his Quaker background. The meeting said, "If we are true to our faith, we can have no part in war."

Counseling: CONTACT Teleministry, Inc., a national telephone counseling service related to the United Methodist Board of Evangelism, has become a private corporation with the aid of foundation funds. Accredited centers now operate in 14 cities and a goal of 50 has been set for the start of 1973.

Centers provide volunteer counselors around the clock. They are trained to listen to persons in trouble without judging, moralizing, or sermonizing. Professionals back up the volunteers when serious crises are involved. Callers may be alcoholics, criminals, potential suicides, or someone who is "just lonely and wants company."

Until 1986? Kenneth E. Aune of Minneapolis has analyzed Bible prophecies and come up with dates when significant events of the final age will take place.

The "cataclysm" prophecies in the Bible, he says, will come when Halley's Comet strikes the earth, killing more than a billion people in October 1986. This will be followed by famine, disease, and pestilence and the greatest war in history. In March 1990 will come the battle of Jerusalem, the return of Jesus Christ, and the battle of Armageddon. The millennium will begin in May 1990. Mr. Aune, a Missouri Synod Lutheran, has published his prophecies in *God, History, and the End of the World.*

Sunday school: Whatever American Protestantism is — or isn't — can largely be attributed to the Sunday school, conclude authors of *The Big Little School* (Harper and Row), a history of the Sunday school movement in American churches.

The authors assert that the church school is "American Protestantism's training ground . . . the big school in matters religious . . . and an important little school in the rearing of the whole nation."

Although important changes have taken place in the church school enterprise, the classroom scene in thousands of churches remains essentially unchanged from 50 years ago. This, despite attempts by professionals on denominational staffs who have tried to make it mirror everything modern about education, the authors say.

Deaf church: Deaf-Eternal Mercy Church in Memphis, Tenn., designed by a deaf architect, concentrates on the special needs of the 65 members, all but three who are deaf.

The walls are of a soft gray paneling which, as a background, allows members to see the speaker's hand movement easily. Seating in the Missouri Synod Lutheran congregation is closer to the speaker than usual and many visual aids are built in.

Missions: The missionary of the 1980s is likely to be a trainer rather than a preacher, notes Edward R. Dayton, editor of the North American Protestant Ministries overseas directory. He said that future North American missionaries are very likely to start their mission careers in their forties "after having demonstrated Christian maturity and acquiring skills that will be of direct benefit to the church in other countries."

Latin America, with 31 percent of the North American missionary force, has replaced Asia as the continent receiving the most personnel. In the last listing there were some 33,289 missionaries, a decline for the first time since the 1930s offset by a record high in contributions to overseas ministries.

The off-Broadway success, "Godspell," a clown-face song and dance rock version of the gospel of St. Matthew, was conceived by creator as a religious answer to despair

in brief

Elected

The pastor of the York Center church at Lombard, Ill., was chosen moderator-elect at the 185th recorded Annual Conference. **Dean M. Miller** at 36 is one of the youngest persons elected to the leadership of the Church of the Brethren. He has served on the board of the Illinois/Wisconsin District and is presently a member of the district's stewards commission and of the Standing Committee of Annual Conference.

Conference delegates elected eighteen other Brethren to national denominational offices in proceedings at St. Petersburg. Among them are:

General Board, representing districts: **Ina Ruth Addington,** Kingsport, Tenn.; **Samuel Flora Jr.,** Waynesboro, Pa.; **Dean L. Frantz,** North Manchester, Ind.; **Robert A. Byerly,** Camp Hill, Pa.; **Ira B. Peters,** Roanoke, Va.; **David B. Rittenhouse,** Dunmore, W. Va.; and **Robert Strickler,** Westernport, Md. . . . Elected at large: **Charles Bieber,** Brodbecks, Pa., and **Wayne B. Zook,** Wenatchee, Wash.

Named to Annual Conference Central Committee was **Eleanor Painter,** Elkhart, Ind., and to the Committee on Interchurch Relations, **Paul W. Kinsel,** New Carrollton, Md.

Bethany Seminary electors are **J. Henry Long,** Elizabethtown, Pa., and **Donna G. Forbes,** Downers Grove, Ill.

Confirmed as members of the first review and evaluation committee were **Walter D. Bowman,** Dayton, Ohio; **Norman L. Harsh,** Woodstock, Va.; **DeWitt L. Miller,** Hagerstown, Md.; **Carl E. Myers,** Elgin, Ill.; and **Edward K. Ziegler,** Bakersfield, Calif. The five comprise the first in a series of committees to be appointed or elected every three years to evaluate the work of the General Board. They will report to Annual Conference at the 1972 gathering.

In its annual reorganization meeting, the General Board renamed **Ira B. Peters Jr.** chairman. He is a personnel executive from Roanoke, Va. . . . In other board transactions, **A. G. Briedenstine,** Lancaster, Pa., was reelected head of the General Services Commission, and **Charles M. Bieber** of the World Ministries Commission. Elected to the chairmanship of Parish Ministries Commission was **C. Wayne Zunkel.**

Board members were assigned to commissions at the same time:

General Services Commission
A. G. Breidenstine, chairman
Ina Ruth Addington
Paul H. Fike
Samuel H. Flora Jr.
Robert M. Keim
Mary Petersime White
Donald E. Willoughby
Wayne B. Zook

Parish Ministries Commission
C. Wayne Zunkel, chairman
Robert A. Byerly
Floyd H. Mitchell
Anna B. Mow
Leon C. Neher
Robert Strickler
Gladys C. Weaver
Jesse H. Ziegler

World Ministries Commission
Charles Bieber, chairman
Stanley L. Davis Jr.
Donald L. Fike
Dean L. Frantz
Everett Mishler
Raymond R. Peters
David B. Rittenhouse
Rosa Page Welch

Participating in the nominating procedure were members of the nominating committee for Standing Committee: **Bernard N. King,** Florida/Georgia/Puerto Rico District; **Donald H. Shank,** Illinois/Wisconsin; **Cletus S. Myers,** Northern Ohio; **Kerby Lauderdale,** Pacific Southwest; **Elaine Sollenberger,** Middle Pennsylvania; **Levi J. Ziegler,** Western Pennsylvania; and **Vernon F. Merkey,** Shenandoah.

Conference collage

Seeking more involvement of Bethany Theological Seminary alumni in the ongoing life of the institution, the alumni association initiated an **alumni fund program.** At the Conference gathering of the association, a $50,000 per year goal was set for the next three years.

Honored late in the week of Annual Conference with citations for service from the Brethren Health and Welfare Association were **Dr. Vernon E. Wilson,** key official with the U.S. Department of Health, Education, and Welfare, and **Omer Maphis,** former Bethany Hospital administrator and current president of Florida Brethren Homes.

Twenty-four Brethren took the "Celebration of Love" **outside the walls** during the week of Annual Conference. Short musical programs at a public park, a day care center, and three homes for the aged, plus the taping of four television spots, affirmed that "even though life sometimes seems hopeless . . . and people don't understand one another, God's mercies are new every morning. . . . He is near in all those who love."

Tallies of **registered visitors** and delegates at the St. Petersburg gathering revealed 943 delegates from congregations, 43 delegates to Standing Committee, and a grand total of 4,023 persons in attendance at the 185th.

Annual Conference will convene again at the convention center at **Cincinnati, Ohio,** June 27 — July 2.

George E. Vore, 65, of the Elm Street Church of the Brethren, Lima, Ohio, died June 23, 1971, while attending the St. Petersburg Annual Conference. The former public schoolteacher, who operated a water softening service at Lima, was stricken with heart failure at the Bayfront Medical Center.

Committee personnel

In Conference actions delegates approved the appointment of a committee to study both the theological and social-economic dimensions of the Fund for the Americas in the U.S. Elected were **Art Gish,** Philadelphia, Pa.; **Harold S. Martin,** Spring Run, Pa.; and **Warren Miller,** Baltimore, Md.

A seven-member task force to study the church's needs in hymns, music, and other songs, recognizing the interest in materials that reflect contemporary as well as traditional values, includes: **David Albright,** Fort Wayne, Ind.; **Phyllis Carter,** Bryant, Ind.; **Doris Coppock,** McPherson, Kansas; **Steve Engle,** La Verne, Calif.; **Wilfred Nolen,** Elgin, Ill.; **Patricia Sherfy,** Elizabethtown, Pa.; and **Melanie May,** Timberville, Va.

Authorized to explore steps Brethren can take to help alleviate the housing problem, especially the serious shortage of homes for moderate and low income persons, were **Joe Dell,** Modesto, Calif.; **Clifford Huffman,** Lancaster, Pa.; and **Roy Johnson,** Westminster, Md. The General Board will appoint two staff members to serve with them.

Annual Conference also amended a proposal from Standing Committee responding to reactions to the 1970 Conference action on noncooperation with the draft. The Standing Committee recommended setting up a study committee to review the implications of the earlier action. Delegates amended the proposal to clarify that they were not sanctioning a revision but were interested in interpreting and hearing the objections to noncooperation. Elected were **John Eberly,** Westminster, Md.; **Joe Kennedy,** Wichita, Kansas; **Hartman Rice,** Columbia City, Ind.; **Guy Wampler Jr.,** Ephrata, Pa.; and **Raymond R. Peters,** Sebring, Fla.

The Brotherhood at large

A grant to Manchester College by the Indiana Criminal Justice Planning Agency is underwriting a **student work experience** project in probation and parole this summer. Fifteen Manchester students are serving as interns in probation in one fourteen-county region of the agency. Each has been assigned a small case load to work directly with persons on probation and parole.

David L. Eiler, associate professor of religion and philosophy at Manchester College, is one of twenty-five university professors touring the Near East for two months this summer. Studying archaeological and historical sites, traveling, and hearing related lectures has occupied the time of the tour group, who were also to study the Hebrew language in Jerusalem.

The conscientious objectors of Camp Meade, Md., are sponsoring an **annual reunion of conscientious objectors** of World War I, Aug. 8, 1971, beginning at 10:15 a.m. at the Black Rock Retreat, Quarryville, Pa. All interested COs are invited.

Dedicating a new church building is the **Pleasant Hill congregation** in Southern Ohio. The Aug. 29 services will include Dr. Paul Robinson, president, Bethany Theological Seminary, as guest speaker.

In the Atlantic Northeast District Pennsylvanians participated July 17-18 in the celebration of the 100th anniversary of the **Bucher meetinghouse,** with special song services and preaching in German. . . . Sixty BVSers attended a reunion at Elkhart, Ind., June 20, 1971. Reunion planners anticipate higher attendance at the next reunion, and they ask that all BVSers in Ohio, Indiana, Michigan, and Illinois send their names and addresses to Donna Angle, Box 302, Milford, Ind. 46542, for inclusion on a mailing list.

Trotwood, Ohio, Church of the Brethren has accepted the services of a student minister, William Wyatt, from United Theological Seminary.

Heifer Project anticipates an October move into new international headquarters at the Fourche River Ranch near Little Rock, Ark. The ranch's 1,100 acres of pasture and the climate in which the ranch is located will facilitate moving of animals and acclimatizing them to the more tropical conditions which characterize many projects to which Heifer Project animals go.

Thirty **new Keysort cards** were mailed last month to owners of the Keysort Card File, the catalog of the Library of Resources. Among materials listed on the new cards are books by Anna Mow and Dale Brown, plus books about the Bible and aids to Bible study, three studies on the black person and his identity, a volume on stewardship, curriculum materials for youth (the Discovery Series), children's books, and a church history.

After fifty years

Our congratulations to couples marking wedding anniversaries recently! The happily wed: *Mr. and Mrs. Fred Graham,* Virden, Ill., fifty; the *Arthur Fuhrmans,* Brodbecks, Pa., fifty-four; *Mr. and Mrs. W. W. Gish,* McPherson, Kansas, fifty-six; the *Ora De Lauters,* Wabash, Ind., fifty-seven; and *Mr. and Mrs. Marcellus Yost,* Brodbecks, Pa., fifty-nine.

Three couples are celebrating sixtieth anniversaries: *Mr. and Mrs. Noah Keeny,* New Oxford, Pa.; the *Samuel Warners,* Union, Ohio; and the *Charles Ardingers,* La Verne, Calif.

Other couples observing anniversaries include *Mr. and Mrs. Ira Shanck,* Pitsburg, Ohio, *Mr. and Mrs. Raymond Flory,* Paradise, Calif., and *Mr. and Mrs. Simon C. Long,* Beachdale congregation, Western Pennsylvania, all sixty-two; and *Mr. and Mrs. Irvin Hostetter,* Hanover, Pa., sixty-four.

Two couples have achieved sixty-five years of married life: *Mr. and Mrs. Floyd Clevenger Sr.,* Fostoria, Ohio, and *Mr. and Mrs. Clayton B. Jacobs,* York, Pa.

Deaths

Ross, Maymie Williams, New Hope congregation, Southern Indiana, on Nov. 13, 1970, aged 78
Rogers, Ruth H., Alum Bank, Pa., on July 10, 1970, aged 76
Roth, Myrtle M., Loysville, Pa., on Nov. 28, 1970, aged 65
Rusmiselle, George, Portsmouth, Va., on Sept. 29, 1970
Schwirtz, Agnes, Kansas City, Kansas, on Nov. 28, 1970, aged 80
Shank, Beulah, Covington, Ohio, on Sept. 25, 1970, aged 75
Shively, Flossie Harris, Eden, N.C., on Oct. 10, 1970, aged 72
Shoemaker, Edith Madara, Altoona, Pa., on Oct. 30, 1970, aged 52
Skyles, John F., West Milton, Ohio, on Dec. 10, 1970, aged 60

Strength Amid Diversity

BY HAROLD Z. BOMBERGER

Since my youth I have been aware that differences exist among the Brethren. Serving as moderator has confirmed and dramatized this observation. Traveling across our Brotherhood, from the Atlantic to the Pacific, from Kansas to Florida, from Idaho to Texas, in Ecuador, and previously in Nigeria, I have been inspired anew by the thousands of beautiful, talented, and dedicated Christian men and women of all ages who call themselves Brethren.

Additionally, I observed in a fresh and vivid way how widely and sharply Brethren, frequently in the same community, differ on many very important issues. There is an amazing diversity among us. One of our most urgent concerns is the question of how to manage this diversity.

Left unchecked, our diversity can negate the good we attempt to do; can paralyze us into inaction; can erupt into unrestrained conflict, tear us to pieces and destroy that which we cherish. Or it can be managed by the grace of God as an opportunity to further his purpose. A President of the United States once affirmed: "We have a diverse heritage and we are a richer country because of it." We can say the same regarding the Brethren. Therefore, taking a pastoral approach, let us talk about diversity.

First, we have been apprehensive about differences. We've tended to minimize them. We've been programmed to avoid diversity of thought and the confrontation and conflict which might result. Often our unity has been a myth or superficial, but we kept the lid on to give the appearance that everything was sweet and chummy. A misinterpretation of Matthew 18 has sometimes caused us to believe that reconciliation and love mean that differences in personality, ideas, and actions are erased and we emerge with the monotonous sameness which characterizes the millions of kisses ejected from the molds of the Hershey Chocolate Company.

Second, apprehensive or not, diversity is one of life's givens. You and I are unique. One of the things that makes us human is that no two of us are exactly alike. The college dean was right. A disgruntled father burst into his office and demanded: "I want you to set my son straight — I want you to make him a man just like me!" The dean replied, "Don't you think one like you is enough?" No two people can be precisely the same. Fingerprints differ. The genes, chromosomes, and protein composition are not alike in any two people.

Third, diversity is not something new in the church. The Bible, both the Old and the New Testaments, reflects exciting diversity. Adam and Eve and their three sons were different. So were Moses and Aaron and their sister Miriam. Many of the kings of Israel were as unlike as day and night. Fierce diversity existed between the priests and prophets. In the early church — well, anyone who has missed diversity there has never read the New Testament with insight. Each of the gospels presents a different picture of Jesus. The dramatic conversion of St. Paul was unique and different from that of other disciples who simply followed Jesus at his call. Paul and Barnabas had such serious diversity in point of view that they could not continue working together on missionary campaigns (see Col. 4:10; Acts 12:25; 15:36-38).

The New Testament has an unforgettable catalog of the varieties of talents which are characteristic in the Christian community; a superb figure of speech likens the diversities within the church to the many limbs and organs which comprise the human body (1 Cor. 12).

"There are many diversities of gifts, but the same Spirit," explains the inspired Paul. Phillips' translation is vivid: "Men have different gifts, but it is the same Spirit who gives them. There are different ways of serving God, but it is the same Lord who is served. God works through different men in different ways, but it is the same God who achieves his purposes through them all. Each man is given his gift by the Spirit that he may use it for the common good" (vv. 4-7). Then he continues, "As the human body, which has many parts, is a unity, and those parts, despite their multiplicity, constitute one single body, so it is with Christ. . . . God has harmonized the whole body. . . . You are together the body of Christ, and individually members of him" (vv. 12, 24, 27). The Bible recognizes the givenness of diversity and declares that it can be harmonized for strength and enrichment. Walter Lippmann suggests the same: "Where all think alike, no one thinks very much."

To find strength amid our diversity, it is necessary to affirm not only the fact of diversity but the inherent right of another to be different. Each of us is unique. God made us this way. We help one another to express our uniqueness for the glory of God. We are not suspicious if someone thinks and prays and works differently. We do not write him off as weird, a fool, un-Brethren, or unchristian. What we need is a pill to prevent the birth of suspicion, fear, and estrangement when confronted with someone who looks and thinks differently.

If we become uptight and defensive because someone differs with our insight, perhaps we need to examine our beliefs or attitudes. Like a gardener with many varieties of flowers, we encourage other believers to be themselves, to blossom, to mature, and share their contribution. We affirm this right. We are not like the angered reader of a religious book who wrote to the author: "Sometime I'd like to stop by your office and punch you in the nose," and signed his note, "Yours in Jesus' Precious Name."

As we attempt to utilize our diversity for strength, humility is a prerequisite. In fact, there is nothing quite as helpful as humility, which St. Bernard called "the mother of salvation." We not only confess there are many things we do not know, but "We come," as Bishop Armstrong reminds us, "as those who are part of the problem." You remember Pogo's insight: "We have seen the enemy and he is us." There is a sense in which this is true. We are so confident we are right and wise — and we may be! But then, again, we may not be.

A musician who plays the violin, the clarinet, or trumpet may play with artistry and precision, but he is not the orchestra. It takes the blending of many instruments, many skills, many moods, to make a good orchestra; and similarly it takes more than any one experience or view to understand the Christian faith.

God is so mighty, Christ is so unique, the Bible so inexhaustible, the Christian faith so encompassing, human nature so complex, and truth so infinite that only the proud and presumptuous claim they know and understand fully. The rest humbly confess that they see through a glass darkly and earnestly pray for more light.

Additionally, to create strength amid diversity it is necessary to nurture a climate in which we pray, love, listen, and together search for the will of God. Christians are on a joint quest for light and truth. We are sensitive to one another's vibrations. We confront one another. We exchange and test ideas. We share love, insights, heartaches, joys, successes, and failures. Even though we differ sharply on interpretations, we respect and trust one another.

We might come to the place where our differences are irreconcilable. But as members of the community of faith we do not break fellowship. We agree to disagree. We agree to disagree, except on one thing! We agree that under God every person must be permitted the freedom to practice his ministry as God has called and enlightened him. Because someone differs with us does not necessarily mean he is our enemy — or Christ's.

I am not suggesting a watering-down to the lowest common denominator. Christians in a New Testament church, in a Believers' Church tradition, do have strong convictions. Sometimes we must courageously stand alone. But even so we do not cause alienation by suspicion, incrimination, and rejection. We are a Brotherhood. Brothers love one another as Christ loves them — at least so they try!

Another ingredient in this mix which enables us to marshal our differences for strength is the cultivation of the grace of humor. How we need a sense of humor! Observers of our youth culture comment on how seldom many youth smile. Most of us take ourselves too seriously. There's nothing quite like humor to relieve tension within ourselves and in tight situations. Admittedly, we face serious problems which cannot be laughed away. I am not talking about flippant jokes, silly giggles, pasted-on smiles, or the raucous laughter of empty lives. I am suggesting a grace which pulls things into perspective, releases pressure, and saves us from becoming too uptight.

Remember the tense situation in which Jesus relieved the pressure by calling Herod a female fox (Luke 13:31)! Let your imagination run on that one and listen to the crowds chuckle. Then there was the time he hit the self-righteous between the eyes with the reminder that they could not see the speck in their brother's eye when blinded by a log in their own (Matt. 7:3)!

Henry Ward Beecher once received an anonymous letter. It consisted of only one word: FOOL! Instead of being driven up the wall he told his congregation about it the next Sunday. He explained that frequently he received nasty letters from people who failed to identify themselves. But this was the first time he had received a letter which said nothing, but so clearly identified the writer!

Furthermore, if we would, as a Brotherhood, as local churches, and as believers, gear our diversity for strength, a requisite is that we concentrate upon the major issues confronting us. The Conference [has dealt] with many of them. But isn't it true that we major in minors a major part of our time?

Isn't it rather sad to see many adults get all worked up over hair and clothes with young men who agonize over the decision whether they will go to war or not?

Isn't it rather pathetic to listen to leaders argue whether government or private industry should take the initiative in the fight against pollution while we all go on destroying our planet?

Isn't it rather distressing to see Christians dispute and become immobilized over whether we need more evangelism or more social action when it is so obvious that we need an intelligent, biblical, human approach to both?

Isn't it rather disheartening to hear us declare that what the world needs is the redeeming Gospel of Jesus Christ, and then to dissipate our energies disputing how it should be done?

What a pity that we spend much of our time arguing among ourselves when there is a whole world out there lost, bleeding, and in need of the healing peace that only Christ can give!

It is easy to understand why many youth get turned off by the church. They see it preoccupied with peripheral, picayune problems when many of the burning issues of the faith and of our time get minor attention. Biblical Christianity compels us to deal with crucial issues. "God so loved the world that he gave his only son that whoever believes in him shall not perish but have eternal life" (John 3:16).

Finally, diversity is tooled for strength as we center our allegiance supremely in Jesus Christ our Lord who loves us and gave himself for us. We dare not miss Paul's important explanation: "There are diversities of gifts, but the same Spirit. . . . You are together the body of Christ." It is Christ's body of which we are a part. Christ is the head of the body (Eph. 4:15).

Christ does transcend our diversity!

Intelligently committed to him, the things that would fragment us fade into insignificance. It is to Christ we give our loyalty. But to do this is difficult. In our honest moments, we confess, as do Judas and Mary Magdalene in *Jesus Christ Superstar,* "I don't know how to love him."

This is our problem. We love him and we do not! One moment we do, the next we falter. One minute we would give our lives for him; the next we're ready to chuck the whole business . . . and go fishing . . . as did the disciples following the crucifixion. But, having experienced God's love and salvation we go on. We cannot give up.

I suspect Alexander Mack would instruct us as he did his son some 260 years ago: "I want to advise you to look only to Jesus, your redeemer and savior. And when you have learned his doctrine as literally commanded in the New Testament, remain steadfast in it. Make a high resolve to give up your liberty, your property, your friendships, and even your life, rather than abandoning the teaching of Jesus."

Elegy in Scarlet

It rose — man's pillar of unholy fire,
His massive, city-wide cremation-pyre;
And livid horror billowed high and wide —
But who could tell if men or time had died?

What need was there for setting sun's last rays
To baptize cinder hills with crimson glaze?
For color falls in vain on blinded eyes,
And what cares searing flesh for painted skies?

Nor all their wounds could match a heart that bled
As did the heart of God, none half so red.

by Ernestine Hoff Emrick

Reprinted by permission from *Time of Singing,* September 1960.

"Where I'm Bound..."

EDITOR'S NOTE: If anyone is aware of the world in which young people live today, he knows that a cultural revolution is under way which involves radically different life-styles, new value systems, and a climate of change. How do young people themselves feel about this counterculture so often defended and more often attacked? To find out how some Brethren youth react, MESSENGER *invited six youth and two adults to talk freely about their church, about the so-called generation gap, and about the values they regard as most important. Dianne, Kathy, Dan, and Bob are college students; Jeanne has just graduated from high school; Tom, the convener, is in alternative service; Tim and Ken are college teachers who were on hand as resource leaders, but who decided to let youth do most of the talking. . . .*

DI: I'm just beginning to get my feet wet in the youth culture that's here on campus. I was brought up as a pacifist. After a lot of serious consideration and debate with friends, I decided to take that stand of my own free will. I'm afraid of drugs. I would rather stay completely away from them. I'm deeply involved in the church, not so much organized religion, but in trying to relate to the people in the church to help them see what they can do with their beliefs and ideas when it comes to relating to the outside world.

TOM: How do you feel about the people in the church?

DI: I used to think that most of them were just sitting around without concern for anything. But I began relating to the older people in the church, and they got to know me. Recently we had several middle-aged people from the church involved in a race lab. Two of the men came back with *really* changed views. They shared their experience with the congregation and it really got them thinking about things like Fund for the Americas. It really shocked the church to see these two men so changed in their views. Now I'm becoming enthused about what we can do with the church and about getting them to do something worthwhile.

TOM: What impact has the church had on your values?

DI: I think the church has had less impact than the teachings of Jesus. From what I've seen and heard, the church is sometimes such an empty shell.

DAN: I think generally speaking, a lot of people, even the older people, are getting turned off by the institutional church.

TIM: You mention dissatisfaction on the part of the older people with the church. This hasn't been my experience.

DAN: Well, like the people in my home church got into a big hassle over some church property and how it was to be used. They were dissatisfied with the fact that the issue was causing such a problem, and all the red tape and things about the property were taking away from what they thought they should be accomplishing as a church.

TIM: Dan, do you feel an openness on the part of the older people in the church toward youth?

DAN: I'd say that I definitely feel an

The words of folk singer Tom Paxton, "I can't help but wonder where I'm bound," reflect the mood of Di, Bob, and Kathy, Jeanne, Tom, and Dan, as they react to questions about their place in the youth culture

openness on the part of the older people in the church. Like when I asked the church to back me in turning in my draft cards, I got twenty signatures. This *really* surprised me. They said, "We don't agree with this, but we will back you that you have to take for yourself what it means to be Christian; that you have to look at the Bible to see for yourself what it means to be Christian."

KATHY: Tim, I feel just totally alienated from my local church at home. And I don't think it's just me, because I think my whole family feels alienated from that church. But I feel alienated from society as a whole just by being young. Like last summer someone tried to drive me off the road — I guess because I looked like a "hippie" and had a peace sticker on the window. I think that just sort of symbolizes to me what society as a whole feels about youth.

TOM: Why don't you feel welcome in your church?

KATHY: Because, when I tried teaching Sunday school I was asked to quit. When I've tried to participate in activities, it's quite obvious that I'm not welcome; that they don't want to hear my views.

TOM: What views are you expressing that you feel they don't want to hear?

KATHY: Well, particularly the whole Vietnam situation. I don't think it's just *my* local church; I'd say that's probably fairly typical with a lot of Brethren churches. I come from a very militaristic, white, middle-class church; therefore, when I touch on racism or pacifism, it runs against the grain of the church. There is a *big* gap between what is said at Annual Conference and what we do in our local churches.

TOM: Do you feel a part of what is said at Annual Conference?

KATHY: Yes, it's easy for me to get involved with Annual Conference. Like I come from a strong Mennonite background which is very similar to Brethren. I think that this is one of the reasons that I don't feel alienated from my parents, because they hold a lot of the same views that I do. It's not so much an age gap as just a whole *ideology* gap.

TOM: You say that your views reflect Brethren values. Do you think that a lot of the values of the youth culture are similar to many values the Brethren hold?

KATHY: I don't really think that they are against Brethren values. I think that it's very possible to be a part of the youth culture and also come from a strong Brethren background.

BOB: That's a big thing with me — the whole matter of whether I'm Brethren or not. I can't renounce my Brethrenism, and I don't want to because my ancestors were all Brethren. I'm probably Brethren before I'm American, because of the uniqueness of being Brethren. But then a lot of my values are not in the mainstream of Brethrenism. Like my feelings about sexual relationships and probably drugs, too, are not the same as most Brethren. And just ideas like men and women living together, say in a communal situation, differ from the mainstream of Brethrenism. I think the fact that I was brought up in the church means that a lot of my values have come from there — like loving people and needing people, needing to be close to people — those come from the church.

TOM: You said something about drugs. What about Brethren temperance?

BOB: In just thinking about temperance, I'm really wondering what the justification of temperance was, other than to avoid harm to your physical body. If that's true I'm probably temperate to an extent. I am careful about how often I smoke a cigarette — I'm not going to drink to the extent that I'm going to become diseased; I don't use hard drugs, so I'm probably just redefining what it means to be temperate.

KATHY: Like my family has always been hard on the temperance thing. But I had the chance to live in Germany for a year, and to become enough a part of that culture to the point that I could no longer walk around saying any sort of alcohol was *bad* when my best friends in Germany drank.

DAN: I feel much differently than Bob and Kathy feel. I'm involved in youth culture, but I have maybe a different basis for it. Like I feel by simply who I am and where I come from that I've been thrown into the youth culture. I've taken radical stands like turning in my draft cards. But right now I'm examining my position on what it means to obey the law and which laws do not conflict with God's will. I'm really trying to get into it by studying the New Testament and from my Brethren background. As for the generation gap, we can say that Christ is the center and we can be at opposite ends and come to a common meeting ground in him.

Ken: I have trouble with "generation gap" and "youth culture." I don't agree that you're alienated because you're young. Because there are millions of people who are not alienated, who are young. And we need to ask just which youth are we talking about — like "hippies" or those in the "radical left." Most of the young people at Manchester would *not* be included in either of those groups. What there seems to be more than a generation gap is probably a sociological gap, or value gap. Why don't we, like the author Roszak, talk about it as a *counterculture* and say, "How does the counterculture line up with Anabaptism?" There are, I think, some very real similarities of tradition in the emphasis on love and peace and joy and hope, on brotherhood. The emphasis on the simple life. On personal rather than material things. But there are some differences like it is a radically different package — if you present the package of the stereotyped hippie to a local Brethren congregation, they're not going to recognize their heritage there.

Dan: I sense another culture — another set of values — but I don't know how to define it. I guess because I'm *young* I call it "youth culture."

Bob: I think we need to be careful about assuming unity in the counterculture. There are people who we can say are part of the counterculture and who are entirely into drugs; their whole existence, all they talk about, is drugs and they're really a drag to talk to. And then there's maybe the person who totally abstains, like the old Brethren temperance thing, who lives in a commune on the land. And the Marxist, who is working to build our political revolution. I'm not sure we can lump all these people together as a counterculture. Like I don't think these groups are totally alienated from each other, but there are some big differences. And what's really the binding thing besides their age? I don't think that common age alone can bind a culture together.

Tom: Ken, are you saying that the Brethren have always been a part of "counterculture" by indicating they aren't in the main culture?

Ken: Not always. They were, of course, in the *beginning*.

Dan: Isn't the church just recently really coming into its own right again, as it was once? Like we had this big gap in the middle where the church just kind of fit into society, and only in the last ten years has it started to reach out again.

Di: I think we have a long way to go before the Brethren church is as *radical* in society today as it was when it first began. I really respect the early Brethren. They had some sort of bravery, a belief, a spirit that I think is lacking right now in so many Brethren people.

Dan: I think you hit it on the word *spirit*. They had a spirit of what they were all about, and where they were going.

Ken: They lived communally at first, you know.

Jeanne: I think they had a much greater sense of unity or community as a group.

Kathy: You know this spirit thing — *spirit* doesn't seem to be the right word — but there's a feeling you get when like you go to a rock festival, a feeling I get in the counterculture that I don't get in church, and part of the feeling is a sense of unity and association. Rock festivals have been a very exploited, moneymaking thing in the past, but they can be a very deep religious experience.

Di: You mean something you haven't found in your church?

Kathy: Right, there's something there that I don't find in church.

Tom: Didn't you say earlier that you found this at Annual Conference?

Kathy: Yes, I found it when I went places like to the Moratorium in November '69 — you know, that sort of thing. Like I'll be on the street and a couple of people will walk by and will identify me by the way I'm dressed or something, but we have sort of a common linkage in perhaps the counterculture, and they'll wave or smile or something. It's a sense of community that's really lacking in the church.

Bob: Community is important to me. I live communally with a group of ten others in a house in North Manchester. It is probably the most important thing I'm doing now. Living communally is difficult if you compare it to dorm life. And it's harder than family life, too, because in a nuclear family, authority is centralized in the parents, and they make most major decisions. But to live communally we have to make decisions together, and we have to equalize work. We have to set up all the rules together. It's really a lot of work because we have very little personal or universal experience on which to rely for mechanics. The family structure has been around long enough to have worked out things that a commune has to do differently and

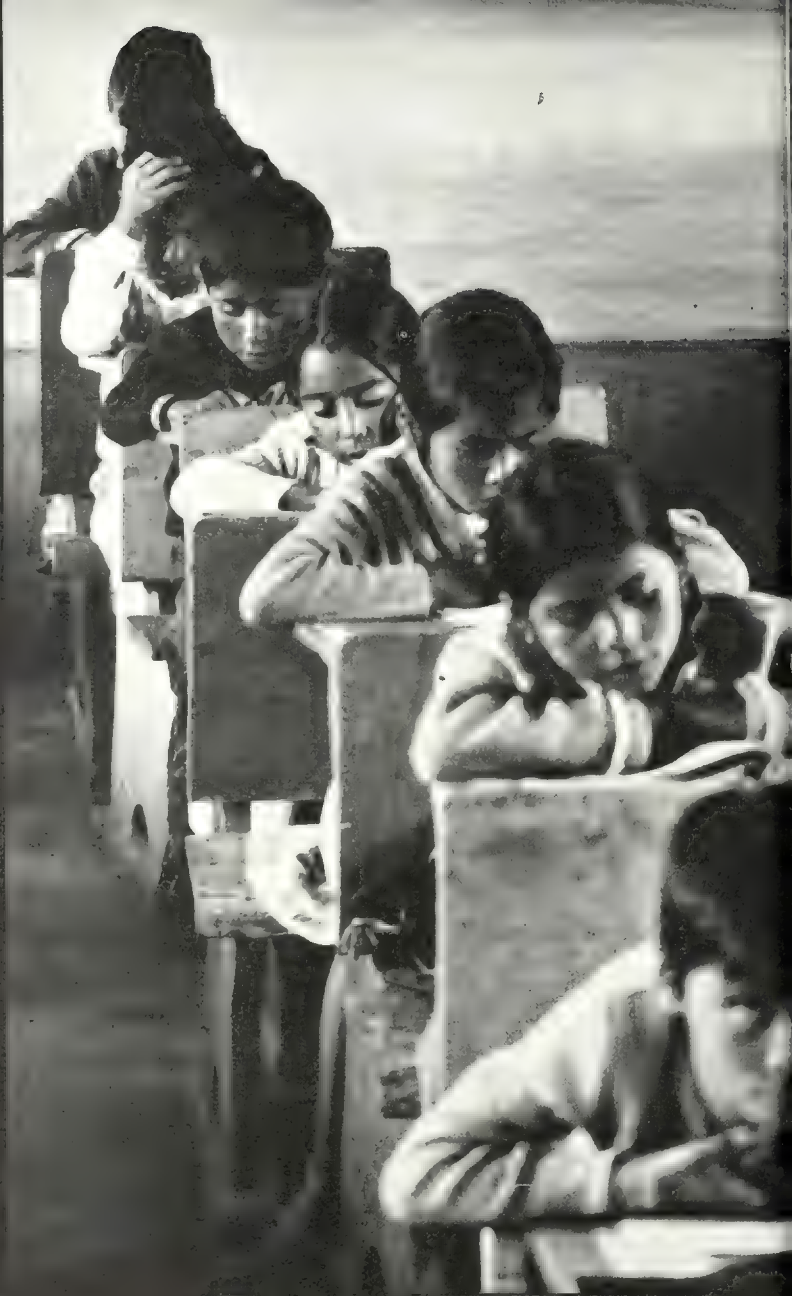
Continued on page 28

As Firm as a Mountain Tree...

Ecuador: Photography by Ronald E. Keener

The Indians have what the white man has not —
energy and profound faith.
The center of their
energy and their faith is their land. . . .
On the
slopes of Mount Imbabura their confidence in their
land is like that of a tree on a mountain ledge.
The
Indians have their roots as firmly in the soil of the
Andes as any mountain tree and can take the
greatest of humiliations and sufferings as long as
they can cling to their land.
The white men are
transient; they are ready to move again.
But not
the Indian.
Come drought or landslide, their roots
are in the mountains for survival or extinction.
The
Indian looks beyond himself — out to the lake, up
to glittering peak, down into the soil for his
strength.
He is never alone.
His energies are
forever tempered by the forces of wind, fire, water,
and growth that he shares in common with the
earth itself.

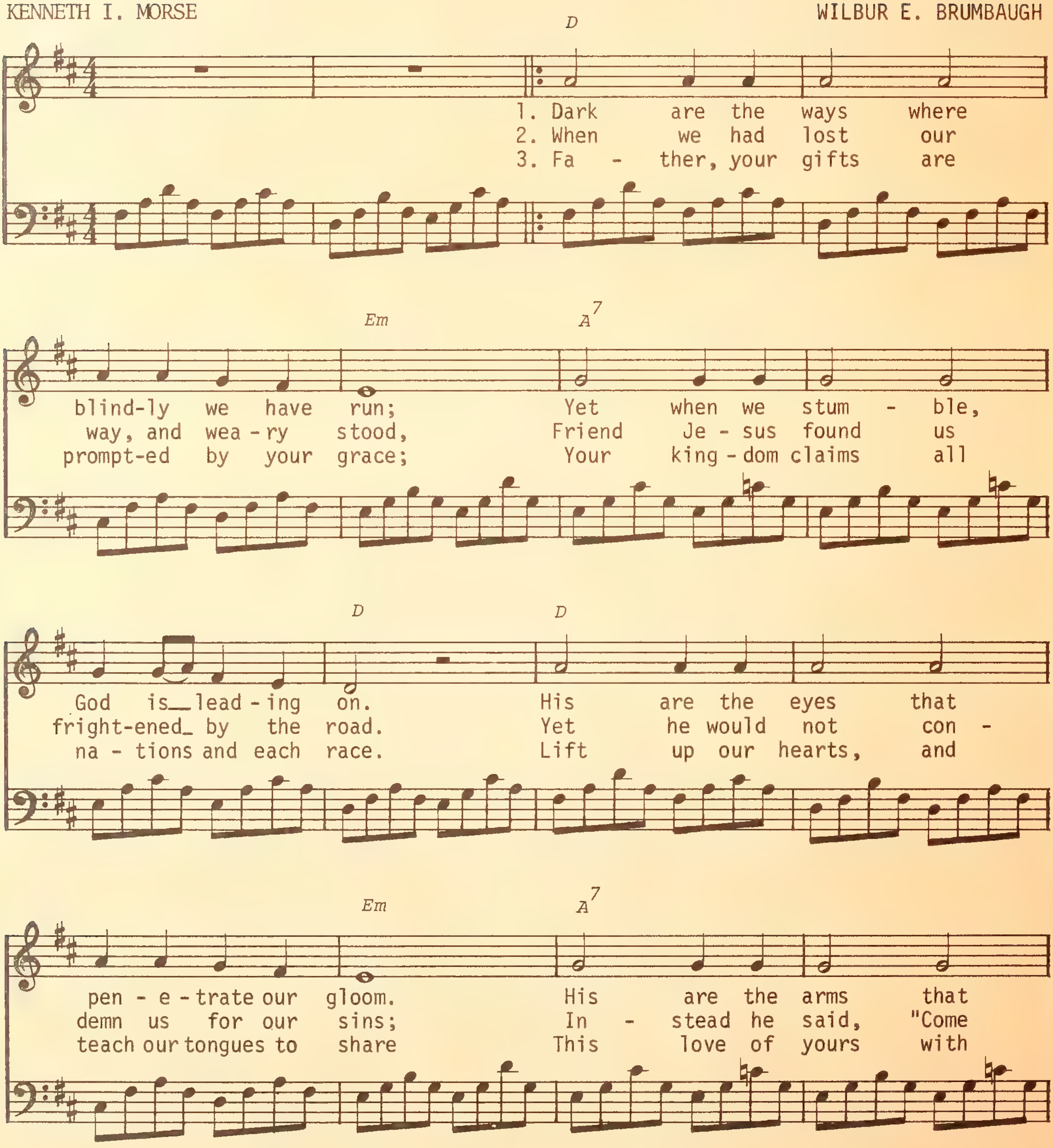
— From *The Awakening Valley* by
Collier Buitron, University of Chicago Press, 1949



Sing of Love

KENNETH I. MORSE

WILBUR E. BRUMBAUGH


D
1. Dark are the ways where
2. When we had lost our
3. Fa - ther, your gifts are
Em
A7
blind-ly we have run; Yet when we stum - ble,
way, and wea - ry stood, Friend Je - sus found us
prompt-ed by your grace; Your king - dom claims all
D
D
God is_lead - ing on. His are the eyes that
fright-ened_ by the road. Yet he would not con -
na - tions and each race. Lift up our hearts, and
Em
A7
pen - e - trate our gloom. His are the arms that
demn us for our sins; In - stead he said, "Come with
teach our tongues to share This love of yours with

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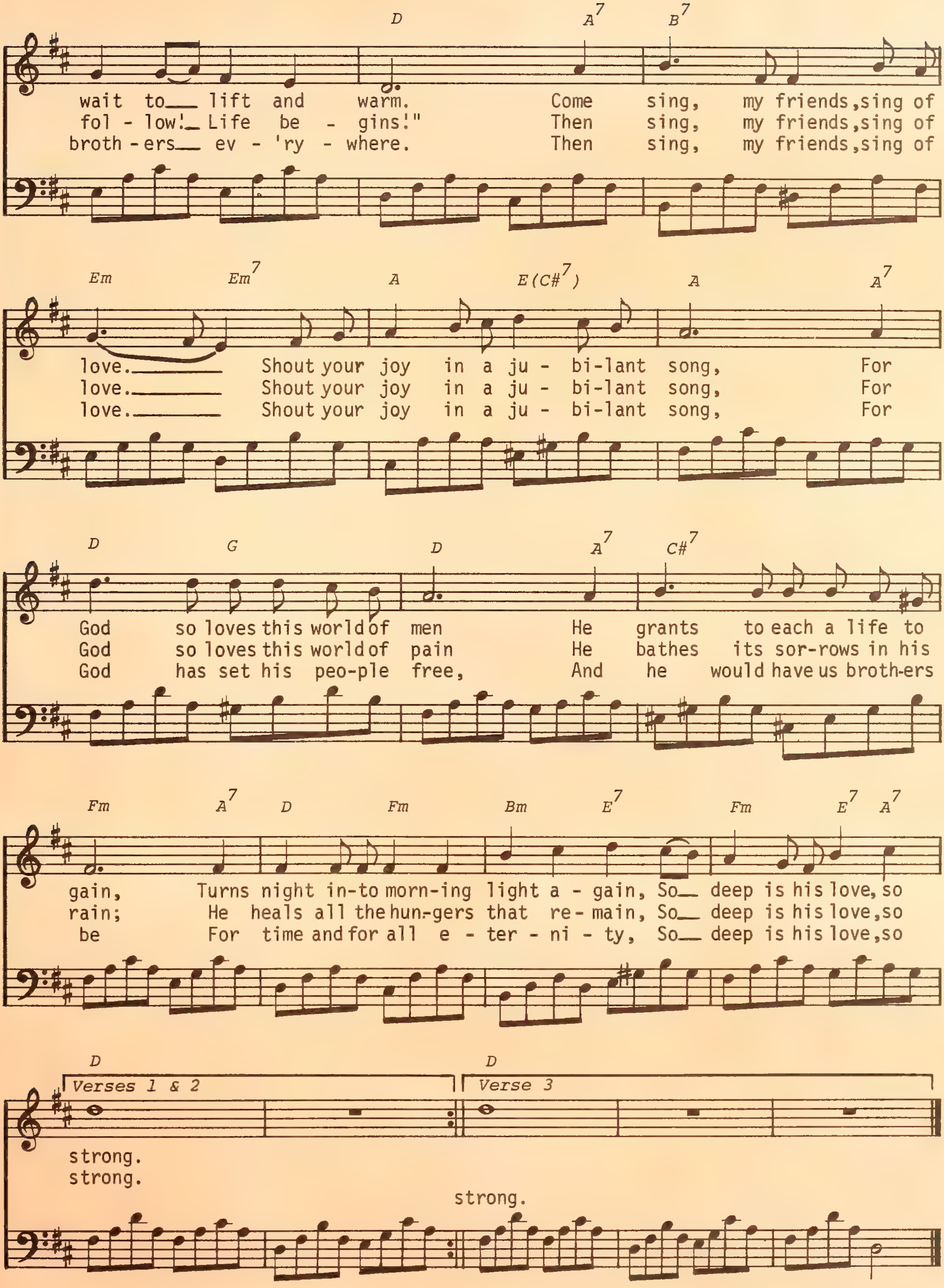
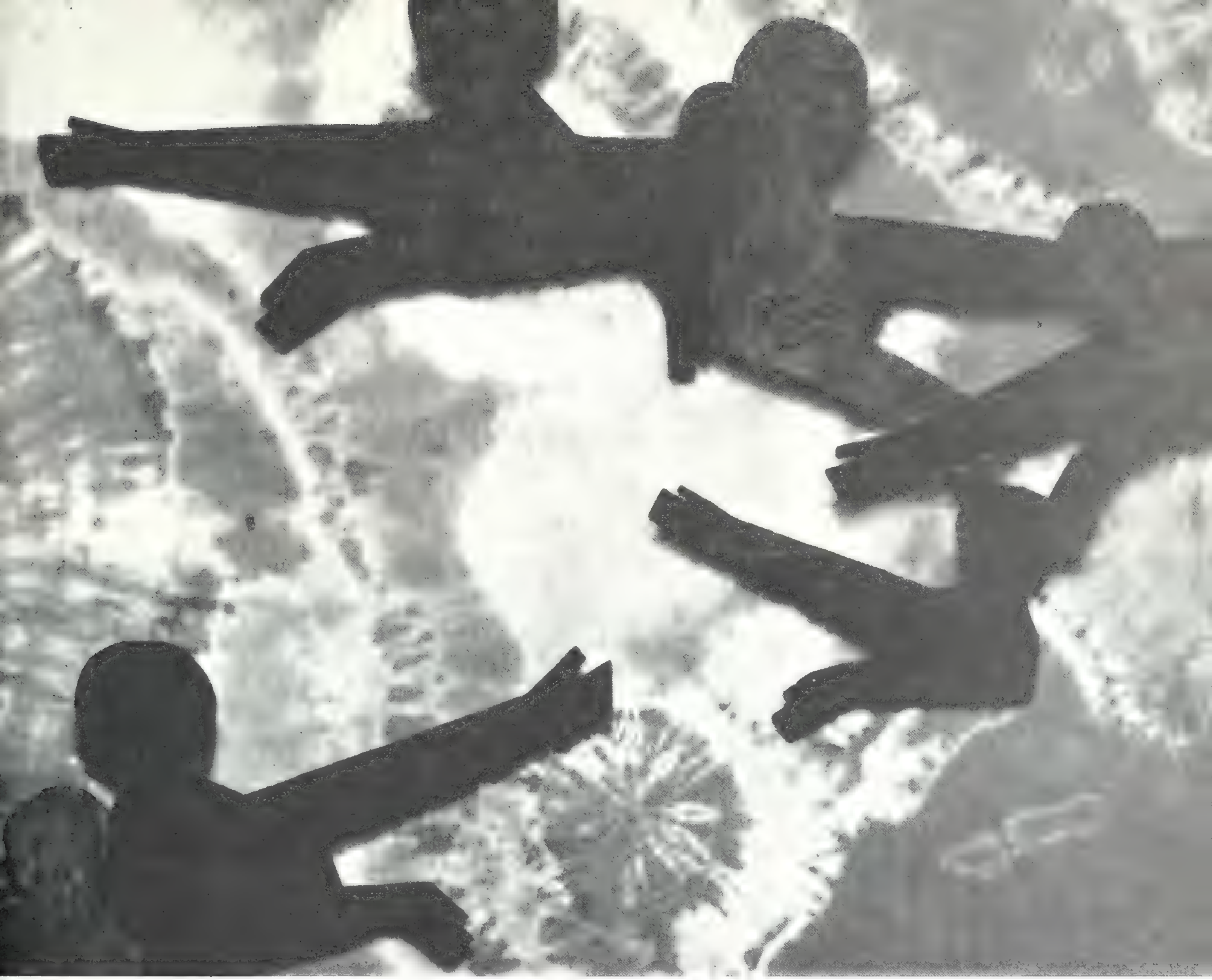

D A7 B7
wait to lift and warm. Come sing, my friends, sing of
fol - low! Life be - gins!" Then sing, my friends, sing of
broth - ers ev - 'ry - where. Then sing, my friends, sing of
Em Em7 A E(C#7) A A7
love. Shout your joy in a ju - bi-lant song, For
love. Shout your joy in a ju - bi-lant song, For
love. Shout your joy in a ju - bi-lant song, For
D G D A7 C#7
God so loves this world of men He grants to each a life to
God so loves this world of pain He bathes its sor-rows in his
God has set his peo-ple free, And he would have us broth-ers
Fm A7 D Fm Bm E7 Fm E7 A7
gain, Turns night in-to morn-ing light a - gain, So deep is his love, so
rain; He heals all the hun-gers that re - main, So deep is his love, so
be For time and for all e - ter - ni - ty, So deep is his love, so
D D
Verses 1 & 2
Verse 3
strong.
strong.
strong.

How to Build a Worship Center — in 16 "Easy" Lessons

by JOYCE MILLER

First, you pick yourself up off the floor when the telephone rings and a guy named Wilbur says, "How about doing the worship center for Annual Conference this year?"

Next thought — Am I dreaming? I guess this is something that all my life I had hoped to be able to do, to serve others with the talent God had entrusted and helped to develop. I've always been convinced that he uses us in his own way and his own time if we are open and willing to be used. All the way through the planning and building it has become more evident that greater hands and a greater mind guided the progress and created a unit that would have been impossible for



At St. Petersburg's Bayfront Arena, the massive tie-dye banner described by the artist as an explosion of love

a single artist to accomplish alone.

It's a thrilling experience to be asked to create something new. Particularly when it's involved with so great a concept as "Celebration of Love." There are many thoughts, ideas, and experiences to draw from — so many, in fact, that when visiting the General Offices for our planning session, it was most difficult to decide on one certain way. Wilbur Brumbaugh and I spent a great day in a "mind-blowing" idea session to explore different approaches. There were many physical things to consider: the immense size of the auditorium, the limitations of weight, money, size for shipment, and how best to use the various media with which I am accustomed to working.

We had some guidance in the fact that the General Staff had found some inspiration in the form of a figure that was part of a relief sculpture done by a young German artist. The figure of a person reaching out as if to touch another's shoulder and shake his hand communicated a feeling of Christian concern and agape love. This is where we began.

Because of my recent interest in the fields of batik, tie-dye, free-form dying of fabric, and the use of multiple media and collage, it seemed that we would try to go this direction.

I couldn't wait to get home to experiment with the ideas we had begun to explore. I thank my family for being most understanding while I was on one of those "creative binges." Meals were late, housework undone, questions unanswered, while all I could think about was how best to create an image of "Celebration of Love." The answer came quickly after beginning drawings using the figure shape decided upon. Clusters of people emerged — "love creatures" if you will — grouping to denote family, church, individuals everywhere, some willing to come toward each other and a few turned away. The idea of God's greatest gift of love, Christ among us, shaped the thinking. It seemed important, too, to say something about our oneness under God and particularly about the Brethren background of simplicity and the idea of getting back to the real meaning of the Christian faith. Emerging were plain lines, simple forms, and the use of burlap on some of the figures to call attention to our being basic earthly beings created by God from the dust.

And then, the backdrop — the beauty of love — an explosion of color all emanating from the white (symbolizing God where we draw all life). The warmth and gaity of the reds, pinks, and yellows; the richness and royalty of the blues and purples; the gentleness and softness of the greens. Even colors tell a story of love just by their being.

The use of the medium of tie-dye is a wonderful way to express emotion because through some guidance many unexpected and beautiful things happen. It's a sort of open-ended medium.

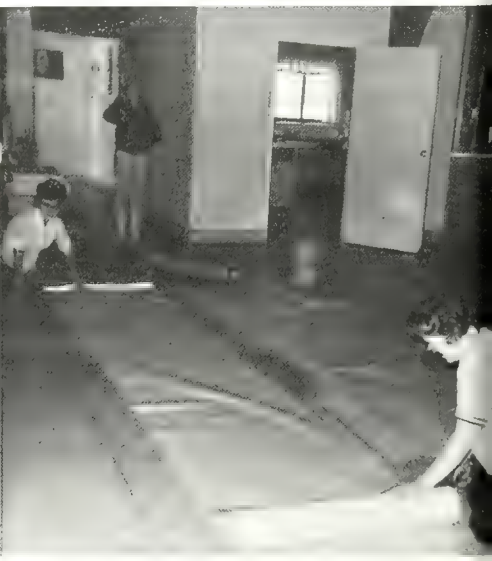
Lay out the design to scale in miniature

Use grid system and enlarge to full size

Sew together eight panels of cotton cloth

Paint figures and overlay burlap textures

Tie the cloth in exactly the right places

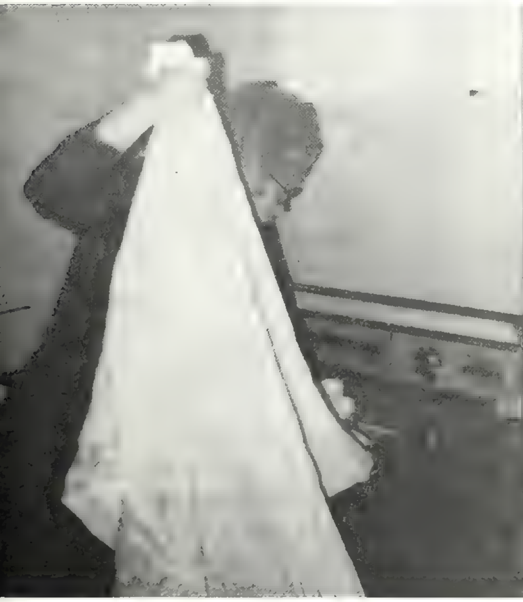


Cover church floor to spread out dyed cloth

You have an idea what certain ties and overlapping of colors will do, but you are continually surprised and excited by the designs that are created — like life's unexpected happinesses that occur.

After completion of a plan, a scale replica, 12 x 30 inches, was made of cloth and construction paper and sent to Elgin for approval. (A portion of this was photographed for the Conference booklet cover.) The next day there was another telephone call from Wilbur: "Get busy and start buying material!"

All the way through the project, the only doubts were about framing of the figures, particularly the large group on the upper right-hand side. When we tested these at our own church before shipping, they were structurally sound. This was a miracle in itself as my knowledge of carpentry is not the greatest. Here I must give much credit


Wash and bleach the material several times

Cut newsprint patterns for enlarged figures

Saw out each figure from masonite sheets

Remove the cords quickly after dying cloth

Spread out dyed cloth to dry and touch up

Iron out every wrinkle out of every inch

to my husband and a carpenter friend, Kenneth Pfoutz, who served as consulting engineers in time of need.

The material for the curtain is a brand of fine all-cotton broadcloth. Thirty-four yards of forty-five-inch-wide cloth were purchased and cut into eight 12½-foot lengths at a Dixon fabric shop. The material was washed and dried six times, the first time using bleach to take out all the sizing and soften the material, as new material does not take dye well. It was then ironed with a steam iron. This took about five hours. The panels were sewn together, seams pressed open, and three-inch hems made on both the top and bottom for hanging and weighting the cloth.

We dyed the cloth April 14 at our local church fellowship hall, the only place large enough to spread out the material to its full size. We covered the floor with large plastic drop cloths, layers of newspaper, and newsprint. The material had been tied the previous day with nylon cord. The main tie that created the largest burst was over six feet tall when completed.

It took four people — Wanda Appelquist, Judi Kemper, and Bob and Goldie Roller — besides myself to handle the cloth as we dyed it. Twelve packages of dye were dissolved in five large granite pans each holding from one and a half to two gallons of boiling water. The colors used were scarlet, coral, medium yellow, Kelly green, and royal blue. My helpers held the material and moved dye pots while I dipped the material where it needed to be dyed. Then we quickly pulled the strings and spread the cloth to its fullest length to dry. Some of the areas needed color strengthening so I took a brush dipped in dye and finished it to get the desired effect.

Heat pipes are imbedded in the floor of the hall, thus helping the material to dry rapidly. In two hours it was dry and ready to be ironed. This we did, on our hands and knees, with a conventional steam iron. Within six hours from the time we began to heat water, the curtain was dry and ready to be folded.

The only thing left to be done was go home and soak my feet, hands, and arms in a Chlorox solution. The tie-dye process is pretty messy and I really get into my work! Thankfully, the newspapers and plastic had spared the fellowship hall.

We decided to use a lightweight material to make the "love creatures," and the handiest and most inexpensive material available was one-quarter-inch tempered masonite, purchased from our local lumber yard. Eight 4′ x 8′ sheets of this material were used.

Scale drawings were made of each individual grouping and studied for the best places to break them into the 4′ x 8′ pieces we had. A grid system was used to expand the pattern, which in its larger form was drawn on huge sheets of newsprint. This was quite a time-consuming task, but the results in accuracy were worth the effort.

The large paper patterns were transferred to the masonite and placed in such a manner to use the wood to the best advantage. The figures were cut with a saber saw in, of all places, our living room! We were remodeling part of our home at the time and that room had been cleared to saw paneling. So I took advantage of the space and sawhorses late at night and early in the morning when the men weren't working. It took about a week to do this, working around their schedule. After sawing, we smoothed all the edges with a wood rasp.

The figures were then framed with 1″ x 3″ firring strips and lightweight metal stripping normally used to suspend ceiling tile. These strengthened the long arms and gave us a method of staggering the depths of the groupings. Quarter-inch stove bolts were used to put everything together, with eye bolts and screw eyes in the framing to hang the groupings.

The groupings were assembled in our 12′ x 24′ dining room. Then they had to be taken apart to be moved to my studio for painting as I just don't have a doorway big enough to let a thing 18′ x 10′ through. (My studio isn't big enough either!) The figures were given a coat of charcoal gray acrylic house paint on both sides.

At this time the burlap was laminated with white glue to the surface of some of the figures and the front sides were given a coat of "gothic brown" exterior acrylic enamel, allowing the burlap to give some texture.

Next problem — will it fly? All the separate pieces were loaded into our '67 Ford; and with eight-foot hands, arms, and heads sticking out of all the windows and the trunk, we headed for the church. (Normally, I could use our pickup truck, but that day it was in the field loaded with seed corn.) We did raise a bit of curiosity along the way, but arrived without incident.

Bob and Goldie Roller helped assemble the pieces and hang the curtain and "creatures," literally from the rafters. We found that we didn't have quite enough space completely to unfold the curtain, but at least we could test the stress points of the figure construction and get an idea of the overall concept. I must say, when that last figure went up, I couldn't help but say a prayer of thanks. An idea, that little 12″ x 30″ cloth and paper plan, plus 115 hours of labor and many prayers had become in reality our "Celebration of Love."

A Little Bit of Love for Sally

by Margaret J. Anderson

Her name is Sally. She's an AFDC (Aid to Families with Dependent Children) mother whose husband walked out of her life several years ago. She has never heard from him since.

She came to our midwestern church the first time during a series of children's meetings. Word-of-mouth publicity had captured her youngsters' interest. To this day I don't know who brought her.

My clergyman husband and I had had personal contact with Sally prior to this time, however. One night she called to tell us she had to appear in court the next day on a forged-check charge. When we visited with her, we urged her to be honest with the judge and to tell him she would make every effort to live within her income.

In the months that followed we were able to persuade Sally to budget her expenditures. I helped her shop. I invited her into my home. Little by little this concern began to bear fruit. Sally took new interest in her home, in keeping it clean, in baking and cooking for her four children.

Then one day Sally surrendered her life to Jesus Christ. She asked if she might become a member of our church. And before long she expressed a desire to tithe out of her meager monthly allotment check. "I can try," she said.

One of her most pressing problems, however, was transportation to and from our church, which is located across town from where she lives. Sally can't afford a car. And there is no public transportation. For many months an elderly couple brought the family to church with them. A close-call possible accident made the gentleman realize he shouldn't drive any longer. "Surely, someone younger will pick them up," he said.

Surely?

"I'll be willing to stop once in awhile, but I wouldn't like to be tied down." "We have our own family to worry about." "Takes time, you know . . . we barely get there now." These were the excuses we heard from mouths of folks who glibly sing, *"I'll go where you want me to go, Dear Lord, I'll do what you want me to do."* Finally, to top all others, the one we'd foreseen became a reality: "Really, now, there must be churches nearer her home, churches where she could go without having to bother anyone."

I recall the day I heard that statement. I had to bite my tongue to keep from responding with a cutting retort. Immediately I was reminded of a statement made by Fae Malania in her book, *The Quantity of a Hazelnut.* She quotes a minister as saying he had finally reached the place where he had managed to weed out the "undesirables" in his parish.

And who are they? Mrs. Malania asks. The querulous? The forgetful, the poor, the alcoholic? You name them, she lists them.

I'll add: the lonely — people like Sally who have no kin close by.

I'm happy to report, however, that someone did respond to Sally's transportation need. Every church has a few persons who do go second and third miles for Jesus Christ.

Nevertheless, I've thought a lot about Sally and her problems. I suppose you'd call these thoughts empathetic. In reality, I've tried to be Sally.

How would I feel if I always had to depend on the goodwill of others to get to the church where I wanted to worship God? Would I feel degraded at times? Would I wonder if I might be a nuisance?

Or, when families assemble and drive off to their homes after Sunday morning worship, how would I react if I always had to go home to dinner *alone?*

I've pretended I was Sally when I read church bulletin announcements that alert "couples" to snowmobile or bowling outings. In doing so, I've ached for a little bit of fun.

Then, I've been jerked out of Sally's skin and become me again. I've listened to Christians discuss involvement with "but what can I do?" shrugs of evasion. "I can't go to the ghettos and help the poor. . . . My money is just a drop in the bucket when it comes to feeding the starving of the world. . . . "

True. But we can be that drop in the bucket and corporately shape an ocean of concern.

But chiefly, we can show a little bit of love, right where we are.

Take it FROM HERE!

You can make your own banners and gift wrap — with tissue paper!

THIS IS FOR EVERYONE...

It's simply amazing," wrote my mother, "that, whatever subject is studied, how much more there is to know!" This is the response I would expect from her as she listened to an enthusiastic glass collector tell the history of some unusual vases. She believes that learning is a lifetime process. It can take place anytime, at any age, without any special place or plan. Learning is a part of life, and life is a part of learning. What creates this aliveness? Ross Snyder in his book *On Becoming Human* observes, "The primary answer is to be caring — sensitively engaged in what's happening. Not cautious about life, but interested in nurturing life."

Walking with grandchildren looking for jack-in-the-pulpits, roasting weiners with youth who had helped to clear the brush from their timberland, lifting a tiny tot to see the wren's nest in a bucket hung over a fence post — these are the surprises and joys my parents share. Rachel Carson must have been thinking of folks like them when she wrote, "If a child is to keep alive his inborn sense of wonder . . . he needs the companionship of at least one adult who can share it, rediscovering with him the joy, excitement, and mystery of the world we live in." The generation gap is not felt by these seventy-five-plus-year-olds; for their experience is that when people laugh, work, and play together, they cease to be young and old. They become a group of persons simply enjoying their time together. Losing one's zest for life is the great sin of maturity.

How to keep young while getting older? Keep alive that curiosity and the thrill of discovery. Clay Bedford once said, "You can teach a student a lesson for a day, but if you can teach him to learn by creating curiosity, he will continue the learning process *as long as he lives.*" The glass buff who caught my mother's interest opened up a whole new area for her to explore. No vase will ever look the same to her again.

"At my age?" you ask. Yes, at your age — whatever it may be! Break out of the routine. Kick the habit of thinking "I'm too old." Do some fun things just for the sheer fun of doing them. What you didn't have time to do earlier in your life, explore now! *Take It From Here* is designed for young and old alike. It is for everyone. Come — join in the fun!

Looking over items in an import shop, I saw some delicately patterned Japanese wrapping paper. It was much too expensive for me to buy. But, why couldn't I make some of my own? In the library I learned that the Japanese had probably used rice or mulberry paper. What could I use instead? An art book suggested common two- or three-ply facial tissues. I tried it and it worked!

Since FOLD AND DIP is a bit messy, we're suggesting it as a backyard activity although, if you are careful, you can do it in the kitchen. You need:

- Common facial tissues (The large man-size is super)
- Coloring — dyes from any drug store
- Newspapers to cover your working area
- Shallow pans for the colors (Aluminum pie plates are fine)
- Paper towels on which to lay the color-dipped tissues

You prepare:

Colors are prepared in concentrated form. Dissolve a part of the contents of the packet of dye in a sauce pan of hot water. Strain through a fine mesh. (A nylon stocking works well.) The intensity of the color is lessened by the addition of water.

The simple process:

- Fold the facial tissue a number of times
- Dip in one or more colors
- Open it up carefully
- Place on a paper towel to dry

WHAT MAKES IT FUN?

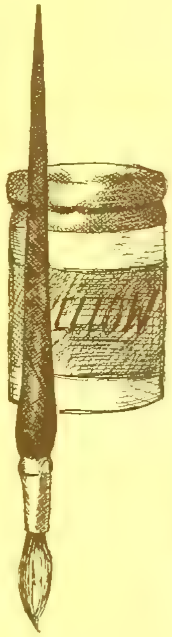
The fascinating designs and patterns are dependent upon three factors:

- The many possible ways of folding the paper (triangles, rectangles, etc.)
- The ways of dipping the folded paper (edge, point, etc.)
- The length of time the folded paper is in the color (Since the tissue is very absorbent, the coloring process is brief.)

Do experiment! Facial tissues are cheap. This is where your creative and imaginative mind goes to work. Make several designs, varying the folds, the ways of dipping and the length of time the paper is left in the colors. Observe the characteristic designs which result. Experiment until you find one that suits *you.*

FINISHED

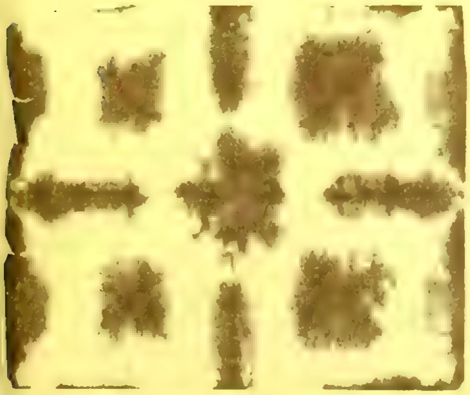
When the papers are dry they should be ironed carefully. Pull apart the two or three layers of the tissues. The repeated design can be mounted in the form of a banner by putting a small amount of rubber cement on the slight overlap of one layer on another. Brush a bit of rubber cement on a thin stick or dowel pin and roll carefully onto one end of the tissue. This makes an attractive, silklike banner. Or, you can make lovely wrapping paper much like the expensive packet of Japanese rice paper I saw in the import store.

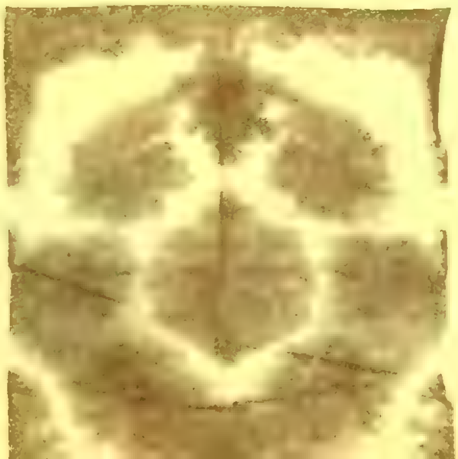


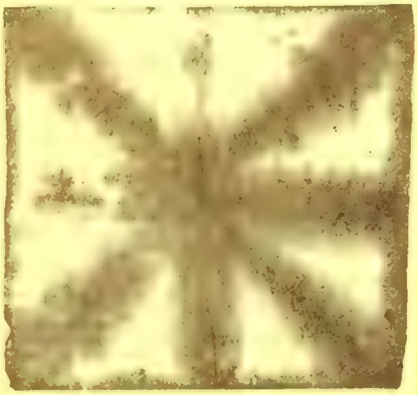
OR TRY FOLD AND BRUSH

The process is similar to Fold and Dip but allows opportunity to work on more controlled designs. The materials are the same except for the addition of a shallow pan of water and one or two soft brushes of different sizes.

This time the paper is folded simply and not too many times. It is then completely wet in the shallow pan of water and blotted thoroughly between paper towels to remove excess moisture. A design suitable as one unit of a repeat pattern is brushed on one side of the damp paper with a generous amount of coloring. The paper is then turned over and if the coloring has not completely penetrated, the design is repeated on this side. The remainder of the process is the same as with Fold and Dip. Beautiful designs can be achieved by partly dipping and partly brushing on the colors and so combining both the techniques. — GLEE YODER







"WHERE I'M BOUND" / *continued from page 14*

from scratch. We have to work out personal differences more frequently and regularly than most nuclear families. But it is really worth it because of the sense of oneness and just plain community we have developed.

KATHY: I'm probably going where Bob's at already. I'm just starting to work on the possibility of a commune with a group of kids for next year. It will have both males and females, which has a lot of implications for parents. But I'm really concerned right now about building a life-style around the things I've been professing, like peace and being against racism.

JEANNE: I'm kind of where Kathy is, too, except not quite so far maybe. I'm developing a love for people and a respect for them and a love for the earth. And I think an important part of the counterculture is individualism.

DAN: I have a kind of identity crisis here. I'm not that sure I'm part of the counterculture you're talking about. I'm very much involved in some Bible study groups in which we are trying to see what it means to take Christ seriously and what it means to be a pacifist and to make peace an alternate life-style. I've taken Christ into my life and try to center on him. I'm trying to live a Christian life-style in the sense of what it means to be a total human being, the one we were created to be, in relationship to God and fellowman.

DI: I would like to add that I think my basis for life is . . . well, similar I guess to Dan's in the fact that I do take Christ as my example and try to work from that toward a way of living.

KEN: If the effort is to try to live a Christlike spirit, then to some of us the counterculture, or the youth culture, may be closer to what we want than the old traditional straight society.

Faith Looks Up

To begin with, I am a Christian. I believe that Jesus came into the world as the Christ, the Son of God, for his life to be an example by which we are to live. I believe that his life and teachings as reported in the New Testament are the best statements we have of the nature of God.

Second, I am an agnostic. As I understand the meaning of the term, an agnostic is one who professes that neither the existence nor the nature of God nor the ultimate origin of the universe is positively known or knowable.

With this basic uncertainty, I am prevented from becoming too complacent in my Christianity. There is always the possibility that what I believe may be wrong, so I must keep testing and striving for additional revelation. However — I have faith. I believe very strongly that so long as one consciously and actively searches for revelation, he approaches "truth." This quality of search must include living to the utmost, according to the attained level of revelation.

I have faith that nearly all of the New Testament is true, and that the Old Testament truthfully represents the understanding of God at that time. I have faith that a final judgment of our lives, both deeds and thoughts, will be made primarily on our response to what we believe to be true, and then on the quality and sincerity of our search for truth. I have faith that should we err and follow a path which leads away from truth, we will be shown our error as definitely, if not as dramatically, as Saul was shown on the road to Damascus. I have faith that what I believe is true, but I must admit the possibility that I may be wrong and have not discovered or been shown my error. Therefore, I must not judge another and tell him his belief is false. I must tell him that it disagrees with what I believe, and then I should join with him in study to see which, if either, belief is true.

As a Christian agnostic, I am entirely dependent on my faith. Without faith, I would have nothing to believe, or in which to place any trust. I would be hopelessly lost.

JOE REEVES, who specializes in automatic transmissions in his work as an automotive mechanic, lives at Boise, Idaho. He and his family attend the Mountain View Church of the Brethren, where Joe serves on the board. His church involvement extends to the district level as well, where he serves as vice-chairman of the board. Joe sings baritone in a Boise barbershop quartet.

READERS WRITE

Continued from page 1

cured; all sort of healings [are occurring] — and it's the kids doing it! Far out!! Some of them (like me) don't go to church, but they have more faith than you — who go to church on Sundays, buy holy magazines, and look down your noses at street people. Many grown-ups laugh and call down these new Jesus people, but I think it's great! Jesus is really heavy stuff. I love him.

PATTI BOWMAN

Pueblo, Colo.

MEANING FOR US TODAY

After reading the article "A Ritual or a Way of Life?" (March 15) and also letters in the Readers Write section (May 15) I felt the need of expressing my thinking also.

If Christ had not intended his followers to observe feet washing, there would have been no need of an example.

Some feel that Jesus intended by this occasion to teach his disciples humility. Can that be taken as an evidence that it is not to be taken literally?

When Peter said unto him, "Thou shalt never wash my feet," Jesus answered him, "If I wash thee not, thou hast no part with me" (John 13:8, KJV). I believe this has meaning for us today.

After his resurrection he told his disciples to teach all things whatsoever he had commanded them (Matt. 28:18-20).

There may be those who do not have the right attitude and the service has no meaning to them. . . . Doing away with feet washing is not going to make right the wrong attitude of the true meaning of service. We need to read and study the scripture; let it tell us what we should do instead of us deciding what we want to do. . . .

MRS. FLOYD SCHRADER

Delphi, Ind.

ACCENTUATING THE POSITIVE

A dozen amens to Harold Z. Bomberger's article, "What the Church Is Doing Right" (May 15). We might compare the church to a large family. No family is perfect, but if the husband or wife were to go about the community and continually expose the faults of the marriage partner, or the faults of the children, the family would soon fall apart. Likewise in the church, too many critics — well-meaning or otherwise — have been going about exposing the faults of the church by word of mouth or by tracts. How can the church survive this way?

Although Jesus did have some sharp and caustic things to say about the Jewish religion in his day, his primary way of making the church grow was by accentuating the positive. He started his ministry, as recorded in Luke 4:16-19, by being very positive in performance — releasing captives, opening the eyes of the blind, setting at liberty the oppressed, and by proclaiming the acceptable year of the Lord. The people flocked after him. Do they flock after us? He sent out the twelve disciples, and likewise the seventy, to preach that the kingdom of heaven was at hand, heal the sick, raise the dead, cleanse the lepers, cast out demons. They met human need and this brought results. The book of Acts overflows with the positive spiritual activities of the early Christians, and the church grew by leaps and bounds. Acts 8 records Philip meeting the Ethiopian eunuch on the Jerusalem-Gaza road. The eunuch was interested in the scriptures and it states that Philip "told him the good news of Jesus" — he didn't waste time casting disparaging remarks or doubts about the church. The eunuch was baptized and went on his way rejoicing.

If we really want the church to grow and make a spiritual impact on a needy society, let us heed the admonition of Paul as he recorded in Philippians 4:8: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

ERNEST DETRICK

Cadott, Wis.

ALL ARE RELEASED

I have heard many repercussions in regard to the women's movement, one being that it is a bourgeois diversion from the "real" problems we need to encounter in our society.

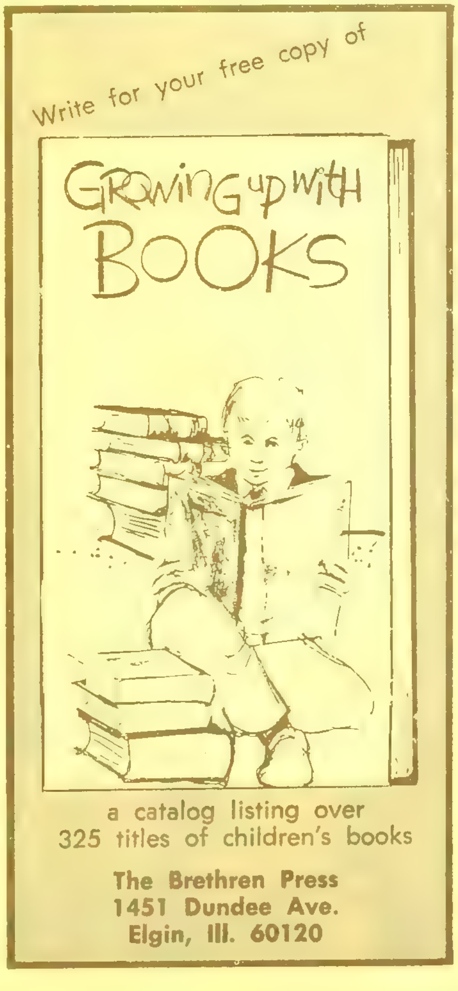
Rather than a diversion, the oppression of women is an integral part of today's social illnesses. Women's liberation is not only concerned with breaking the bonds of women, but those of all people. In freeing women, all people are released. One of the old attitudes about women is that they are the soft and gentle sex. . . . Men are "strong and hard and rough." Is it not this attitude which turns innocent young males into grotesque killers? . . . The women's movement would also be instrumental in easing racial tension in America. Think about the sick attitudes regarding the "pure, chaste superiority of the white woman" — which she herself knows is a lie and which has forced the black woman into a twisted role in her family and community. . . .

MARGARET BAKER

Modesto, Calif.

CLASSIFIED AD

FOR SALE — in Sebring, concrete block home and garage, lot 50' x 150' two blocks from Church of the Brethren, four short blocks from center of town. Two bedrooms, one bath, two middle rooms, front and back porches. One air conditioner will cool three rooms comfortably. $13,000 furnished, $12,000 unfurnished. Owner, N. B. Graybill, 218 Magnolia, Sebring, Fla. 33870.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An Affirmation of Evangelism

Selections from a service inviting Annual Conference participants to commit themselves to share their faith

We affirm our heritage and our faith.
God calls us to participate in his mission.
He calls us to commitment and to faithful servanthood
  under the Lordship of Christ.
He calls us as a community of remembrance, experience, and hope
  to celebration in the midst of life.
He calls us to receive and embody his love
  and to be his witnesses in the world.
He calls us to minister to persons and to structures in society,
  even to those that smother justice and threaten personhood.
We are a people of God called to minister in a particular time.
We are a fellowship, a community united in the Holy Spirit.
We of the Church of the Brethren joyfully affirm our Christian faith,
  a faith rooted in the Bible, focused on Christ and his teachings,
  conserved in our rich Brethren heritage,
  and expressed in our life even now.
With the psalmist we declare our loyalty to God:
  "I will extol thee, my God, O king;
  And I will bless thy name for ever and ever."
With Peter we confess to Jesus:
  "Thou art the Christ, the Son of the living God."
We are in a world full of deep spiritual yearnings
  and desperate human needs,
  a world that for many is often void of meaning and human dignity,
  a world of grinding poverty and the unspeakable horrors of war,
  a world that is changing rapidly
    with problems and promises,
    great perils and immense possibilities.
We honor our Brethren ancestors for their deep commitment to Christ
  which was evidenced in their style of life.
We recall their emphasis on evangelism
  as expressed in Alexander Mack Jr.'s report
  on the first baptismal service.
  " . . . after they had all emerged from the water,
  and had dressed themselves again,
  they were all immediately clothed inwardly with great joyfulness.
  This significant word was then impressed on them through grace:
  'Be fruitful and multiply.' "
We hear again Christ's words and we want to be faithful to them:
  "Go therefore and make disciples of all nations,
  baptizing them in the name of the Faither
  and of the Son and of the Holy Spirit."

We rejoice and celebrate the faith that is ours.
Praise the Lord!
  Praise his supreme greatness!
Praise him with trumpets, with harps and lyres,
with drums and dancing, with cymbals and flutes!

Praise the Lord!
It is good to sing praise to our God;
it is pleasant and right to praise him.
Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called the Sons of God.

We affirm evangelism as central in our faith community.
The celebration of the good news of God's love,
the telling of the Christ story,
is a natural and essential part of the life of the church.
Evangelism is grounded in the life of a believing, caring community.
The love of God was made flesh in Jesus Christ when he dwelt among men.
Now the love of God is incarnated in ordinary persons
who become extraordinary because of their faith
and the power of God at work through them.
Evangelism may be a specialized calling for some,
but it is the primary function of the whole body.
Through evangelism we offer persons and groups
the fullness of the life in Christ,
who can redeem them from sin and offer them salvation.
To become new creatures in Christ Jesus is our hope and his promise.
Through evangelism we invite persons to make a covenant
with Christ as Lord and Savior
and be turned to a new perspective on life in God's world.
The Church of the Brethren has a heritage of humanitarian concern
with deep roots in the Word and firm commitment to Christ as Lord.
This commitment is essential.
Our humanitarian service is a product of the Christ commitment
and verifies the authenticity of our faith.
The life lived is the testimony of the faith professed.
Effective evangelism leads to liberation from old captivities
and to a new birth in that kingdom of righteousness under Christ
which judges violence and war, racism and separation,
pride and idolatry.
The pressing need for evangelism in our church and in our communities
calls for a forthright sharing of faith through personal evangelism,
a continual proclamation of the good news of Christ
with an invitation to a new life in him,
an enthusiastic invitation for persons to enter
into covenant with the community of faith
we call the Church of the Brethren,
and a vigorous commitment to move
into our communities
with acts that demonstrate Christ's love
and care for every person!

A Time to Rethink–and Repent

"It is a chilling record of diplomatic and military duplicity by four American administrations."

This is the way *The New York Times* describes the Pentagon study — in 47 volumes — revealing how the United States became tragically involved in the Vietnam War. Believing that people have a right to know the truth, even when it hurts, the *Times* sought to publish many of the revealing documents that had been classified "top secret."

Though restrained for a time by a court order, several newspapers have succeeded in sharing enough information that the public by this time can begin to distinguish between what it was formerly told and what really were the private words and actions of those determining our nation's policy.

Last month news headlines referred often to a "secret war" and a "secret history" of what really took place in Vietnam. Most of these "secrets," however, came as no surprise to critics of the war who have been saying much the same thing at critical intervals during the last seventeen years.

In fact, peace advocates have been predicting, with surprising accuracy, what has later taken place — and they had no access to secret documents. They suspected, and said so, that incidents like that in the Gulf of Tonkin in 1954 were provoked — and they were right. They questioned the stated intentions of some leaders who talked publicly about offers to negotiate but who actually wanted unconditional surrender. They argued also that when many government leaders said, "Things are getting better," they were refusing to admit that "things are getting worse."

This magazine, also, has had no pipelines to secret sources of information through the years, but our Christian concern has prompted us to feature articles, news stories, and editorials warning against the drift toward catastrophe in Southern Asia. In 1954, for example, when the United States was diplomatically preparing the way for involvement, a guest editorial by Ralph E. Smeltzer stated that "going to war in Indochina will not solve the basic problems there but will only make their real solution more difficult." Ten years later, following the Gulf of Tonkin resolution, we raised the question of provocation and said editorially, "Retaliatory moves, however justified they seem, and provocative actions are not as likely to bring peace as to run the risk of war." When that editorial appeared, one reader hastily wrote to object to what she called "raw communistic propaganda . . . in a church journal."

But the tide has changed. Newspapers and magazines that once strongly supported the war have now brought to light what was intended to be hidden for at least twenty-five years. A major television network refuses to back down in its effort to reveal the tactics used in "the selling of the Pentagon." And Congressional leaders are demanding an investigation of the deception that has been practiced on them as well as on our nation.

Surely the time is here for serious rethinking — of our goals, our leadership, our stance as a nation, our strategies and tactics, our waste of human and financial resources. Rethinking could lead to repentance and should at least result in a drastic change in our policies. To be a little more specific:

1. It's time to rethink our obsession with victory. Not only must we be prepared for a loss of prestige — this has already taken place — but we should accept humiliation as payment for having been so horribly wrong.

2. It's time to rethink our attitudes toward the Vietnamese, whether they have been viewed as allies or enemies. It would be sad if we did the right thing — get out of Vietnam — for the wrong reason, thinking only of our own losses (the drug addiction of many in our forces, for example) and remaining insensitive to what our presence in Southeast Asia did to those for whom it was a homeland.

3. It's time to rethink our blind willingness to go along with the advice of military leaders who were so often wrong.

4. It's time to rethink our priorities when we endanger our own economy, neglect our pressing problems at home, alienate a high percentage of our own youth — all for the sake of a war we never should have engaged in.

5. It's time to rethink our attitudes toward those who, sensing what is now disclosed as being true, resisted the draft, deserted from the army, protested against the war, or otherwise irritated us when we urged them to be blind followers of the blind.

6. It's time to rethink the calling of Christians who knew in their hearts as well as by their scriptures that what we were doing in Vietnam was wrong, but who were still hesitant about saying so. Why have there been so few examples of real discipleship?

It's time to rethink, to repent, and to renew our dependence on One whose way is "not by might, nor by power, but by my spirit." — K.M.

Two New Books By Brethren Authors

The Christian Revolutionary
Dale Brown

The church at its best, the author states, has been both the preserver of fundamental values from the past and the catalyst to spawn revolutionary challenges to the status quo. Though they do not often find themselves in the vanguard of revolutionary activity, Christians need to proclaim the old gospel for revolutionary times. And, in returning to the roots, a revolutionary dynamic often emerges from the biblical perspective. Mr. Brown enjoins the reader to become a "radical Christian."

$2.45 paper

Christ the Hope of the Future:
Signals of a Promised Humanity
Warren F. Groff

The author here draws upon the theological resources of Bible and church to fashion a theology of social concern and hope. His concern is to give theological substance to a life-style of faithfulness in the pursuit of justice and human well-being, which he finds in the ministry and creative impact of Jesus. The life and death of Jesus were caught up in a life-orienting happening that continues to intrude itself, to raise disturbing questions, to motivate and stir deeply, to point man toward a life-style marked by love and God and neighbor. Man and his social groupings are pulled by that future whose shape has already been foreshadowed in the man on the cross. Mr. Groff's method is a "historical version of metaphysical thinking."

$2.45 paper

The Brethren Press, 1451 Dundee Ave., Elgin, Illinois 60120

. . . in this messenger

4 **Youth Revivalism: "Turn On" to Jesus.** *In the streets, on the beaches, and in teen hangouts, street evangelists are asking, "Are you saved?" – and they are not nineteenth-century revivalists. A report on the Jesus movement,* **by Ronald E. Keener**

9 **Strength Amid Diversity.** *The 1971 Annual Conference moderator insists that, despite our apprehensions about differences, Christ transcends diversity to unify us for our tasks as Christians.* **by Harold Z. Bomberger**

12 **"Where I'm Bound . . . ."** *The words of the folk singer spell the mood of six youth who speak of their church, the so-called generation gap, and the values which they regard as significant.*

15 **As Firm as a Mountain Tree . . . .** *Selected photography from a stay in Ecuador reflects one man's view of the faces and scenes of the rugged mountain country to which Brethren went as missionaries twenty-five years ago this month.* **by Ronald E. Keener**

20 **How to Build a Worship Center – in 16 "Easy" Lessons.** *Creating a massive (12′ x 30′) tie-dye banner for the Annual Conference worship center posed unique problems for the artist – and engaged members of an Illinois congregation in a transforming (in more than one way!) venture.* **by Joyce Miller**

also

News from a BVS project in Louisiana, by Paul and Monica Glover (page 2), and of other events in the Brotherhood and the world of religion; an expanded **In Brief** section with Annual Conference notes (page 7); a poem, **Elegy in Scarlet,** by Ernestine Hoff Emrick (page 11); **Sing of Love,** an original hymn by Wilbur E. Brumbaugh and Kenneth I. Morse (page 18); **A Little Bit of Love for Sally,** by Margaret J. Anderson (page 25); **Take It From Here!** by Glee Yoder (page 26); **Faith Looks Up,** by Joe Reeves (page 28);

coming soon

For the first time in its history Messenger reporting on Annual Conference will offer readers a chance to hear some of the sounds of the Brethren annual meeting. Incorporated into the August 15 Messenger will be a "sound sheet" you can detach and play on a record player. On one side will be a ten-minute selection from speeches made by delegates in discussing conference issues. On the other will be a sampling of congregational singing and excerpts from inspirational messages.

VOL. 120 NO. 15

messenger

CHURCH OF THE BRETHREN AUGUST 15, 1971

Images in Deed and Truth, in Word and Worship:
A report on the 185th Annual Conference

Play soundsheet to hear
Sounds of Conference
See center fold

PHOTO CREDITS: Cover, 1, 2, 7, 8, 9, 11, 12, 13, 15, 16-17 Don Honick; 21 David Strickler; 27 Religious News Service

messenger

Kenneth I. Morse

Wilbur E. Brumbaugh

Ronald E. Keener

Linda Beher

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Readers Write

FROM THE FIRST CENTURY

Continually reading "Readers Gripes" about the supposedly secular articles you publish, I got to thinking what these same letters might have sounded like had we all existed in the *first* century instead of the twentieth. Here are some samples:

Dear Readers Write: What? Carry a Roman soldier's pack TWO miles? Soon they'll get used to the idea — like it — and make it a law!

Dear Readers Write: Stick to Yahweh's Word. Why give an entire issue to some ghetto rabble-rouser who breaks laws (healing people and harvesting grain on the Sabbath, etc.) and who calls for civil disobedience, if not worse? That's politics, not religion.

Dear Readers Write: I heard this Jesus preach. Any man who speaks of church and state leaders in such derogatory language has no place in your publication.

Dear Readers Write: The Romans rule justly. The government has been good to you. What's so bad about putting a pinch of incense on an altar?

Dear Readers Write: This Jesus says he'll destroy the temple. If that's not advocating violence and lawbreaking, I don't know what is.

Dear Readers Write: The Samaritan-Jewish problem should be left to the sociologist and politicians. It is not a topic for rabbis, priests, or your magazine.

Dear Readers Write: In reference to your article on the arrest of Jesus: Let Pilate deal with him. You stick to the Torah. I want spiritual inspiration — not the seven o'clock news.

STEVE ENGLE

La Verne, Calif.

"OF ONE BLOOD"

I am responding to a long-standing urge to write in support of the fairness and worth . . . of MESSENGER. All sides have equal voice, fortunately. I am especially glad to see articles advocating change in our churches, honest evaluation of our roles, and environmental emphasis.

I speak as a former member of the Church of the Brethren. I have become a member of Kokokaki (of one blood) Agape Fellowship of the Hawaii Conference of the United Church of Christ. I joined this fellowship because I saw much worth in it as a group of believers rather than as a denomination. (I was involved here while I wa in BVS and decided to come back to thi fellowship.) We try not to call it a church because of the stigma which goes along wit the institutional church.

Our minister is extremely competent a a leader, teacher, and minister but does no want to be the center of worship. Instead he helps us laymen lead and participate i worship. . . . I feel this is a necessary par of Christian worship, to let believers shar their faith and love rather than hearin faith and love expounded from a pulpit.

Some of us are soon to begin a group i the human potential movement, a type o encounter group having the Agape as it base. We all need to learn how to love We speak of love but hardly know of it Only by opening ourselves to God and ou fellowman can we learn of the Agape whic will operate through us. The first step i looking inside and discarding the rottennes that stifles love.

Another aspect of our group is the feelin we have for our environment. We have beautiful area full of trees, flowers, and onl several simple buildings. Some of us ar very involved in a group for ecologica research and action, because we feel it i a Christian's duty to be a good steward o the earth as God created it.

Even though I am not Brethren, I an still a part, and enjoy receiving MESSENGER After all, we are still brethren in God.

DENNIS ALGER

Kaneohe, Hawaii

DISASTROUS RESULTS

Dale Aukerman has got to be kidding (See "Directions for Cleaning a Church," June 15.) His suggestions have been tried sometimes openly, sometimes discreetly, i our church with disastrous results. No flags treason! Real plants or flowers: wasteful No "canned" Sunday school materials teachers dissatisfied and quit! A beautifu banner instructing celebration of life: ba taste in the sanctuary! Youth making artisti expression on a wall in their own class room: shades of scribbling on bathroom walls and actual blasphemy!

Ah, yes, Mr. Aukerman, I'm with you . . but *our* congregation is what you describ as the Sardis type — "You are supposed t be alive, but in reality you are dead" (Rev 3:1).

NAME, TOWN WITHHELD

LOOKING BACK

Last year when my church elected me a delegate to the 1970 Annual Conference, I felt proud to attend and to represent my church. When Conference started, this pride left and a feeling of despair took over.

I really felt that Conference started off real well with the opening address by Myron Augsburger, but that quickly faded starting with the business sessions. At no time during Conference could I feel the inspiration and warmth that some people said I would feel. . . . What really put the finishing touches to it was the so-called communion service Saturday evening. Or was it a stage show? I could not . . . partake of this service, as I felt that it was a mockery of the most sacred ordinance of the Brethren church. . . .

Now, looking to the Conference this year, it looks like things aren't going to be much different, as I read about a "tie-dyed worship center," and the business to be brought to Conference.

There is need for much concern in the Church of the Brethren today about the direction in which we are heading. Thank God for some of our churches who still have good Brethren background and who preach the Bible and are not puffed up with modern-day theology and its interpretation of the Bible. We need to get back to the Bible and its basic beliefs. We need to think more about the spiritual needs of man, not just social needs. As a church who claims the New Testament as its creed, it seems as though we are making our own creed with our disobedience of the law, long hair, and fake peace symbols. This is not what Christ set down for us to follow.

FRED SHANAMAN JR.

Felton, Pa.

NO DIFFERENCE

I understand that at Conference they are going to vote on abortion. I did not know that it had to be voted on to be okay. I was always told by my Sunday school teachers that it was a sin to kill human life. I thought the Church of the Brethren was a Christian church. Our church does not like to go to war and kill. What is the difference? It is still human life. I have old-fashioned ideas, but I am only in my thirties.

ESTHER BROWN

Hanover, Pa.

page one

Workman pulls the Kahler caper

■ One of the rarer moments at the St. Petersburg Conference was between sessions on Friday night. Ron Workman, who is sightless, had teased the general audience earlier by springing up and down the stage steps while in the course of demonstrating how to assist a blind person, should he *want* help.

So confident was Ron that he ventured he could even wheel Dean Kahler, Kent Stater who was permanently disabled by gunfire, down the steps without mishap. Dean was game.

After many had left the floor (and had come up on the stage, it seemed) Ron guided the wheelchair with its famous passenger bouncing down the stairs. And *Don Honick*, MESSENGER photographer, was there to catch the action.

Don takes hundreds of photos during the week of Conference, of which only a few appear in MESSENGER. It is, of course, impossible for him to cover all the scheduled events of Conference, let alone such side action as seen here.

To provide photos for the Conference newssheet Don sets up a temporary darkroom at the site and works there at night. His photos appear throughout this MESSENGER.

Writers in this issue include *Paul M. Robinson,* president of Bethany Theological Seminary, whose Annual Conference address appears here.

Ruth Ann Johansen reports on activities of the Women's Caucus at the St. Petersburg gathering. Ruth Ann, from North Manchester, Indiana, is a co-organizer of the caucus.

Writer *John M. Drescher* edits the *Gospel Herald,* weekly publication of the Mennonite Publishing House, headquartered at Scottdale, Pennsylvania.

This issue's book reviewer, *Ted Glick,* like the theologian and philosopher he profiles, knows what it is like to be imprisoned for radical resistance. — THE EDITORS

MAKE LOVE YOUR AIM

by PAU

Paul's great hymn of love in the thirteenth chapter of 1 Corinthians is one of the most well known and most cherished passages of scripture. We too often overlook its setting in the epistle. Paul has been speaking of gifts. There was evidently a temptation in Corinth to set one gift against another. Which gift should be most cherished, to be an apostle, a prophet, a teacher? Was it to be gifted in healing or in speaking in tongues?

I realized recently that the problem has a contemporary ring when I heard a man describing his own experience speaking in tongues and suggesting that unless others had the same gift, they had not really received the baptism of the Holy Spirit. Paul is here making a point that a Christian should desire the best gift — love — and he then proceeds with his magnificent interpretation which we know so well.

We usually stop at the end of the thirteenth chapter, without realizing that Paul really concludes with an exhortation, his punch line, in the first verse of the next chapter, which we too often miss: "Make love your aim." If there is one word which sums up the whole Christian gospel and the whole Christian ethic, it is the little word *love*. I say that almost fearfully,

I. ROBINSON

for there is scarcely a word in our vocabulary that is more abused or misunderstood.

Almost every popular song celebrates love in some way or other. "What the world needs now is love, sweet love." This is very true. I doubt, however, if those who wail this popular ballad have any idea of the kind of love the world really needs. It is popular among some to say, "Make love, not war." Again, we can only applaud any slogan that sets humanity against the dehumanization of war. But this commendable alternative to destruction may say little of the real nature of love. A popular novel of our time affirms, "Love means never having to say you are sorry." Instead of being a profound observation, this overlooks the rather obvious truth that real love is always willing to say you are sorry. We are too apt to think of love in terms of helping an old lady across the street whether or not she wants to go — or in having strong warm feelings toward someone whether or not it may result in some real investment of our life in his.

Dietrich Bonhoeffer has given us the phrase "cheap grace." I would like to suggest that even Christians suffer from what I choose to call "cheap love." With all of the richness of the English language we have only one word for love. We say, "I love to go to town," "I love my new car," "I love boiled cabbage," "I love my wife." We mean vastly different things by these different statements. The New Testament has a unique word for the kind of love about which Paul is speaking when he says, "Make love your aim." It is the word *agape,* a quality of life which has its origin in God himself.

This kind of love is not just a feeling; it is a way of life. It is not just sentiment; it is a fundamental approach to all of living. In the Hebrew tradition, love was not harbored in emotional contexts but rather was related to the rational-intellectual side of man's behavior. It is not a flippant, unconditioned reflex of a vague, generalized feeling. It is a response that involves the will.

So Christian love speaks not so much of how you feel toward other people as what you do for them. In one of his folk songs, William Flanders reminds us that love is a verb. Love is something you do. The opposite of this kind of love is not hate but unconcern.

Make no mistake about it, the kind of love of which Paul speaks when he says, "Make love your aim," is the most revolutionary force in all the world. It tends to challenge all of our axioms and to rearrange all our priorities. We have been taught that one of the goals in life is moderation in all things. Genuine love is extravagant. We are conditioned almost invariably to ask, "If I invest myself, what do I get in return?" Love gives without seeking a reward. We are generally ruled by the principle that each individual must look out for himself. Love says that we find ourselves only through giving ourselves away.

So if we love, we must live in a relationship of sustained goodwill to all men. As God accepts us, even though we are unacceptable, so through love we show our acceptance of others. We relate to them in such a way that their own humanity is best affirmed and their own potential as a child of God can be best fulfilled. That is a revolutionary style of life. It is a far cry from the cheap love for which we settle much too easily.

The Bible is full of examples of this kind of love. The prodigal son is welcomed home by his father even though he himself realizes that he has forfeited the right to be called a son. That is divine love. The Samaritan on the way to Jericho stops to minister to a man of another race who has been beaten and robbed, because he genuinely cared about the unhappy condition of another human being. His feeling of compassion for the unfortunate man was transcended by love and confirmed by action. In Jesus' parable of the last judgment, it was those who ministered to the needy that were called blessed and granted the inheritance of the kingdom. They passed life's greatest examination because they acted upon their feelings of compassion. Their love was something they did.

See Jesus praying alone in the Garden of Gethsemane. His genuine humanness is so evident in his plaintive cry, "Let this cup pass from me." But his willingness to be the savior of the world did not depend upon his feelings at that moment but upon his commitment to be obedient to his Father even to the death on the cross. Love transcends feelings.

The badge of Christians in the first-century church was their love for one another. Today we sing the popular folk hymn, "And they'll know we are Christians by our love." Perhaps one of the reasons why it is so popular and so meaningful to many of us is that it catches up what we have longed for but too rarely have seen in the life of the church.

This concept of love helps us better to understand Jesus' command to love one another. It is difficult to command emotion, as some parents have discovered. To command feelings is to put together two things that do not belong together, like a bulldozer and a rose.

But if love is something you do, beyond what you feel, the injunction of Jesus becomes clear. Divine love is not sentiment; it is disciplined relationship. The difference between these two concepts is wonderfully celebrated in Kirkegaard's *Works of Love*, in which he points out that "spontaneous love (or sentiment) can soon be changed into something else." If there is nothing but a feeling that binds us to our fellowmen, the bonds are tenuous indeed. But we are in truth bound to others by duty, "Thou shalt love thy neighbor as thyself." So while love cannot ignore feelings, it must transcend them. Love is obligated to treat with regard and concern even those whom we may dislike or those who have made themselves our enemies.

Divine love that transcends feelings and ends always in the kind of action that seeks the good of another regardless of one's feelings is never cheap. It is costly. It is also rare.

Do you remember the song from the musical play, *Oliver*, which asks "Where is love? Does it fall from the sky above?" No, it grows out of a relationship with God. It is often difficult to express because we have not been fully open to the gift of love that God gives to us. The whole drama of sin and salvation in the word of God helps us to understand why there is so little love in the world today. G. K. Chesterton one time said that a novel can be defined in this way: In the first chapter — boy meets girl. In the last chapter — boy kisses girl. The book tells why it took so long. The Bible is the book which tells why it takes so long for love to become a reality even in the life of the Christian.

Since it is impossible to wrap up his concept of divine love in any kind of summary sentence, Paul tells us some of its characteristics. In the thirteenth chapter of Corinthians Paul attempts to describe the nature of the love about which he speaks. Love, he says is kind. It is patient with those who differ from us. We are quick to judge others even when the evidence is not all in! Phillips gives us the translation. "Love does not compile statistics of evil or gloat over the wickedness of other people." It is constructive in that it seeks to build up and not to tear down. We are kind to other people even when we differ with them. Think for a moment what would happen in your church if every member expressed genuine openness to others in ways that showed primary concern for their need. Therefore, we might say, "Let kindness be your aim."

Paul says that love is maturity. It is not possessive, nor is it eager to impress, nor does it cherish inflated ideas of its own importance. It has good manners and does not pursue selfish advantage. In other words, love is helping a person discover the freedom to be his own best self. Love is, therefore, the most human of all the virtues for it is the most like God in whose image we are made. It requires a remarkable kind of spiritual maturity to love and to live in a sustained relationship of goodwill with every other person. Therefore, we might say "Let maturity be your aim."

This love is enduring. Paul says that love knows no limits to its endurance. Several years ago I worshiped in the Central Union Church of Honolulu and I remembered a story I had heard about the building of that church. The members of the congregation wanted to place over the altar a phrase that would be appropriate for any occasion to be celebrated in that sanctuary. Finally they chose three words from Paul's hymns to love: "Love never fails." There was a time when I was sure this meant that love would always accomplish what it set out to do. The

“Divine love is not sentiment. It is disciplined relationship . . .”

real formula for any success was love, no matter what the problem. This is really not at all what is meant by these words. Rather Paul is suggesting that true love never ends. It never runs out. It just goes on loving. Feelings may change and emotions may subside, but love endures. Genuine love cannot be destroyed by either hatred or bitterness or rebellion or betrayal.

Look at the loneliness abroad in the world today. It is a favorite subject for writers in every field because it is so real in human experience. Paul Tillich once said, “The state of existence is the state of estrangement. Man is estranged from the ground of his being, from other beings, and from himself.” Thomas Wolfe, the novelist, has said that the essence of human tragedy is loneliness. Erich Fromm, the psychologist, characterizes our culture as organized loneliness. Even good old Charlie Brown contributes to our understanding of the problem. Linus admits his fear of going into the public library because it is so vast and he is so alone. Charlie tries to comfort him by saying that every man is lonely in some place. “What is your place, Charlie Brown?” asks Linus. And Charlie replies, “The earth.”

There is a great loneliness abroad among youth and aged alike. There are lonely people in your community and in your church — people who do not know that anyone really cares for them. The late Samuel Miller, who was dean of Harvard Divinity School, summed it up this way: “Our crowded cities are compacted with loneliness, and our excited mobs are haunted by the fear of it. It may whimper in the lonely bed and yet bluster with a raucous voice of arrogance in the marketplace. It is everywhere, and no one escapes. There is only one surcease and that is love. Loneliness is as deep as life, but love will deepen life even beyond the limit of loneliness. Loneliness is an active void, but love is a burning creation.”

Or take the problem of cynicism so prevalent in our society. The cynic basically doubts the value of everything. He sees life as it is and not as it can be. Love basically believes that change is possible. It therefore brings a new dimension of hope. The cynic is always one who stands outside the human situation and turns his back upon it. Love witnesses to the fact that God loves you, and love says, “I care, too.” Jesus was a realist but never a cynic. He knew that man could be born again. He loved people in positive and active ways.

Love says, “I do not see only what you are but what you can become.” Love does not withhold its expression like the New England Yankee Quaker who once said to his wife, “Martha, I love thee so much that I can hardly keep from telling thee.”

Or consider our dividedness. We feel the alienation between children and parents — between youth and the older generation. Those of us who are older can scarcely understand the young man in *West Side Story* who, when a man said, “Son, when I was your age — ” replied, “Mister, you never were my age.” Margaret Mead, the anthropologist, has reminded us so vividly that, “Only those under twenty-five who were born since the end of World War II are natives of the modern world. The rest of us are immigrants from an older and different world. We are going to have to discover how to listen to and learn from the natives.” This takes love, and it is not easy for us who still believe that age knows best to listen. When hair is too long to suit our standards or clothes are too casual for our taste or ideas are too radical for our sensitivity, we allow ourselves to be turned off. Communication ends. It is difficult under such circumstances to make love our aim. When young people feel repressed and misunderstood, when they feel the weight of hypocrisy in a society that professes values which it never really seeks, it is not easy to build the relationship of love.

We are learning how to confront one another in our differences. But I am concerned that in our churches, and perhaps in our Brotherhood, there has been too much confrontation without real love. There are tremendously divergent points of view within our church. This may be one of the clearest evidences of our vitality. I do not fear our differences if we really love each other.

So some of you will want to invest yourselves in the Brethren Action Movement, and others in the Brethren Revival Fellowship. Some of you will have a passion of concern for personal evangelism and will want to see the church move strongly in a courageous witness to the saving power of Jesus Christ. Others will dedicate yourselves to political and social action that will witness to God’s righteousness and judgment and love in all of our human relationships. Whatever your perspective and concern may be, make love your aim.

In the kind of world in which we are called to live, love is no longer a luxury. If there was ever a time when the world needs to “know we are Christians by our love,” it is now. If the church is to be delivered from fragmentation and disunity, it must be by the power of love — God’s love for his people and our love for each other and for the world.

But If One and Two and Fifty Make a Million

by Ruth Ann Johansen

As early as 8:30 in the morning and late into the night at St. Petersburg clusters of women talked intensely and honestly about themselves, the issues before the Annual Conference, their hopes for the church and the world.

One hundred fifty of these women came together for the first time on Tuesday of Annual Conference week for a Woman Awareness Seminar. Others joined the flexible group as the week progressed. A diversity of age, occupation, marital status, and interests existed among the women. Some were concerned about theology and women; others were interested in political and social action. A few discussed the psychological dimensions of oppression and weak self-concepts. All expressed a desire to know the joy of personal liberation — liberation which brings self-respect and frees one to enter relationships of equality and love.

Dr. Nelle Morton of Drew Theological Seminary led the 150 women at the Tuesday seminar through an identity search by asking each woman to answer three questions: Who are you? Who told you who you are? To whom do you listen now for your identity? Reactions to these questions which were expressed repeatedly were: "I don't know what to say"; "No one has ever asked me how I define myself before"; "I never think much about selfhood."

As the women shared in small groups throughout the morning, several common concerns presented themselves. Many participants became aware that much's of a person's life is spent fitting into roles and stereotyping others. The church often unknowingly contributes to such role-playing by expecting particular tasks to be handled by women and another set to be the responsibility of men. Such sharp division of labor usually leaves the men with the decision-making tasks and the women with the less creative work of meal preparation, housecleaning of the church closets, and babysitting in the nursery. Some women suggested that the church, locally and nationally, work seriously at developing child care services so that women could be active in the total life of the church. One group believed it essential for women to take themselves more seriously so that both men and women can accept women's involvement and contributions as vital to the growth of the church. Still another urgent concern was to see more persons who are sensitive to the struggles of women as members of the General Board.

After articulating these irritants, the women brainstormed about the church of the 1980s or 90s in which all human beings would find greater joy and Christian fulfillment. The dreaming occurred quickly and within minutes women said they dream a church that *loves* differences rather than scorns them; that becomes a physical, psychological, and spiritual support community so that individual members can be prophetic and faithful to the Christian ethic without fear of total ostracism. Others had an image of the church returned to the simple life with less emphasis on clothes, coiffures, church edifices, and similar symbols of a materialistic society. Several women verbalized the need in the future church to have a concept of mother God as well as father God and to include words in all church liturgy that will speak to and of both male and female.

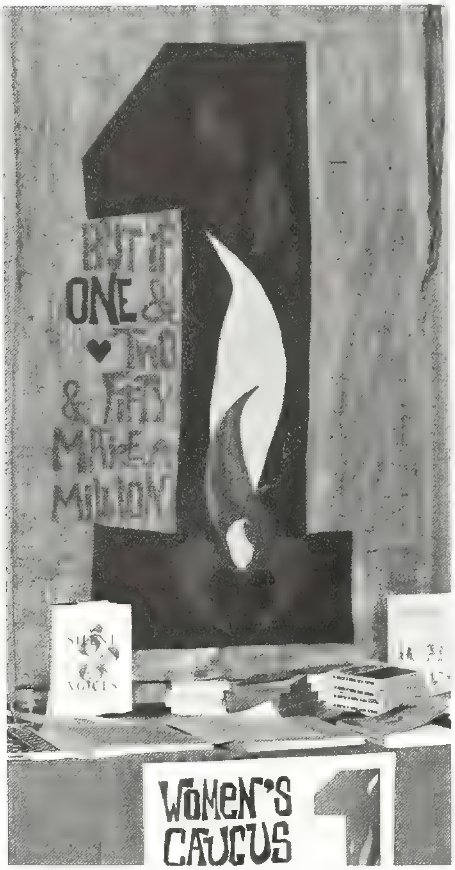
Several times during the day Nelle encouraged the women to sing the song: "One woman's heart can't give enough of love; two women's hearts can't give enough of love; but if one and two and fifty make a million, we'll see that day come round."

Those words were expressed symbolically on a banner which hung at the Women's Caucus exhibit throughout the week and served as a reminder that only as an I — an individual — can stand with a positive sense of self and enter into affirming relationships with other women and men who have a vision of a new

humanity will a new day be born.

Nelle concluded the seminar by suggesting that in oppression there is power — not the power of control and manipulation, but the spiritual power of love and truth which can transform the world. Use this day, she said, as a beginning point, a time to which you refer, for today you realized you are not alone in your search for the church and the new world.

The realization that we do not experience our struggles for feminine and human liberation alone and the creation of a community of support and caring were the most significant accomplishments of the week. These two developments enabled some of the women to get involved in the transactions, formal and informal, of the Conference. A number of women engaged visitors to the women's exhibit in dialogue about women in the church; several made specific requests for conversation with church officials and theologians to exchange ideas about the male-oriented church and society. A small group met late one evening with women members of the General Board to discover how they feel as women on the board and to discern what the responsibilities of the board are. Concerned because only a few women hold leadership positions in the denomination, Women's Caucus supporters placed in nomination from the Conference floor the names of three women, one for the position of moderator-elect. Of the three, Donna Forbes of the York Center church was placed on the Bethany Seminary Board. Many women attended and contributed to the discussions on abortion, the future of Bethany Seminary, and Project Equality. At the final business session a statement expressing the concerns of women who had been meeting during the week was read in response to the General Board's report on the progress of the Study Committee on Equal Rights for Women.



Within the community of women who met at St. Petersburg there was a strong desire to continue the momentum begun at Annual Conference. A loose organization was established to work at the following tasks:

1. Leadership training for women and awareness seminars on local and district levels
2. Development of a resource packet containing materials on women's liberation and the church
3. Program suggestions for the 1972 Annual Conference in Cincinnati, Ohio
4. Physical arrangements (including child care) for 1972
5. Creation and distribution of a newsletter
6. Solicitation of nominees for Annual Conference offices to be suggested to the Nominating Committee
7. Preparation of position papers on women in the church and society

Nancy Peters from Elgin, Illinois, will coordinate these responsibilities for the Women's Caucus. Any person interested in knowing more about the caucus can write to Nancy (941 Elma Ave., Elgin, Illinois 60120) who will direct inquiries and ideas to the appropriate people.

Reactions to the women's movement in the Church of the Brethren represented a wide variety of opinion, including sympathy for the struggle of women as well as misunderstanding of the hopes for the *total* community that women concerned about liberation have. It was disappointing to experience ridicule when the issue of women in the church was raised. To be told that it's easy to "get to the top" in the Church of the Brethren was a misreading of the purposes of most women involved in the discussions and actions of the week. However, it was hope-producing to have a few individuals suggest that the women's movement is essential to further liberation of all human beings and to democratization of the whole church structure. One gentleman said, "I'm glad my wife was involved in the day's activities (seminar); she has gained a new appreciation of some of the issues with which women are concerned." For the women sharing in the movement at St. Petersburg there was new life produced by the dialogue on the contemporary struggles of the Christian community. And there is a sense of expectancy about the new church.

A report on the 185th Annual Conference

Love in Deed and Truth, in Work and Worship

If we had the resources at hand and the skill to use them, we would like to describe an Annual Conference the way some textbooks offer information about the human body. We would provide a series of sketches, each one of which would reveal something about an important aspect of Annual Conference, which could be viewed in succession, but which could also be superimposed over each other so that a viewer could get the same impression he receives when he sees how the bone structure of the human body relates to the circulatory system, as well as to the pattern of muscles and the network of nerves that keep the whole body in touch with the brain.

But we don't have such resources and our readers will have to imagine what we are unable to diagram.

You get the impression while attending an Annual Conference that many different agendas are being acted on at the same time. There are the surface issues that require the attention of officers and delegates, but even these cannot be discussed without the suggestion of other issues that are motivating forces in the life of the church but which may not happen to be up for a vote at this particular time.

At the same time there are all kinds of special interest groups, devoted to causes and movements that are trying to win adherence and convince the Brotherhood of their merit.

For any report of Annual Conference to be at all fair it must reflect not only the activities of the delegate body in formal business sessions and the corporate experiences of worship in major gatherings; it must also reflect a little of what goes on behind the scenes. And it must certainly keep a few ears open to the variety of tastes and interests reflected in sectional meetings.

SURFACE ISSUES

Abortion

Perhaps the major question facing the Conference at St. Petersburg was what should be the policy of the Church of the Brethren with regard to abortion.

While the action of the delegates was essentially to continue the study another year, both their discussion of the question and the consideration given to it in a preliminary hearing indicated that the issue is not as simple as some persons had expected. Next year's Conference may have some difficulty in agreeing on a policy that will be generally satisfactory.

Delegates this year voted to continue the study committee and to request that they include more clear-cut advice on some of the moral issues involved. Delegates asked for "specific suggestions on the prevention of unwanted pregnancies" and a stronger emphasis on the "spiritual and psychological aspects of sex."

The proposed statement on abortion was based on theological and biblical considerations as well as medical and counseling concerns. Basically the policy reaffirmed the Brethren emphasis on the sacredness of human life. It set forth guidelines for moral choices and suggested that when it is necessary to terminate a pregnancy, this should happen only during the first 12 weeks "at the request of the community, family, or individual concerned, governed of course by the laws regulating medical practice and licensure."

A motion offered by delegate Jonas Meyer, of Pennsylvania, to dismiss the policy statement and to reaffirm what he felt was the traditional view that it is a "sin to desire to produce an unwanted child" was rejected by the delegates.

Several delegates expressed dissatisfaction with the proposed statement however, arguing that it sanctioned violence to unborn babies, which would be inconsistent with the nonviolent stance of the church, and that it reflected "a relativism which has no place in the church of Jesus Christ."

A youth delegate from Illinois argued that the proposed policy would offer guidelines for college students, many of whom believe abortion should be accepted. She asked, "Which is worse, to have a psychological death or biological death?"

Dr. Franklin Cassel, a Pennsylvania physician, insisted that the policy was on the right track because it stated that abortion is basically wrong, but in many situations in society at large, abortion may be the lesser of two evils. He said, "Brethren should not oppose more liberal abortion laws," and should be ready to support those who choose abortion when other alternatives are destructive of human life and spirit.

An attempt to enlarge the committee on the Study of Abortion (presently consisting of five women and two men) by the inclusion of two members with "a conservative theological position" failed to gain support of delegates. However, the committee made plans even before the ending of Conference to carry on consultations with persons representing a number of different viewpoints.

SURFACE ISSUES

Financing Bethany Theological Seminary

Faced with a report describing the financial crisis confronting Bethany Theological Seminary as "grave," delegates responded by authorizing a vigorous effort to raise funds for the seminary's operating budget.

The seminary currently receives $165,000 a year from the General Board for debt retirement. The Conference also instructed the Board to guarantee the fiscal solvency for two years while long-range directions are determined. Delegates rejected a proposal that would have instructed the Board to set a ceiling on its support instead of providing a "blind guarantee."

To the recommendations offered by a study committee delegates added one proposed by David Young, a Maryland pastor. In this way they committed themselves to return to their local congregations and to interpret the seminary's need as one way of encouraging contributions to supplement its operating budget.

Although the debate focused almost exclusively on the financial crisis, the initial committee report cited such steps as clustering or merging with other seminaries as options that might be considered. The report noted that Bethany's sister institutions are in similar straits and that mergers, clusters, and federations are the trend today among seminaries not only to avert financial disaster but to provide an ecumenical and versatile curriculum. The study is being continued and a new report will be brought to next year's Conference.

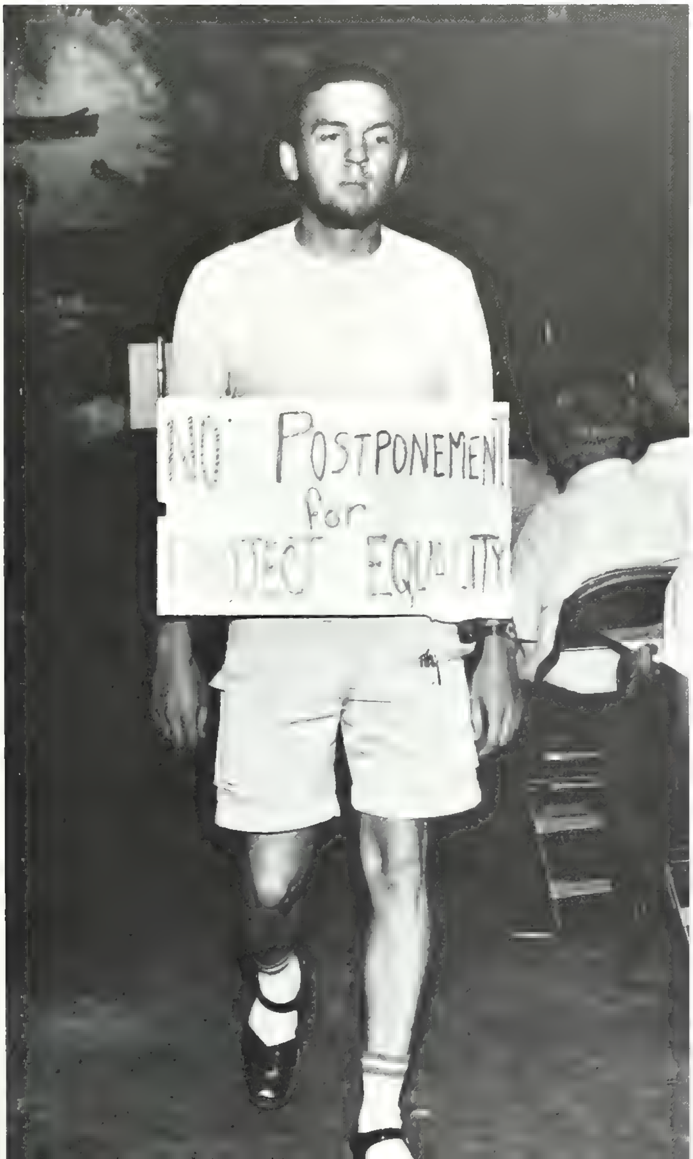
SURFACE ISSUES

Project Equality

By a decisive vote of 560 to 295, delegates accepted a report affirming the basic goals of Project Equality but declining full participation by the General Board in its national organization.

Project Equality is an interreligious agency, begun in 1965, that seeks equal opportunity in employment by religious bodies and avoidance of purchasing practices that subsidize discrimination. It is active in about 23 states.

Membership in the agency had been under study for a year by the church's Board before last year's query asking endorsement and cooperation with Project Equality. Debate was concentrated on a motion that called for the Board to participate by contributing financially to the national agency and to comply fully with its employment requirements. A majority of the speeches on the floor took this direction. Several pastors and a youth worker from the District of Illinois and Wisconsin supported the proposal by Howard Keim of that district that the Board become a full participant in Project Equality. He said, "We need to put our action where our mouth is." They were joined in this position by speakers from Pennsylvania and Indiana who suggested that if the Board were to participate fully, this would help local churches to take the same step in their communities.



Spokesmen for the General Board, which had prepared the report under discussion, said that they were committed to the principles of Project Equality and were already abiding by its guidelines in regard to employment.

Galen Ogden explained that, as a supplier, the Board had signed a statement of compliance with Project Equality. Also the production department of the staff is contacting five major suppliers to encourage their compliance. Loren Bowman said that, contrary to some reports, the question of economic boycott was not at issue. He observed that money is important when budgets are in difficulty, but money is not the chief issue. He defended the reference in the report to the "white character" of Church of the Brethren membership, which may or may not be an indication of racism, as a caution as to the difficulty the Board would have in complying with Project Equality requirements for "placing persons from minority groups at every job level."

The adopted statement contains recommendations to congregations and agencies of the Brotherhood: to continue to study the moral and legal implications of discrimination, to work locally for expanded employment opportunities for minority groups, and to consider the values of membership in Project Equality locally.

SURFACE ISSUES

Noncooperation With the Draft

Though presented to the St. Petersburg Conference as an item of new business, one recommendation for a study committee inevitably raised issues related to a major question under discussion at the Lincoln Conference in 1970. Having heard during the past year many expressions of dissatisfaction with the action taken at Lincoln, which placed the church in the position of supporting and commending the position of nonviolent noncooperation with the draft, Standing Committee this year decided that it would be well to have a committee established to study the reactions of the Brotherhood to the controversial statement. It was the hope of Standing Committee that this committee would represent as far as possible varying viewpoints and that it could bring a report to next year's Conference.

Several delegates expressed their conviction that, instead of opening the way for possible revisions of the former statement, Conference should instead reaffirm what it did last year by a decisive vote.

Warren Shoemaker of Ohio observed that many men in the Church of the Brethren who take the position of noncooperation with the draft are more readily accepted by non-Brethren than by members of their own church.

Paul Hammond of Michigan contended that the draft system fuels the war and that it is the war resisters who fight the system rather than those who take Alternative Service.

On the other side of the question, Linford Rotenberger insisted the church should show love to noncooperators but not be in a position of commending them. He favors a rethinking and restudy of the earlier action.

Delegates went along with an amendment proposed by Raymond Peters which would instruct the study committee to serve more in the function of a committee of reconciliation, to be prepared to listen to those who have question and objections concerning the noncooperation position, but to be also ready to interpret the ramifications and implications of the church's position. The committee will bring its report and any recommendations it may have to the 1972 Annual Conference.

In other actions the delegates took steps to clarify the procedures that districts and congregations should follow if they wish to unite, merge or federate with other denominational units. The report adopted included a number of guidelines for districts and local congregations to follow in cases where an affiliated or yoked relationship is desired or when actual union or merger is contemplated. The recommended procedures were adopted by the delegates with only a few registering any opposition.

Delegates also approved, in response to a query raised last year concerning the church year, a proposal by the Board that there be a uniform church fiscal year beginning January 1 and ending December 31. No change was proposed in the pastoral or other church years. Delegates approved the recommendation which will go into effect fully during the next calendar year. The Board also recommended that local congregation, district boards, and other Brethren institutions consider adopting a similar fiscal year to correspond with the calendar year.

Recognizing the need for supplementary music and worship materials that would reflect contemporary as well as traditional tastes, the Conference authorized the study of the church's need in hymns, music, and other songs. The result of such a study could lead to the publication of new resources that would supplement or replace the present *Brethren Hymnal*. The committee elected by delegates will include one youth representative and will report its recommendations to a later Conference.

A query asking for action on ecology concerns, involving legislative action as well as education, was referred to the General Board. Delegates rejected an amendment calling for an elected committee and an added emphasis on a biblical perspective.

Though far from unanimous in their vote, delegates approved the appointment of a committee to study both the theological and social-economic dimensions of the Fund for the Americas in the United States.

Delegates took a brief look at a proposal for an "associated relationship" (not intended as a merger) of the Church of the Brethren and the American Baptist Convention. They decided to study the paper for its educational value but to take no action on it until next year.

Conference also authorized the election of a committee

W. Harold Row: A proposal for an "associated relationship"

to look at steps that Brethren can take to help alleviate the housing crisis.

In connection with an interim report regarding a national coordinated program in health and welfare ministries, delegates learned that the church-affiliated 21 homes for the aged and two hospitals have an investment exceeding $50 million.

A Look at Other Issues

Up to this point our reporting of Annual Conference has reflected only the actions that were taken by delegates as they dealt somewhat directly with questions brought to them. To confine the reporting to these actions, however, would overlook a number of other issues that were only reflected in discussion but yet were quite evident to an observer of the Conference. They are significant also because they may well indicate issues that will have to be faced more openly in future Conferences. Among these questions were at least six that came to this reporter's attention:

1. Practically every Annual Conference in the last thirty years has reflected in some form or another the ecumenical stance of the Church of the Brethren. While not a major issue at this Conference, a concern that many delegates had was reflected in comments relating to merger procedures, in the apparent willingness of everyone concerned to put off until later a discussion of a closer working relationship with the American Baptist Convention, and in the announcement that a definite date has been set for the peace seminar in August which will bring together representatives of the Church of the Brethren and the Russian Orthodox Church. It is scheduled to take place in Kiev, Russia.

The readiness with which some young people in attendance at Conference made use of black broad-brimmed hats may have reflected a kind of sectarian trend that some adults would question. The young people themselves, however, were suggesting that this represented an identification with the simple life and a turn away from materialism.

2. There were several indications of the uneasiness that many Brethren feel concerning their own racism. Some of this feeling surfaced during the discussion of participation in Project Equality. A public stand taken on Sunday morning by a number of persons in attendance at Conference indicated that quite a few were disappointed by the action of Conference in not requiring full participation by the General Board in Project Equality.

Mary Cline Detrick: A request for female leadership

Even though the names of at least three black members of the church were offered in nomination for study committees in which their contribution would be especially helpful, no one of them was elected, probably because they were not sufficiently well-known in the Brotherhood. But this fact might also be offered as another evidence of the "almost completely white character" of the church's membership in the United States.

At the same time quite positive statements as to the potential contribution of the church to racial understanding and brotherhood were voiced in speeches by Rosa Page Welch, a black member of the General Board, and by Henry Parker, who has been directing a Brethren-sponsored project in Mississippi.

3. No one attending the St. Petersburg Conference could overlook the increasing contribution that women are making to the life and work of the church. An article in this issue comments upon the special activities planned for women as well as the role of the unofficial women's caucus both before and during Conference sessions.

A preliminary study, offered by a Board-appointed committee on equality for women, brought ten recommendations to the Board with suggestions for immediate implementation as well as for additional study. One request was for a full-time female staff member to "provide leadership in all aspects for women to break loose from repression and take fully active roles in the program of the church and its institutions." At the time of the presentation of the General

Board report, Mary Cline Detrick from Maryland observed that for too long Brethren women have allowed men to speak on their behalf and in the future more women must participate in the work of the church at all levels. She called attention to the small percentage of women on the General Board, on the General Staff, on the Standing Committee and among delegates.

4. Concern for the stewardship of financial resources and their adequacy for supporting the program of the total church was reflected in a number of ways in addition to the particular concern mentioned above for financing Bethany Seminary. The investment practices on behalf of both the Pension Board and the General Board were questioned with reference particularly to the holding of government bonds. Attempts to force the Board to sell all U.S. bonds and to refuse to pay the telephone tax which is used for war purposes, were unsuccessful. However delegates did succeed in registering their concerns.

Several persons also indicated an eagerness to arrange for special offering appeals not only as authorized on behalf of Bethany Seminary, but for other programs which the Board could not undertake because of limited financial resources.

5. Another basic issue which was reflected in comments but which did not surface in the form of any proposal calling for decision, was the feeling expressed on the part of many persons that the church must provide more biblical and theological education for laymen. This was not an overt question in the Bethany discussion, but the possibility of using Bethany's facilities for either another training school or for lay training was raised.

The continuing enthusiasm for training in evangelism throughout the Brotherhood was evident also in the Conference and was supported by an announcement that the General Board would appoint a committee to prepare a basic policy statement on evangelism for later consideration by Conference.

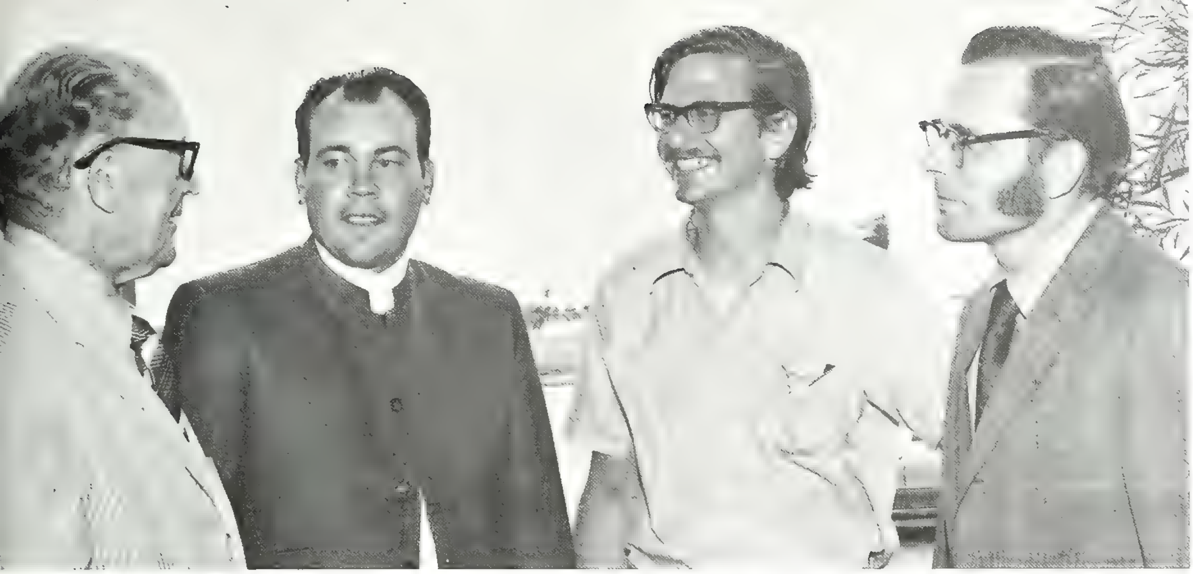
In a joint open session of Standing Committee, the General Board, and the Brotherhood staff, fourteen small groups were encouraged to think together regarding what they felt should be the major thrust of the Church of the Brethren in today's world. Most of them went along with a suggestion that reconciliation would be an essential part of the church's ministry, but many of them put a strong emphasis on a more mature understanding of the biblical record and on understanding the importance of "being reconciled to God" as a beginning point for a ministry of reconciliation. One specific proposal called for a "free school seminary" and there were frequent suggestions regarding a stronger emphasis on volunteer service as a lifetime commitment and an emphasis on radical discipleship and lay leadership.

6. In his moderator's address (see August 1 issue of MESSENGER), Harold Bomberger urged his Conference audience to view diversity in the church as an asset. He called on the Brethren to "celebrate the enrichment that diversity can offer and harness its strength." Certainly the diversity of which he spoke was quite in evidence throughout the St. Petersburg Conference. One could not view the multitude of exhibits in the rear of the arena without becoming aware of that diversity. In addition to the usual program exhibits calling attention to personnel under the employ and supervision of the Board, as well as the usual exhibits of Brethren-related institutions, at this Conference there were a number of displays reflecting the causes and movements to which Brethren give themselves.

Among those asking for attention and soliciting support were the Brethren Revival Fellowship, the Women's Caucus, the Women's International League for Peace and Freedom, the churches of the Florida district, Christian Tours International, Christian Rural Overseas Program, American Bible Society, the Festival of the Arts, Common Cause, Key 73, Fund for the Americas, Church Building Services, the Brethren Action Movement, the Brethren Peace Fellowship, and the list could be extended.

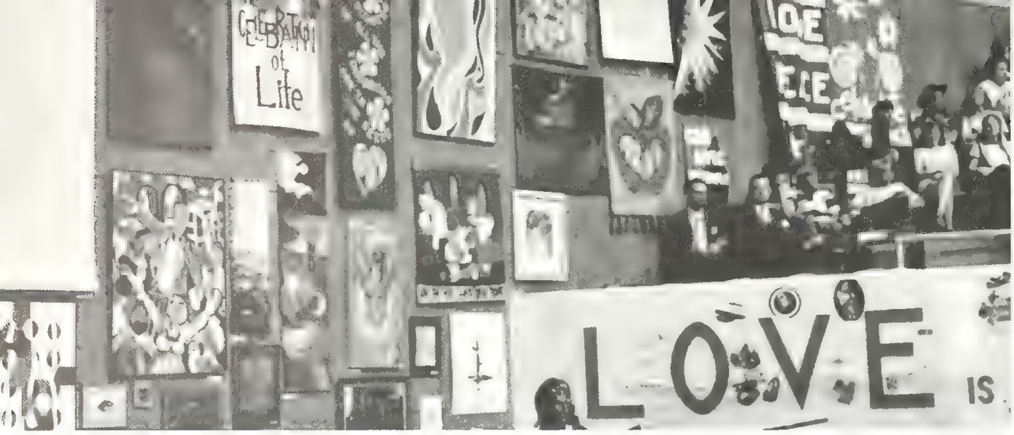
The diversity was evident also in the dependence upon various kinds of media both in worship and in interpretive events. Pictures, banners, sculptures, paintings, films, recordings, posters — these were some of the ways in which the theme of the Conference and its implications were frequently communicated.

Brethren have already become familiar with a variety of offerings on the program itself. Once again a series of Insights '70 sessions provided workshop periods, panel discussions, professional growth experiences, creative expressions, multimedia presentations, talent hours, concerts and recitals, as well as a variety of discussions on a multitude on current topics. There was probably too great a variety to expect from the Conference much consensus on issues under discussion. But certainly in some of the moments of worship, when the entire body was together in the arena, there was sufficient unanimity to suggest that the moderator was not uttering a vain hope when he said that Brethren must nurture a climate "in which we pray, love, listen, and together search for the will of God." — KENNETH I. MORSE



Top: Bible study leaders DeWitt L. Miller, James F. Myer, William R. Faw, and Donald E. [illegible] tor Harold Z. Bomberger, '72 Moderator Dale W. Brown, Moderator-Elect Dean M. Miller. *Moderators* [illegible]

A. Stauffer Curry, 1955 and 1965 conferences; Paul M. Robinson 1956; Edward K. Ziegler 1960; Charles E. Zunkel 1961; Nevin H. Zuck 1962; DeWitt L. Miller 1964. *Front row:* Raymond R. Peters 1967; M. Guy West 1968; A. G. Breidenstine 1970; Harold Z. Bomberger 1971; Dale W. Brown 1972



Sounds of Conference

Side One: A Consideration of Issues

Voices of
- Jonas Meyer *(on abortion)*
- Barbara Skaggs *(on abortion)*
- Ellis Guthrie *(on abortion)*
- Dr. Franklin Cassel *(on abortion)*
- Shirley Fike *(on abortion)*
- Paul Robinson *(on Bethany Seminary study)*
- Faytonia Fair *(on Bethany)*
- Ernestine Hoff Emrick *(on Bethany)*
- Howard Keim *(on Project Equality)*
- James Weaver *(on Project Equality)*
- Lois Clark *(on Project Equality)*
- Glen Phillips *(on Project Equality)*
- Loren Bowman *(on Project Equality)*
- Mary Cline Detrick *(responding to General Board report)*
- Kent Eshelman *(responding to General Board report)*
- Guy Wampler *(on noncooperation with the draft)*
- Warren Shoemaker *(on noncooperation)*
- Ruth Statler *(on noncooperation)*
- Linford Rotenberger *(on noncooperation)*
- Raymond Peters *(on noncooperation)*

Side Two: A Celebration of Love

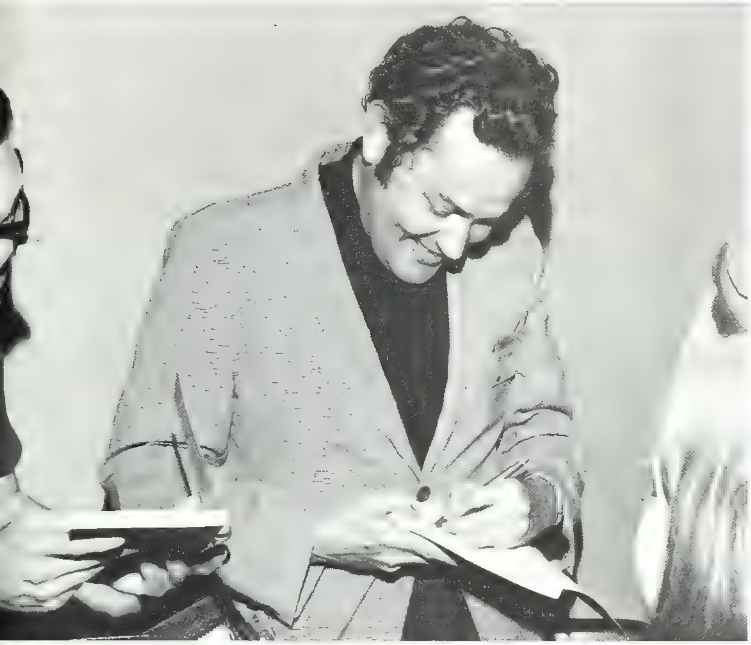
"What the World Needs Now Is Love" *(Howard Miller)*
"Let Us Celebrate Love" *(James Glasse)*
"We Gather Together"
"A Diversity of Concerns" *(Phyllis Carter, Darrel Weybright, S. Clyde Weaver)*
"Strength Through Diversity" *(Moderator Harold Bomberger)*
"My Faith Looks Up to Thee"
"A Time to Die" "Right On in Love" *(David Rogers, Dean Kahler, Ronald Workman, Rosa Page Welch)*
"There Is a Balm in Gilead"
"Make Love Your Aim" *(Paul M. Robinson)*
"The Lord's Prayer" *(Dale W. Brown, new moderator)*

messenger
presents sounds from
33 1/3 RPM
SIDE 1
ANNUAL CONFERENCE 1971
St. Petersburg, Florida
A Consideration of Issues
Edited by John Fike
MFG. IN U.S.A. BY EVA-TONE® DEERFIELD, ILLINOIS

messenger
presents sounds from
33 1/3 RPM
SIDE 2
ANNUAL CONFERENCE 1971
St. Petersburg, Florida
A Celebration of Love
Edited by John Fike
MFG. IN U.S.A. BY
EVATONE
DEERFIELD, ILLINOIS

A Diversity of Concerns (Phyllis Carter, Darrel Weybright, S. Clyde Weaver)
"Strength Through Diversity" *(Moderator Harold Bomberger)*
"My Faith Looks Up to Thee"
"A Time to Die" "Right On in Love" *(David Rogers, Dean Kahler, Ronald Workman, Rosa Page Welch)*
"There Is a Balm in Gilead"
"Make Love Your Aim" *(Paul M. Robinson)*
"The Lord's Prayer" *(Dale W. Brown, new moderator)*

Page 16, top: Banners and other art pieces made up part of exhibit in rear of arena; center: Violinist Venona Bomberger was one of many young musicians who participated in Conference worship; *bottom left:* Alvin F. Brightbill, director of Conference choir and congregational singing; *right:* Diane Rist and Pat Sherfy, sisters who served as pianist and organist throughout the week. *This page, left:* Dale Brown autographs new book *The Christian Revolutionary;* Matthew Meyer leads singing at child care center in St. Petersburg, a program "outside the walls"; *below:* A small segment of the hundreds of youth attending sessions designed for special interest



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Bethany Seminary: The Class of '71

AT SPRING CEREMONIES Bethany Theological Seminary, Oak Brook, Ill., graduated 19 members of the 1971 class, 16 receiving the Master of Divinity degree and three with the Master of Arts in Theology degree. Receiving the Master of Divinity degree were:

Craig K. Bailey ■ From Melrose, Mass., Advent Christian Church (now the Faith Evangelical Church); age 25. Son of Mrs. Virginia F. Bailey, Melrose, Mass., and the late F. Kenneth Bailey. To be wed late summer to Carol Miller of Chicago. 1968 summer pastor, Chambersburg, Pa.; intern, Advent Christian Church, Aurora, Ill., 1969-70. Aurora College. To become pastor of Westmont Church of the Brethren, Johnstown, Pa., Aug. 15.

John F. Bunch ■ From Marion church in Middle Indiana; age 33. Son of Mr. and Mrs. James W. Bunch, Marion, Ind. Married to Zemora Ann Gotschall. Children, Lisa Gail 7, Timothy John 5, Christopher John two months. Former toolmaker, 1955-65; pastor of West Manchester Church of the Brethren in Middle Indiana, 1965-68. Manchester College. Became pastor of his home congregation at Marion, Ind., June 1.

Edward L. Carl ■ Home congregation at Hartville in Northern Ohio; age 25. Son of Mr. and Mrs. John Carl, Canton, Ohio. Married to Phyllis K. Wise. Malone College, Canton, Ohio. To become pastor of the Salamonie Church of the Brethren, Warren, Ind., Sept. 1.

E. James Carter ■ From the Stone Church at Huntingdon, Pa.; age 24. Son of Mrs. Eleanor Carter Weaver, North Manchester, Ind., and the late Clyde L. Carter. Married to Susan I. Ebersole. Juniata College. To become assistant pastor at Palmyra, Pa., church Sept. 1.

John J. Cassel ■ From Lititz, Pa., congregation; age 25. Son of Dr. and Mrs. Franklin K. Cassel, Lititz, Pa. Married to Joyce McConnell. One child, Peter Brice, three months. Served in Brethren Volunteer Service for Protestant Charities, Houston, Tex. Elizabethtown College. To enroll in graduate study in Pennsylvania.

Glenn J. Frazier ■ Member of South Beatrice church, Beatrice, Neb.; age 26. Son of Mr. and Mrs. Lawrence V. Frazier, Denver, Colo. Married to Mary Steele. Summer intern, South Waterloo, Iowa; clinical training at Prairie View Mental Health Center, Newton, Kan.; year intern, Christ Church of the Brethren, Wooster, Ohio. McPherson College. Became Pastor, July 1, of the Antelope Park Church of the Brethren, Lincoln, Neb.

Jack D. Karpenske ■ From St. Stephen's United Church of Christ; age 28. Son of Mr. and Mrs. Herman Karpenske, Merrill, Wis. Married to Susan Reinecke. Children, Carrie Ann 6, Jane Kirsten 2, expecting third child in August. Three years in U.S. Army. Elmhurst College. Completed degree in autumn quarter. In clinical pastoral education at Virginia Baptist Hospital, Lynchburg, Va.

John C. Katonah ■ Member of York Center congregation at Lombard, Ill.; age 25. Son of Mrs. Ilona Katonah, New York, N.Y.; father deceased. Married to Janine Rae Everhart. Juniata College. To join Northwest Youth Outreach, Chicago, Ill., Sept. 1.

Richard R. Kurrasch ■ Member of Naperville, Ill., Congregational Church; age 24. Son of Mr. and Mrs. George F. Kurrasch, Orange, Calif. Married to Ann Turner. University of California at Riverside. Became pastor of Plymouth Congregational Church, Chadron, Neb., Aug. 1.

Dallas D. Lehman ■ Member of the Swatara Hill congregation in Atlantic Northeast; age 33. Son of Mr. and Mrs. Roy Lehman, Mt. Joy, Pa. Married to Mary Ellen Dehney. An electrical tradesman; spent two years in Brethren Volunteer Service with Florida Christian Ministry to Migrants. Elizabethtown College. Assignment pending.

Alan C. Matthei ■ Home congregation with Garden United Methodist Church in Northern Illinois; age 27. Son of Dr. and Mrs. Charles H. Matthei, Downers Grove, Ill. Elmhurst College. To continue as associate minister at the Garden congregation, where he has served for the past three years in the same assignment.

Mary Elizabeth Petcher ■ Member of Daleville congregation in First Virginia; age 24. Daughter of Mr. and Mrs. Rhett Petcher, Troutville, Va. Summer pastorate at Rice Lake, Wis., Church of the Brethren, and summer assistant at Daleville and Trinity congregations in Virginia. Bridgewater College. To become pastor of Roanoke, La., Church of the Brethren, Sept. 1.

John E. Price ■ From Waterford, Calif., congregation; age 25. Son of Mr. and Mrs. Alvo Price, Waterford, Calif. Married to Kathy Riffey. LaVerne College. To become pastor of Maple Grove Church in Northern Indiana, Sept. 1.

Donald M. Richards ■ Member of the Peach Blossom congregation in Mid-Atlantic; age 38. Son of Mr. and Mrs. Melvin Richards, Dayton, Ohio. Married to Marilyn Bowman. Children Joseph 15, Jeanne 13, Jerry 12, June 4, and Janet 3. Former Brethren Volunteer Service worker; sanitarian fieldman for a Philadelphia dairy, 1957-64; supply pastor for United Methodist Northern Indiana Conference, 1966-68. Manchester College. On Sept. 1 to enter clinical pastoral education at Iowa Methodist Hospital, Des Moines, in training for the institutional chaplaincy.

Glen F. Taylor ■ Member of the York Center congregation in Lombard, Ill.; age 29. Son of Mr. and Mrs. Wilbert Taylor, Willow Hill, Pa. Married to Mary Mowery. A nine-month-old son Jonathan. Former Peace Corpsman in India. Lynchburg College. On June 9 he became pastor of the Richland, Pa., Church of the Brethren in Atlantic Northeast.

James G. Tice ■ Home congregation at Palmyra, Pa.; age 24. Son of Lt. Col. and Mrs. James G. Tice, Hershey, Pa. Married to Donna Heagy. Elizabethtown College. To become director of religious activities at Elizabethtown College.

Three persons receiving the Master of Arts in Theology degree were:

David B. Eller ■ Member of the La

Verne, Calif., congregation; age 26. Son of Mr. and Mrs. Paul Eller, Long Beach, Calif. Married to Martha Stafford. Former secondary school teacher in Claremont, Calif. La Verne College. To become behavioral analyst for E. W. Scripps Co., Cincinnati, Ohio.

Pauline Kennel ■ Member of York Center congregation at Lombard, Ill.; age 40. Wife of Dr. LeRoy E. Kennel, associate professor of communications at Bethany Seminary. Public school teacher and homemaker. Children, Jon 16, Rita 14, Janice 10, and Jay 5. Goshen College and West Virginia University. Completing year of residence at Northwestern University for doctoral degree in music education.

Edward L. Poling ■ Home congregation at Carlisle, Pa.; age 23. Son of Mr. and Mrs. Newton Poling, Carlisle, Pa. Married to Marjorie Miller. Pennsylvania State University. Assignment pending.

SPEAK UP

Murder Is Not Revolutionary *(an open letter to advocates of violence)*

When I read about the bloody events that follow the revolutionary cries of both blacks and whites, I feel that I must make a desperate attempt to say, "STOP! This is not revolution; this is just plain murder." My feelings do not lie with the concerns of the revolutionaries but with the purposeless and shameful deaths of countless persons and the agonies of their families.

Death is a serious thing; only a person living to create life can comprehend its vastness. But also a person living to create life can begin to understand the sickness that fills the lives of those violent revolutionaries who strike out against the establishment and all that it represents, both people and property. This article is an appeal to those individuals who believe in mass means of violence as the only way of life in today's world.

First, you say that the Establishment, with all of its powers, people, and property, uses violence against the poor white and black, against the Indians, Chicanos, and Orientals. This is evident in the operations of the "military-industrial-university-religious complex" as it manufactures death in all shapes, sizes, and colors; the massive destruction of America's imperialism in Indochina and around the world; the vicious racist system that destroys both body and soul and leaves nothing but helpless, lifeless people; and the Gestapo tactics of many politicians and policemen that enable the "establishment" to create other destruction. The more I discover these atrocities devised and performed by man, the more I realize the deadly sickness that is engulfing and patterning mankind into a final oblivion. The violence that is perpetrated by the Establishment can *never* be justified before men or God.

But then you say to the world that your violence is justified in the confrontation with the Establishment. You say this is justified because you are fighting to free the multitudes of individuals being crushed by the deadly, impersonal, computerized machine of the Establishment. But the violence that you preach and use against the Establishment also comes from the Establishment. The deadly sickness that has infected it is now crippling your life.

Violence, no matter who uses it or what it is used for, is a destructive force that eliminates life. It can never be justified. Nobody wins and everyone loses when violence is used as a means of problem solving. The more violence that you use, the more violence is created, and a vicious and deadly cycle is continued, with more human beings mangled and destroyed than if some other potent means had been used.

You say that there is no alternative to violence because other means of persuasion have failed, and the Establishment machine keeps right on destroying. But who can say one method or another has been used to its fullest extent? Who, in all this world, appointed you as little gods to proclaim a truth of violence? And who gave you authority to let some people live and have others murdered because of an action you deem right or wrong? Who gave you the absolute right to bomb here or there, spreading throughout the land pockets of terror? No one gave you this power and no one ever will. Power is earned only after years of service to mankind and the betterment of mankind. In the lives of such persons as Mahatma Gandhi, Martin Luther King Jr., and Dietrich Bonhoeffer there was power which armies could not stop.

I challenge you to the truly revolutionary life-style which has a means and an end that are radically different from those of man. It is so revolution-

Continued on page 30

in brief

W. Harold Row: 1912-1971

The man who began the continuing Church of the Brethren/Russian Orthodox dialogue, who had been in denominational service since 1942, **W. Harold Row** died July 14, 1971, at Washington, D.C., after a two-year illness. He was 59.

For twenty-one years the executive of Brethren Service Commission, Dr. Row went to Washington in 1968 as head of the office of the Church of the Brethren there and executive of the Committee on Interchurch Relations. It was shortly after his move there that doctors discovered the cancer that was to take his life. His many ecumenical involvements included chairmanship of the National Interreligious Service Board for Conscientious Objectors and of the governing board of CROP. A tribute written by his personal friend, poet William Stafford, appears on page 32 of this issue.

People you know

Layman and board chairman of the Empire, Calif., Church of the Brethren, **Norman N. Glick,** was elected president of the Greater Modesto Council of Churches.

Presenting a paper to the fourth international Congress of Logic, Methodology, and Philosophy of Science will be Juniata College's **Donald T. Hartman,** assistant professor of philosophy. The congress will be held at Bucharest, Romania, in September.

Hilda Stauffer, missionary worker among the Chinese in Chicago and Oak Park, Ill., for more than twenty years, has terminated her services to the Chinese fellowship to become an assistant to the pastor of her home congregation, Indian Creek church in Eastern Pennsylvania.

* * *

Dr. Floyd E. Mallott, professor emeritus of church history at Bethany Theological Seminary, died July 6, 1971, at a Dayton, Ohio, hospital of a chronic hemorrhagic illness. He had been ill since March. Memorial services were conducted at the Poplar Grove church, Union City, Ind.

Minister, churchman, and educator **I. V. Funderburgh** died June 7, 1971, at his home at San Jose, Calif. He was 81. He had served as a regional executive secretary and interim president of La Verne College.

Harry Horning Ziegler, 90 — who had taught adult church school classes for seventy-one years without interruption and whose service in the ministry totaled fifty-two years — died June 6, 1971, at Trappe, Md. Though blind the last ten years of his life, he continued to teach, preach, and conduct weddings and funerals.

Longtime pastor and churchman **Van B. Wright** died July 10, 1971, at the Greenville Home in Ohio. He was 79. A memorial service was celebrated July 13.

The pastoral scene

Congregations and pastors sign contracts: **John W. Johnson** has accepted the call of the Baltic/Sugar Creek parish in Northern Ohio. He leaves the Defiance congregation, replacing **Donald Westmoreland,** who will begin a pastorate at the Eglon, W. Va., church in September.

Bridgewater College has named a new director of men's housing — **Paul Boll,** pastor at Shippensburg, Pa. Succeeding him there will be **Ronald E. Ludwick.**

Flint, Mich., will be the new home of **Pat Chaffin,** who has resigned his pastorate at the Quakertown Church of the Brethren in the Atlantic Northeast District. The Fostoria congregation in Southern Ohio is calling Flint's former pastor, **Emory Smith.**

Extra copies of this issue available

Additional copies of this Annual Conference issue of MESSENGER, including Sounds of Conference soundsheet, may be ordered by individuals or churches for a nominal charge on a "first-come, first-served" basis. A single copy is 35c; five or more copies to one address, 30c each. Write or call Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120, 312-742-5100.

Leaving the Big Creek congregation at Cushing, Okla., this month is **Robert Sifrit,** to begin a pastorate at the Waka, Texas, Church of the Brethren. Waka Brethren accepted the resignation of **Herbert A. Root,** who will become pastor at Lewiston, Minn.

* * *

The Southern Ohio congregation of West Alexandria hope the man they called as pastor will be able to arrive in September: **Donald Deffenbaugh** is recovering from a serious automobile accident June 17 in which he was badly injured. The former New Hope, Southern Indiana, pastor was called by the West Alexandria church from a leave of absence.

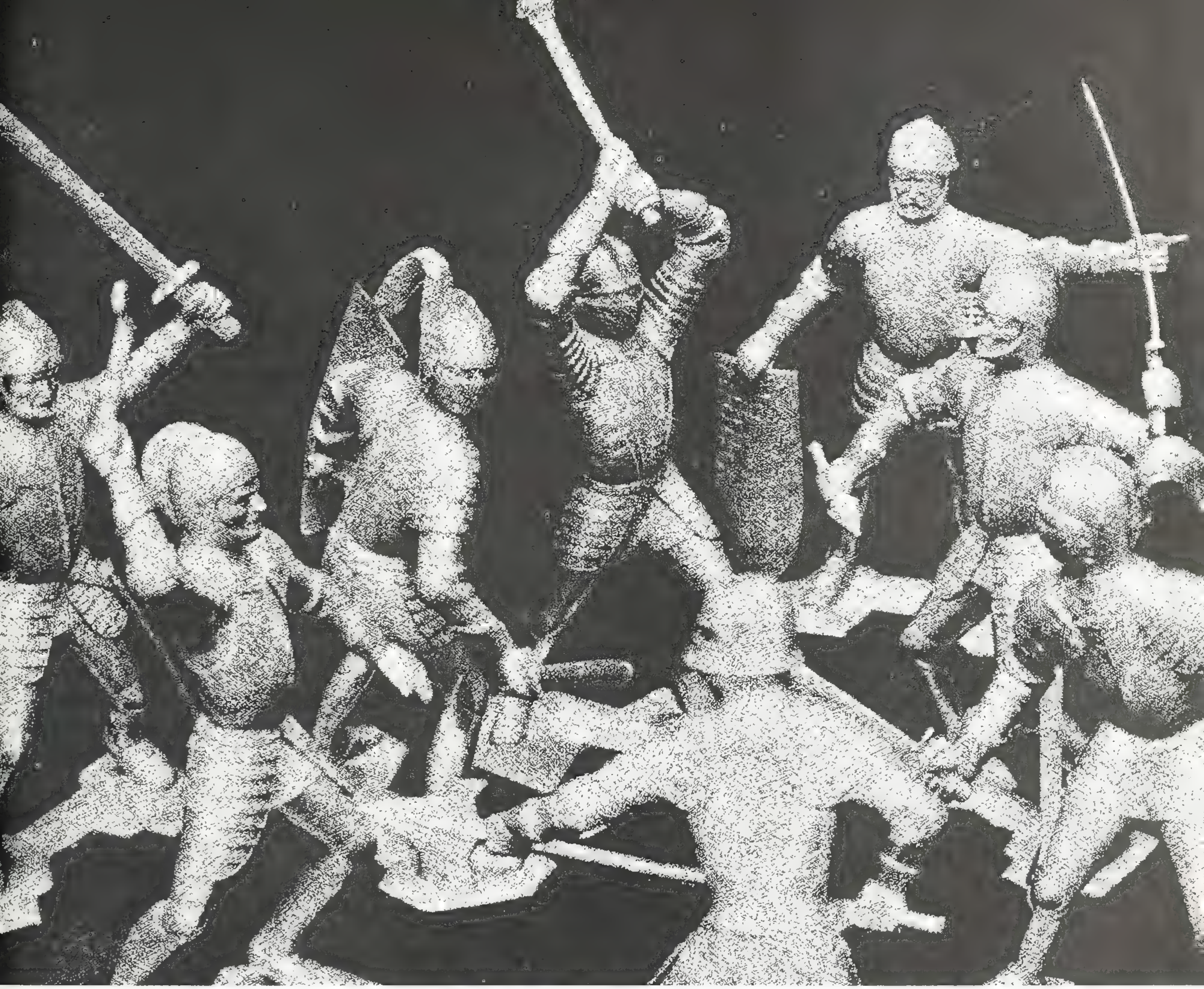
Returning to the pastorate after two years' work in private industry is **Gene F. Hipskind,** La Verne, Calif., who will become pastor of the Waterford Church of the Brethren in California.

A Manchester College junior, **Peter Michael,** is serving as pastor at the West Manchester, Ind., congregation. . . . Music, counseling, community services, and working with youth will be some of the areas in which **Dennis Rumfelt** will involve himself as the second full-time staff person at the Goshen City, Ind., church. He leaves a post as elementary guidance counselor with the Goshen schools.

Congregational collage

At Denver, Colo., the **Prince of Peace congregation** plans a preschool center for its educational building. Eligible for attendance at the 2½-hour class sessions will be four- and five-year-olds. . . . And in California, the **Bella Vista congregation** offers sewing, cooking, photography, and recreational activities as part of a summer community ministry.

Camps for deaf persons, the first in the state of Virginia, have been scheduled this month at **Camp Bethel,** owned by the Shenandoah District of the Church of the Brethren. Persons staffing the camp — both hearing and deaf — expect attendance from many states.



Affirm Life, Not Death

by H. Lamar Gibble

Because of a major accident on a temporary bridge, my traveling companion and interpreter, Bill Herod, and I had to hitchhike a ride for several miles into Bao Lac in order to meet a flight that would take us out of the highlands of Vietnam. We were unsuccessful at hitching a ride but did squeeze ourselves onto a little Lambretta scooter-bus whose operator had heard of the accident and was earning a few extra piasters by shuttling people back and forth between the accident and town.

The little bus was crowded. The road was very bad. Bill and I hung out of each side of the cab with the driver sandwiched in between as we bounced along the rough road. Then, to make things even worse, down the center of the highway ahead came a large military convoy. There was not enough room on that road for us, too. After trying to continue as best we could in the gutter, we were finally forced to stop. The driver was obviously disturbed and his passengers were not appreciating the extra bumps.

We watched as the convoy passed. Certainly there must have been some compassionate and concerned expressions on the faces of those fellows on the trucks with the M-16s draped over their laps, but I don't remember those faces. I remember only the ones with a superior smirk as they looked down at the Vietnamese peasants in that little bus in the gutter. Then, to top it off, along came an armored personnel carrier with a gold and white Christian cross painted on its side and this additional inscription: "JC and the Boys."

Nauseated and angered, I was forced to reflect how it must feel to be in that driver's seat or to be one of the Vietnamese riding in the back of that sputtering, rickety scooter-bus; or how it must feel to have had your land taken for the military base north of town; or how it must feel to be one of the Montagnards in the villages nearby who had been resettled so that they could be "protected" by these military forces.

The Vietnamese, however, are not the first nor the last in history to be occupied or liberated by a foreign military force. I quickly thought of countless others. But at that time I remembered most vividly the historical context in which the Christian faith was born.

The event of Christ occurred during the era of Pax Romana. And, indeed, the power of Rome (economic, political, military) brought a period of what was called "orderly and responsible government" to the cauldron of violence called Palestine. Apparently, though, the Jew was neither thrilled nor impressed by the benefits of "orderly and responsible" Roman government. The Jews of Jesus' day not only remembered the golden era of Judaism under the Kings but also the political independence and religious freedom of the Hasmonean period, and they did not appreciate the heel of Rome on their necks. They were not very happy about Rome's foreign policy which made their land a buffer state between the center of Roman power to the west and the marauding Arab peoples to the East.

From 6 to 66 A.D. Rome used fourteen different procurators to administer this conquered territory. Pilate's use of temple sacrifice funds for building an aquaduct was indicative of the oppressive rule. And when the Jews became outraged at such abuses, they were put down by armed force. This type of oppressive rule, insensitive to the people and their traditional ways of living and religious practices, generated a group called Zealots, who favored armed rebellion. Innocent people were maltreated by the occupation government, jails were filled with what we today would call political prisoners, open conflict became common. Finally in 66 A.D. Roman military might began to move in in full force. Jerusalem fell in 70 A.D. The temple was destroyed — "not one stone left upon another."

It was within this sociopolitical-religious context that Jesus was born, lived, ministered, died and that the New Testament came into being. It was within this context that Jesus was content not only to teach and demonstrate a way of personal piety but also placed much emphasis on right interpersonal and social relationships. The thrust of Jesus' teaching centered on love of God and one's fellow beings and on the nonviolation of others — and by nonviolation of others, I do not merely mean physical violation but all forms of personal violation.

Now I cannot help but contrast Imperial Rome, the super power of Jesus' day, with today's most powerful nation, the United States. I cannot help but contrast Imperial Rome with Imperial America.

And Palestine in Jesus' day is not dissimilar to Vietnam today. Vietnam and the rest of Indochina is our "buffer" zone between peace-loving Americans and the communist menace in Asia. Like the Romans, we claim to be there to bring "orderly and responsible government." We too have our procurators (more accurately described today as "puppet government"). We too are calloused and immune to the aspirations of these people, insensitive to their culture and religion. Now, too, after long years of conflict and oppression, this land has developed its cadre of Zealots — we call them Viet Cong.

Over against this situation, as Christians, we must view again the ministry and message of Jesus as seen in the New Testament and ask: How faithful are we to his message of love, his affirmation of life and not death, his concern that we should not violate others — even those considered our enemies?

But as much as I am concerned about the tragedy and the terrible mistake of our presence in Vietnam, I am even more alarmed about the obsession with military power and the power of the military in our American society. We have called ourselves a Christian nation but have more and more accepted a system that is built upon violence. Why am I alarmed?

I am alarmed because in 1970 sixty-four percent of the $167 billion budget voted by Congress was for military and defense related programs. Sixty-four cents of every U.S. budget dollar is used for military purposes. Since 1946 we have contributed $1 billion dollars for national security.

I am alarmed because 3.4 million men are in uniform, 1.3 million civilian workers are employed by the military, and 3.8 million others are employed in defense-related industry. One out of every nine jobs is furnished by the Department of Defense (DOD).

I am alarmed because the Department of Defense spends $7.3 million for research in social and behavioral

"Today militarism does not present itself with blood-drenched armor but with push-buttoned indifference far-removed from the horror"

sciences plus $6 million more for policy planning studies, while the Department of State (supposedly the foreign-policy making arm of our government) receives $125,000 for similar research.

I am alarmed because arms accumulation — fire power stockpiles — are just hard to fathom. Representative Richard McCarthy of New York estimated that the U.S. had the fire power to wipe out the present world population thirty times over.

In general the whole military-industrial cycle is a waste-profiteering (maybe even corrupt) cycle. It claims priority on national resources, both human and natural. In the process our foreign policy has become militarized and political problems are seen in terms of military solutions.

To keep this military giant in the ascendency a fear psychology has been generated among us and we have allowed ourselves to be caught up in it. The justification for a militarized society is that we are surrounded by enemies who want to do us in. In the process we have developed a self-righteousness as a nation that is unsurpassed even by the Pharisees of old. A strategic part of the whole pattern is an intelligence system — military, CIA, FBI — that is based on deception and surveillance as a normal part of life, and man's individual freedom and privacy have been eroded.

Beyond these grave concerns, I have a growing fear that the present direction will continue and that our economy and total society will become more and more dependent on the military establishment.

Now if examples from history tell us anything, they tell us that a militaristic society becomes a sterile society, not a creative one — a barbaric society and not one that affirms life for all. A militaristic society that turns human and material resources to destructive ends is not going to nurture philosophers and saints, artists and poets. Rather, it kills its youth as their idealism is aborning and develops cynical and not wise elders. Militaristic societies in the past have tended to be barbaric. Today, however, barbarism may not be as apparent, for militarism does not present itself with blood-drenched armor but with technologized, push-buttoned indifference often far-removed from the horror of the end result.

In this headlong plunge toward a militarized society, I see too little of the human, compassionate, loving face that we have seen in Christ.

But all is not lost; there is also occasion for hope, I believe. The resistance that we have been witnessing to this trend especially among the youth culture and the dispossessed of our society cannot simply be turned aside, even by those who have a great investment in our military establishment, as violent troublemakers and subversive communists.

Not since 1946 has there been so much pressure brought by the people on government to deescalate our military expenditures and commitments. Many of the patriarchs of political realism and power politics are even declaring the folly of a policy based on military might.

Within the churches (Roman Catholic and Protestant) there has been a revival of the peace witness. There is a growing respect for the aspirations and traditions of other people and a growing reluctance to impose Western ideas and ways on non-Westerners.

The problems of international peace are too complex and the related decisions so morally ambiguous that they defy simple solutions. But people are finding ways that are helpful and are making a dent.

Some are resisting our military system to the point of their own arrest. Most of them are doing this non-violently. Some vote with their feet and go to Canada. Others choose some form of constructive alternative service to military service.

Others choose to bring as much influence as they know how (on government) through pressure groups, letters and visits to those in power, the ballot, to the end that this nation redeploy its wealth in constructive, life-giving directions.

Others work at peace education in the home, church, and community.

Some have the privilege of applying their skills at home and overseas in areas of tension or need in programs of development and reconciliation.

Some choose to withhold their taxes as a method of protesting the imbalance in military expenditures.

Certainly there are many other ways to turn this nation away from a headlong plunge toward militarism, to witness to the fact that it is God's will and way to affirm trust and not fear, love and not hate, life and not death.

The unending task of the prophet and teacher is to interpret man's proper relationship and responsibility to God and his fellowman so that man will not blindly attempt to remain neutral as he faces the great problems and issues of his day. Our Christian faith is one of urgency. Therefore, in the face of a creeping militarism in our day, let us heed the ancient admonition of Deuteronomy: "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life."

I Quit Praying for Them

by John M. Drescher

When I stopped praying for my wife and children, great things happened. My own attitudes changed. I began to see the members of my family in a new light. They became real persons. And it became easier to love them more deeply in spite of faults. Mistakes took more a minor role in relationships.

Often in the past I prayed prayers like, “Lord, help my son to be a good boy. Change his attitudes, Lord. Help him to a double dose of divine love. May he be kind and more pleasant in all our family relationships. Help him to be obedient.”

For my daughter I prayed that she might know Christ’s love and discern, as she grows to maturity, what true love is in every relationship.

And for my wife I prayed that God might give her strength for all her daily duties in the home. I prayed that she might have plenty of patience with the children and that she might get all done which should be done to keep our home going smoothly. I prayed that as a busy mother she might have extra helpings of grace.

Then one evening it happened. I was alone when suddenly it struck me that this kind of praying must stop. It seemed my prayers really didn’t help. If anything, the children knew less about love than in their earlier years. Traits such as caring and kindness, I feared at times, were decreasing. And I realized I must stop praying for them. I realized I was praying for the wrong person. I was short in praying for the one who really needed prayer.

So I stopped praying prayers like the above for my family. I realized that if my children were to know Christ’s love, then I as their father needed to experience more of Christ’s love and make that love visible. If they were ever to learn true love in relationship to others, then I would need divine aid to demonstrate true love in all my relationships with them and others. So my prayer turned to, “Lord, make me fit to live with; loving and kind as you are to me.”

I stopped praying prayers like the above for my wife when I realized that my job was not to make her good but to make her happy. I realized that my prayer should not be for God to help her get all her work done. It was to ask God to help me see those places where I could help her and make it easier for her. My prayer now turned to, “Lord, make me a real ‘helpmeet,’ eager and happy to do all I can to make my wife happy.” I realized I was the one who needed extra helpings of God’s grace.

From that night on my world was changed. My home changed. It suddenly seemed that my wife and children changed. A new atmosphere of love pervades the house and even the car when we go driving. The children seem more kind. And it all started when I stopped praying for them and began to pray for God to give me a new attitude; when I asked God to help me refrain from all which might hurt those I love or hinder relationships; when I told God that I want to do all within my power what needs to be done to make my children and wife happy. Something happened when I wanted God to change me more than I wanted him to change other persons.

No, it hasn’t all been perfect. I goof and I’m sorry. But I’ve learned that my family loves me right through my mistakes.

Of course, I still pray. My wife and children are as much in my prayers as ever. But now my prayers are primarily prayers of thanksgiving for each one. And I believe that God desires this kind of praying, because it also honors him who gave each one to me. Life really took on new meaning and happiness when I stopped asking God to change others and asked him to change me.

EPITAPH FOR A ROMANTICIST

Wonder world, go on —
Go on long after me.
When agony and bliss
Have whispered into wind,
Send still your silent moon
To find where I have dreamed,
Another lilac tree
To scent those other nights.
Breeze, breathe a song — recall
How I have loved it all!

by Ernestine Hoff Emrick

Toward Sensitivity and Inquiry

THE FOLLOWING films have a variety of uses in the life of the church. Some of these are missions study, peace study, teacher training, lay education, alternative life-styles, ecology study, study of our world, and so on. But each of these films moves the viewer toward sensitivity and inquiry: sensitivity to facts, issues, feelings; inquiry into causes, factors, motivations. None of these films is content simply to push its message at us in sermonlike form; none overwhelms us with content which precludes our own action and investigation.

After viewing each film, there is much room for discussion, study, inquiry; sensitivity has been heightened and each viewer challenged to his own kind of action. Each may be ordered from the Visual Education Service, 1451 Dundee Avenue, Elgin, Illinois 60120.

ARK (Color, 20 minutes. Rolf Forsberg for Broadcast and Film Commission, National Council of Churches. Rental, $20)

"That cloud of foul air hanging over us is the breath of man's greed. We can blame nothing else for our predicament." A man gathers together clean water, trees, and shrubs, small animals, birds, and fish, to create a clean, healthy environment-under-glass. This is the Ark, the last remaining sanctuary of life. All sources and sustainers of life outside the glass asylum are contaminated.

Humans move about in the outerworld, covered by skin-protective plastic suits and supported by gas-mask oxygen. Every other living thing is born only to die in the filth-infested air and water. Persons talk in hurried telephone conversations, and use annoying taps on the glass doors and windows to impose their will upon others. Communication is reduced to demand, caring is cheapened to raw self-interest.

Among the animals in the Ark, only the rat is a menace, a destroyer. With his pointed, bare, bristled nose he roots and pries into everything; with his teeth he ravages the newborn and the dying, the fresh and the stale, the living and the manufactured, indiscriminately. "How like human beings they are in their senseless destructiveness, in their greed. Only man is more ruthless . . . And we can blame nothing else for our predicament. Not even the rat. O, for a hungry hawk or a wise old barn owl.

"If through this deluge there emerges a last man, a Noah to carry on, that Noah must be all of us. Even then the outcome isn't certain. All we know for sure is that the forty days and forty nights of this deluge of pollution and erosion and destruction began centuries ago. Now we are living through and dying through its last hours on this Ark called earth."

A LOT OF GROWING TO DO (Color, 18 minutes. Parish Ministries Commission, Church of the Brethren General Board. Rental, free plus postage and handling)

This motivational film was shot at the Friendship Church of the Brethren near Baltimore, Maryland, where more than twenty teachers were trained in philosophy of teaching, biblical studies, and teaching methods during a nine-month training course. Pastor Warren Eshbach and the teachers of the church school at Friendship church have given us a powerful example of how the urgent need for teacher training and leadership education can be met in the local church.

In the film we see teachers in their various classroom settings, using some of the methods and ideas they learned during their training courses. As we see them teach, we hear their own, personal testimony about their anticipations and fears about training, the experiences in which their training involved them, and their reactions to being able to call upon new skills and insights in the teaching situation. "I have been in tears, and in fact wanted to give up, but I don't think that's the answer now. I feel like I've grown in the years I've taught, but I have a lot of growing to do yet and in a lot of different ways."

As we talked with teachers at Friendship church, we found that the training had influenced them in many ways. All of them spoke of being helped personally. And as the teachers moved from the training session into the classroom, the excitement of new discoveries was more than adequate reward for nine months of study and preparation. Then, too, one of the very important discoveries these teachers made was that as they studied and prepared to help young persons grow, they too were growing. They began to react differently to some of their experiences and some found their attitude toward their pupils changing.

As a result of personal growth and hard study and preparation, teaching in the Friendship church school is no longer either a chore or a meaningless exercise in discipline. The rewards are real and satisfying.

THE SELLING OF THE PENTAGON (B & W, 52 minutes. CBS Television Network. Rental, $10)

The controversial documentary film *The Selling of the Pentagon* was produced by the CBS Television Network and aired during prime network television time in February and again in March 1971. Response was immediate and polarized, and the film won critical acclaim across the

seasons
of the
70's
A MOTION PICTURE EXPERIENCE
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nation. The Vice-President and Pentagon officials severely criticized it. The television industry awarded it honors.

This uncompromising documentary focuses on what the Pentagon public relations machinery is telling the public. These PR activities reportedly cost anywhere from $30 million (admitted) to $190 million. Such efforts include free VIP junkets for business industrialists to costly war games, traveling colonels who champion pro-war ideologies, and a $6.5-million film, radio, and TV budget to further enlist public support. These revelations further fanned the flames of controversy between the broadcast industry and the politicians.

Regardless of the controversy, however, *Selling of the Pentagon* stands as a landmark documentary of the Pentagon's propaganda machinery. It points specifically to various techniques of spreading the military ideology to the American public, perpetuating the fear of other countries, and building pride in ever more ingenious and extravagant means of human destruction.

SEASONS OF THE 70s (Color, 15 minutes. Image 3 for the National Council of Churches' section on stewardship and benevolence. Rental, $7.50)

Seasons of the 70s is designed to provoke discussion on the subject of the faith with which the Christian views today's world. It offers no answers; it simply reports on life and death in today's world. The view of history revealed in Jesus Christ enables the Christian to interpret events as expressions of the will — the love and judgment — of God. Follower of him who prayed that God's will might be done on earth as in heaven, the Christian is dedicated to the goals of justice, liberty, peace, and reconciliation among men.

The film is divided into sections. Section One depicts innocence; relaxes the viewer; and helps him identify with specific examples of birth, courage, conviction, living. Section Two introduces hate and death, man's destruction of his fellowman in war, in dehumanization, in personal violence; man's destruction of himself and his environment through waste and carelessness. Section Three begins to tie together the ways in which people take responsibility for a more perfect way. The filmmakers refused to take the easy way out by giving a happy ending to the film, for the conclusion of the drama of human existence is in the hands of God. The viewer is pressed to search out through the events of life, as they are symbolically represented in the film, what is the Christian's view of history, and how Christians are to reconcile the world as it is with what God expects.

In many instances the film is shocking. Its contrasts between life and death are startling and extreme. Yet the film has not been made for its shock value; it sharpens the viewer's sensitivity to events in the world of today, and stimulates him to inquire into this world and God's purpose for it. A discussion might begin with the question, "What would you have changed in the film?" or the question, "How would you picture the world if you were making a film of it?"

TAUW (Color, 26 minutes. Broadcast and Film Commission for the 1971 Mission Study film. Rental, $12)

In the past, churchmen have viewed Africa and other fields of mission expansion through North American-made films which exhibit American-inspired mission projects. Often the result has been an external and sometimes superficial portrayal of the people toward whom our missions are directed.

Tauw was made by African filmmaker Ousmane Sembene who is from Dakar, Senegal, and who has worked as a fisherman, plumber, bricklayer, apprentice mechanic, docker, and trade union leader. In Sembene's film "the new generation in Africa" is depicted as North American eyes could not see it. The actors in the film are people that Sembene knew, people living the life the film shows, people who are caught up in the problems of the emerging African nations: urbanization, changing roles, breakdown of tribal ethic, changing religious and education patterns, single-crop economy, changes in family relationships, and shifting standards for individual identity.

The film is about five characters and a city. Tauw is a young man on a fruitless quest for a job, running through the hot streets of Dakar, hoping, coping with frustration and disappointment, and finally striking out to find his manhood and to try for a better future. Oumon is Tauw's brother, a little boy learning to recite the Arabic of the Koran, begging alms, working for Dakar's well-to-do, and lending his mother the money for Tauw's dinner. Tauw's girl friend, Nafi, is pregnant with his child. Tauw's father is a man who rules over his family like an autocrat, playing out the role assigned him by his culture. Tauw's mother is obediently submissive to her husband but is quietly supportive of her children. Finally, the city of Dakar has its striking contrasts between the old and the new, the wealthy and the poor; the port with its machinery and ships; the tree-lined boulevards and steel skyscrapers; the tumbledown slums and the marketplace. — JOHN G. FIKE

Biography of a Resister

DIETRICH BONHOEFFER, by Eberhard Bethge. Harper and Row, 1970. 867 pages, $17.95

DIETRICH BONHOEFFER is a comprehensive biography of a German Lutheran theologian and minister who was active in the German resistance during World War II. As part of the resistance in this country, as one who is writing from prison (Ashland, Kentucky, Federal Youth Center), as one who is actively opposing the ever-expanding Indochina War, I would like to reflect upon this book, this man, and perhaps in the process shed some light upon our situation today.

First, about the book. It is a long one, over 800 pages, and at times it is difficult to follow. My difficulty, though, may be due partly to myself and to my present condition. Because I am not a theologian, for instance, I found some terminology to be rather complex. Further, I had to read the volume in a dormitory with sixty-five other inmates — concentration eluded me at times. But on the whole the book progresses well; it is a fair, objective account of Bonhoeffer's life as known by his closest friend.

The biographer, Eberhard Bethge, was himself imprisoned by the Nazi regime toward the end of the war for his anti-war activities. Until then he was the recipient of many letters from the imprisoned Bonhoeffer, letters which have since been published in a book, *Letters and Papers From Prison*. That, through his long-standing friendship with the Bonhoeffer family and his continued contact with Bonhoeffer during his imprisonment, Bethge serves as a knowledgeable biographer is made quite clear by the scope of the book.

Bonhoeffer was born into an aristocratic, well-to-do family in Berlin on February 4, 1906. Bonhoeffer was the seventh child in the ten-member family, born a twin with his sister Sabine. The Bonhoeffers were not a churchgoing family, though there was a certain amount of religious feeling within the household. Political involvement by Bonhoeffer's father, a well-known psychologist, was almost negligible. Bonhoeffer himself, from an early age, resolved to become a theologian. From 1923 to 1927 he studied theology at the University of Tubingen, his father's alma mater, and at Berlin University for three years. At that time he too reflected his family's tradition of noninvolvement in political affairs — he was concerned almost solely with theology. This near-total concentration on theology was to continue until the beginning of the thirties. Bethge writes, "As early as 1932 Bonhoeffer felt ashamed of his 'disinterest,' which he called 'really frivolous at this time.' "

Bonhoeffer traveled to Rome in 1924 and was quite impressed with the Roman Catholic Church. He was intrigued by the church's universality and the importance of confession to the church's life. He began to express the ideas that would eventually bring him into conflict with the Nazis, such ideas as "dissociating the church from dependence on the state and state privileges; its having the courage and determination to make sacrifices in many fields to achieve concentration, its understanding the essence of the gospel in confession."

In 1928 Bonhoeffer worked as an assistant pastor in Barcelona. There he began to verbalize his ideas on the meaning of Christian life, life with God: "We must regain understanding of the meaning of solidarity among mankind. . . . God wants to see men, not ghosts who shun the world. . . . He made the earth our mother. . . . If you wish for God, hold fast to the world." Despite these views, Bonhoeffer continued to hold little interest in politics; his ideas were intended as theological guides, not political ones. At this point in his life, Bonhoeffer was not yet a pacifist. Although not a glorifier of war — he called it "sinful and wicked" — he preached that "strength and power and victory also come from God." How he was to change in the next few years!

After spending a year at Berlin University as an assistant lecturer in 1929-1930, Bonhoeffer went to America for a year. While there he began his conversion to pacifism, largely through the influence of the Frenchman, Jean Lasserre. In addition, his aversion to political thinking and activity began to change. Two things helped in this change. One was his work in Harlem with blacks while at Union Theological Seminary. The other was his beginning interest in India — especially in Ghandhi's ideas and practice. He began to feel a desire to visit that politically active country which never left but which was, unfortunately, never fulfilled.

When Bonhoeffer returned to Berlin in 1931, he began to reflect the changes in his ideas. Lecturing at the university, working in a church at Wedding, and becoming more active in the ecumenical movement, Bonhoeffer attempted unsuccessfully to be assigned to a parish in "proletarian East Berlin," the scene of much political turmoil. At this time he began speaking about the importance of the Sermon on the Mount for contemporary Christianity: "The real struggle which will perhaps arise later is bound to be simply a faithful suffering and then, then, perhaps, God will again make known his word to the church, but until then there will have to be much faith, much prayer, and much suffering. Do you know, I believe . . . I believe that the whole thing is decisively expressed in the Sermon on the Mount?"

Concerning the signs of a church-Nazi alliance which were apparent in late 1931, he wrote: "Will our church survive another catastrophe? Will it not be all up if we do not immediately become quite different? Talk differently, live differently?" And concerning the issue of war, he spoke these words: "The church can never bless war or weapons. The Christian can never take part in an unjust war. If a Christian takes to the sword, he will daily pray to God for forgiveness of the sin and pray for peace." Though not as strong in his pacifist ideas as he was later to become, it is clear that in 1931 he no longer thought that "strength and power and victory come from God."

The year 1933 was a most important year, both for Bonhoeffer and for Germany. It was in this year that the evil of which Hitler was capable began to be exhibited. At the same time Bonhoeffer began to speak out against, if not Hitler, the church's support of or cooperation with Hitler's actions. In a radio broadcast that was cut off just as he came to the final, decisive lines, Bonhoeffer warned of the danger of a leader becoming an idol "who thus mocks God." After the passage of the Aryan clause limiting the rights of Jews and after the anti-Jew activity of the Nazis, Bonhoeffer wrote an article which challenged the church to decide for itself about the state's legitimacy in certain actions. And in late 1933, he wrote a pamphlet saying that the Aryan clause must be rejected completely by the church. Bethge reports, "It was a lone stand." During this period Bonhoeffer "returned to his former idea of a visit to India, for he wished to become better acquainted with the ethics and practice of passive resistance." He also began to think along the lines of the necessity for a free church, one not linked with the state.

The years 1934 and 1935 found Bonhoeffer spending much of his time in London working as a pastor in a church in a South London suburb and also becoming more involved in the ecumenical movement. He was quite clear then about what the future might hold for him and others: "Although I am working with all my might for the Church opposition, it is perfectly clear to me that this particular opposition is only a temporary and transitional phase that will lead to opposition of a quite different kind, and that only very few of the men in this preliminary skirmish will commit themselves in the next struggle. And I believe that the whole of Christendom should pray with us that it will be a 'resistance unto death,' and that people will be found to suffer it. Simple suffering — that is what will be needed the most. . . . "

In 1934, at Barmen, the Confessing Church was formed. It rejected the National Christian Church and obedience to the state and declared itself the true church. Bethge reports, "Free and legal representatives of all the German regional churches proclaimed a confession to the fundamental truths of the gospel in opposition to the 'false doctrine' of the German Christian Government, and in doing so severed themselves from the teaching and practice of the 'brown church.' " Though pleased with this step of the church, Bonhoeffer was somewhat skeptical about the church's ability to withstand the pressures of the state. He began considering again a trip to India.

It was also in 1934 that Bonhoeffer gave his famous sermon on peace at the Fano Ecumenical Conference, in which he stated: "Christians may not use weapons against one another because they know that in so doing they are aiming those weapons at Christ himself." As one person wrote concerning the sermon, "From the first moment the assembly was breathless with tension. Many may have felt that they would never forget what they had just heard. . . . Bonhoeffer has charged so far ahead that the conference could not follow him. Did that surprise anybody? But on the other hand: Could anybody have a good conscience about it?"

The years 1935 through 1939 saw Bonhoeffer continuing his theological work in Germany at the same time that he continued to speak out against the evils of the Nazi state, thus bringing down upon himself various restrictions and recriminations from the government. He spent 1935-1937 as the director at Finkenwalde, a seminary for future ministers. He continued to hold and elaborate upon many of the beliefs he had been developing. He continued to place an emphasis on the Sermon on the Mount: "Its validity depends on being obeyed. This is not a word to be freely evaluated, not a Word that you can take or leave. It is a compelling dominating Word." At the same time, he began to write and speak about the concept of community and its importance to Christian life. It was during this stay at Finkenwalde that he wrote *Life Together,* a short book about community.

In late 1935 the seminary at Finkenwalde was declared illegal by the state. Despite the sanction, the seminary continued its work, if not as openly as before. At about this same time, Bonhoeffer declared from the pulpit his opposition to state control of the church and stated that the Confessing Church is the true church. Probably as a result, Bonhoeffer was forbidden to lecture at Berlin University in early 1936.

In 1938 the Confessing Church took the loyalty oath to Hitler. As a result a split quite naturally occurred between Bonhoeffer and the church he had helped to form in the early thirties. It was at this time that Bonhoeffer began actively to search for a new path to follow, this search mainly consisting of inner weighings of alternatives. Though he was not himself involved, he knew of the underground resistance activity that was under way even then, in 1938. But he was not yet ready to choose that road. Thus in the summer of 1939 he traveled to America once again, partly to avoid being called up for the army but mainly to come to some decision about where he should be and what he should be doing.

Bonhoeffer revealed the reason for his eventual decision to return to Germany in a letter to Reinhold Niebuhr: "I have made a mistake in coming to America. I must live through this difficult period of our national history with the Christian people of Germany. I will have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people. . . . Christians in Germany will face the terrible alternative of either willing the defeat of their nation in order that Christian civilization may survive, or willing the victory of their nation and thereby destroying our civilization. I know which of these alternatives I must choose; but I cannot make that choice in security."

Now began Bonhoeffer's life as a member of the underground German resistance. His work consisted mainly of traveling, making various contacts with people in and out of Germany, serving as a carrier of messages about the conspiracy to overthrow Hitler, and attempting to establish ties with the British government. This work continued up until the time of his arrest along with others involved in the conspiracy, on April 5, 1943, on charges of helping Jews to escape from Germany. At this time, and for over a year, the Nazis did not know of the existence of the conspiracy. Not until July 20, 1944, when one of the unarrested conspirators nearly succeeded in killing Hitler did the Gestapo find out what they had done when they had arrested those whom they had on April 5.

Bonhoeffer's theological work continued during this time, as did the continued expression of the ideas that had led to his resistance involvement. In *Ethics,* he said: "Christ sets up no foreign rule: The commandment of Jesus Christ . . . sets creation free for the fulfillment of the law which is its own. Christ leads, not beyond, but right into the reality of everyday life. Christian life is no end in itself, but puts one in a position to live as a man before God, not to

Faith Looks Up

We live in an age that is fraught with fear. Nations are fearful of the military strength or economic power or the nuclear capabilities of other nations. With some nations, this fear is such an obsession that it dictates almost political policy.

Likewise, many individuals are so afraid of the social position, economic advantages, or general capabilities of other people that their attitudes and actions are permeated and shaped by fear.

Fear breeds suspicion and distrust. It breaks out in acts and deeds of hatred and violence. It is cancerous. It destroys nations and people!

But there is good news for the fearful. Jesus said, "Perfect love casts out fear." Since nations and people are hardly capable of showing *perfect* love, there remains the indisputable need to look to God for help. Faith in the power, love, and mercy of God is the answer, the antidote for fear. Faith in the almighty, sovereign God, ruler of the universe, king of *all* nations and people, is our only hope for ultimate salvation.

When we have a solid, confirmed faith in God that is backed up by our attitudes and actions, nor just a ritual of lip service, we do not fear any nation or man. No matter how ungodly nations or men may appear to be, God cannot be confounded. He cannot be overthrown. The destiny of *all* nations and men is in his complete control.

In humility, yet in confidence, we must look up to God and not be fearful of "those who can kill the body" — that is, the principalities and powers of this present age. In our day we are confronted head on with the need to declare ourselves: whether we are people of the "fear cult" or of the "faith remmant"; whether we are giving our allegiance to men or to God.

Having declared ourselves as people who are truly placing our faith in God, we must avoid the pitfall of becoming self-righteous about the matter. For it is only by the grace of God and the fact that he has shown us and convicted us of this need that we are what we are. The title of this recurring column of MESSENGER is appropriate for what I have attempted to say — faith looks up!

CHARLES E. ANDERSON, an ordained minister who once gave five years to the pastoral ministry, now has his own real estate brokerage in Fort Wayne, Indiana, where he specializes in the designing and sale of new homes. The Andersons have three children. Charles has been moderator, church board member, and church school teacher in the Beacon Heights church in Fort Wayne, where he also participates in various peace activities.

BIOGRAPHY OF A RESISTER / *continued*

become a superman, but to exist for other men."

At Christmas 1942, Bonhoeffer wrote in a short paper intended for the circle of conspirators: "The ultimate question for a responsible man to ask is not how he is to extricate himself heroically from the affair, but how the coming generation is to live. It is only from this question, with its responsibility towards history, that fruitful solutions can come, even if for the time being they are very humiliating."

While imprisoned in the Tegel prison, Bonhoeffer began to write "against" religion, "religion meaning that human activity that seeks to reach the beyond, to postulate a divinity, to invoke help and protection, in short: religion as self-justification." He wrote, "It is not the beyond that we are concerned with, but with this world as created and preserved, subjected to laws, reconciled, and restored. What is above this world is, in the gospel, intended to exist for this world."

From October 1944 until April 5, 1945, Bonhoeffer spent his time in two different locations, the Prinz-Albrecht-Strasse, and Buchenwald concentration camp. On April 9, after being transferred with others to Flossenburg prison, Bonhoeffer was hanged. The camp doctor described his death: "At the place of

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SPEAK UP / *continued from page 19*

ary that not many men have tried it. The life-style of which I speak is one in which a person lives wholly what he believes to be an ideal or a goal that all mankind should obtain for lasting peace, freedom, brotherhood, and the greatest good. He can live this in a victorious manner, with joy, hope, love, and courage, letting no one stop him because he is living for humanity and not for himself; his only concern in life is living for the hope of man. He dynamically confronts and encounters through a community every type of man that exists (black and white, rich and poor, young and old, Establishment and radical) to communicate to them the way to a better future life for all mankind.

But you say that the present conditions in this world are demonic and destructive, are oppressive and repressive, are godless and hopeless; that it would be utterly foolish to do such a thing now in today's world. You would rather destroy it. But if you don't have peace, freedom, and brotherhood now, they won't be there waiting for you in the future, for what you sow now you will reap plenty of in the future. When you begin to have these ideals of peace, freedom, and brotherhood within you and then faithfully live these ideals before others, they will be there waiting for you when the revolution is over, for it is the means that determine the end. When you live these ideals they become real to you and to those around you. In love and hope you can develop peace, freedom, and brotherhood to their highest potential.

A true and faithful revolutionary lives totally for the sake of his neighbor and even for his enemies, because his goal is to create a world where *all* can live together in peace, freedom, and brotherhood. A real revolutionary wants to give his life completely for the sake of mankind. A violent revolutionary risks his life, but so does a real revolutionary. The difference is that the real revolutionary sets an example for all mankind to understand and follow. Only through sacrificial love can a real revolution fulfill its goals of peace, freedom, and brotherhood for all.

This sacrificial love is best seen in the life of Jesus of Nazareth, a real revolutionary who was viciously murdered by the Establishment on a cross for what he taught, believed, and lived. But he began a permanent, ongoing revolution that radically changed the world, is still changing it, and will continue to change the future for man because it is *real*. The cross became the most revolutionary symbol in the history of man, and we today can be a part of it. This calls us to a total life commitment far beyond violence. To be a follower of Jesus of Nazareth; to accept fully the message he taught, lived, and died for; to accept the cross and its meaning for you today; and then to live this victorious resurrection, participating in this never-failing revolution — these will replace this world with a world of everlasting peace, love, hope, freedom, and brotherhood. — James S. Mitchell Jr.

Toward Utopia?

Just imagine how you would react if you heard a news report like this:

The biggest news in the Washington area is the opening of Pentagon Com-execution, he . . . said a short prayer and then climbed the steps to the gallows, brave and composed. His death ensued after a few seconds. In the almost fifty years that I worked as a doctor, I have hardly ever seen a man die so entirely submissive to the will of God."

Is there a meaning to Bonhoeffer's life and death? Or is his story one which can be discounted or pushed out of our consciousness? Or, more to the point, what does Bonhoeffer's life mean to those of us who are Christians and conscious of the responsibilities that such an assertion carries with it?

"To want to be only a Christian [he wrote], a disciple who follows timelessly — that now became a fatal privilege. To become a contemporary standing in his right place was so much more liable to misinterpretation, so much duller and more cramped — that alone was what it now meant to be a Christian."

Yet, no matter what one considers expedient and tactically correct, ultimately one must act upon what one believes. Or, as Bonhoeffer wrote from prison, "We have spent too much time in thinking, supposing that if we weigh in advance the possibilities of any action it will happen automatically. . . . Your thinking will be confined to your responsibilities in action." — Ted Glick

nity College, a new venture to make
ication available to all regardless of
, race, creed, or scholastic ability.
purpose will be not to give degrees,
to teach people how to live better.
finer use can be made of the
ntagon building since the military
tem moved out.

The closing of the military age has
en greatly mourned by many, but
en fifty million Christians across
nerica saw that wars and violence
ıld not settle the world's problems
l were directly opposed to Christian
ching, they began the peaceful rev-
ition that today gives us "Pentagon
mmunity College."

The move for peace has been on
many decades, but the Vietnam
ır showed that wars are no longer
nable, no longer practical, so dev-
ating and uncontrollable that, to
vent our own suicide, they must
me to an end. But this manpower
l energy must be put to peaceful
. So it was that the navy was
led home and given the task of
erseeing rivers and harbors, water
nsportation, and power develop-
nt. The army came home to
velop highways and land trans-
rtation. The air force moved the
il and freight and passengers in the air. The medical and science branches took up the cure of cancer and alcoholism and the common cold.

Thus with a new purpose in life, a nation saved from economic and political suicide became again something to live for, and the crime and drug abuse rate fell as fast as it had risen.

But, miracle of all miracles, the communist nations (whom the "diehards" knew would devour us) sit in great wonderment, not knowing what to do. Since we have removed all armies, navies, missiles, and bombs and SAC that threatened them, they have a demoralized military system that has nothing to defend. There is no point in raining destruction on us for there would be nothing left for them. A bewildered and decaying Russia sits contemplating a prosperous, happy America who has no fears.

The opening of Pentagon Community College is not "just another school" but the symbol of a nation who almost vanished but turned back to God and the way of peace. — Ronald D. Gordley

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Missed: An Opportunity to Teach by Example

One delegate to the St. Petersburg Conference has explained why he voted — as 559 others did — to accept a report affirming the basic goals of Project Equality but declining full participation in it by the General Board. He is a strong supporter of civil rights activities and a believer in all that Project Equality stands for. Yet he voted for the board's limited stand because he thought it represented a "genuine call to candor" on the part of the denomination. He says, "We are so middle-class, so lily-white, that we would only embarrass the few minority persons in our midst by shoving them where they do not want to go in order that we could comply to the most minimal standards."

If we thought the others who voted as he did were as dissatisfied as he is with "the almost completely white character of our membership" — to quote the board's own statement — we might feel better about the action of Conference. For candor should lead to repentance, and repentance should lead to participation in as well as sympathy with movements like Project Equality.

But we recall a whole series of conferences in which we set forth our principles and goals of brotherhood, beginning in 1963 when Conference said, "The Time Is Now" and continuing through 1969 when Conference, amid some confusion, established the Fund for the Americas. But our record of support for specific means of implementing our good intentions is far from encouraging (look, for example, at the abysmally poor record of giving for FAUS this year). There have been plenty of opportunities for candor — and for repentance. But we still fall far short of matching our deeds with our noble utterances. And that offers just one reason why this editor was unhappy with the board's proposal and disappointed with the vote supporting it.

Actually we think the board's own performance in recent years — in seeking to employ persons from minority groups as well as in helping to train others for employment — is far better than some of its critics recognize. Board representatives indicated that they are seeking to abide by Project Equality guidelines in dealing with other employers. Of course, the board could expect to encounter some difficulties in accepting full membership in Project Equality. It would mean spending some money, but some board spokesmen agreed that money was not the main issue. The board's own study committee concluded that Project Equality appeared to be "a direct implementation of procedures outlined in Matthew 18." With such biblical sanction, with such a record of already existing compliance, with such endorsement of basic goals, it seems strange that the board could not arrive at the positive conclusion toward which its own evidence pointed. Here was an opportunity to teach by example. The board has taken a prophetic role on other controversial questions. We regret that it failed to do so with regard to Project Equality.

As for candor, we will depend on our brother, whom we quoted in the beginning, to continue to call us to account for our lily-white complexion; but never let us use our limitations as an excuse for failing to move beyond them. We ought, as a church, to be fully and responsibly engaged in efforts to achieve equal opportunity in employment. Simply to be in sympathy with basic goals of an organization is not enough, however. If the organization — in this case a respected interreligious agency — is working satisfactorily to achieve these goals, we ought to join up and carry our share of the load. — K.M.

His Life Goes On

Editor's Note: Just as this issue of MESSENGER *was being prepared for the press we learned of the death of our co-worker and friend, W. Harold Row. The editorial staff and our office and plant personnel share the sense of personal loss that his passing brings. Our thoughts and feelings are well expressed in a brief communication we received a few months ago from poet William Stafford after he had visited Harold in Washington, D.C. Following are his "Thoughts for a Dying Friend."*

This man, people will forget. But every bridge in the country is stronger for his having lived: he added to that circulating stock of trust that enables quality and duty to have meaning. Wherever soldiers or terrorists impose arbitrary sanctions on people, that supply of trust is drained; but the part left is even more precious, and of that remnant this man is partly author.

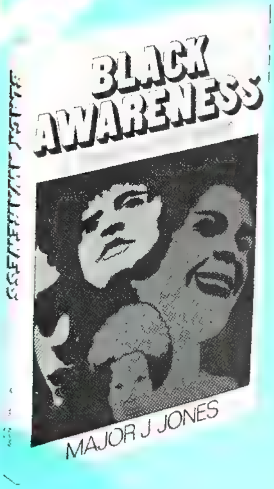
When those who associated with him turn to their friends or family, part of the wealth of their lives that they share comes from this man. His inheritance is dispersed among millions of partly aware benefactors; in their lives his life goes on. — WILLIAM STAFFORD

New Books to read

The Shattered Self
Theodore A. McConnell

Mr. McConnell stands at the interface of psychology and religion. Both fields claim man as their special domain, and are set upon a collision course, for each has advanced certain claims and assertions about man that conflict with insights deemed essential by the other. He takes an important first step by opening a dialog that will help avoid such a collision. **$3.95**

THE SHATTERED SELF

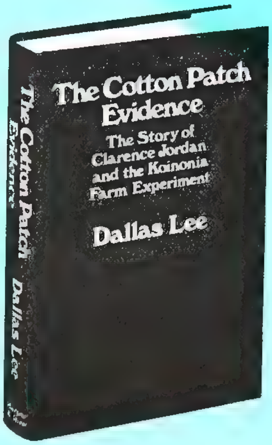


Black Awareness:
A Theology of Hope
Major J. Jones

Looking to the future of Christianity in America, specifically the part it can play in Black America, Dr. Jones presents a positive theological interpretation of Black Awareness. The book explains how a Christian theology of hope can give it a meaning and validity beyond that which is now implied. **$2.45** paper

The Cotton Patch Evidence
The Story of Clarence
Jordan and the
Koinonia Farm Experiment
by Dallas Lee

Clarence Jordan was a believer in the practicality of Jesus' teachings. He established a Georgia farm, and then a small business, where a group of committed Christians came together to "live the New Testament." Jordan's practical interpretation of the Bible has become famous through his "Cotton Patch" translations. Dallas Lee has followed the story past Jordan's death to Millard Fuller and today's thriving Koinonia Partners. **$5.95**


The Cotton Patch Evidence
The Story of Clarence Jordan and the Koinonia Farm Experiment
Dallas Lee

OUR REBEL EMOTIONS
Bernard Mobbs

Our Rebel Emotions
Bernard Mobbs
Foreword by J. B. Phillips

Help in understanding and accepting our rebel emotions and in directing them into constructive paths is the aim of the author of this sensitive, helpful book. Bernard Mobbs writes with contagious conviction that a Christian can find — even today — resources in his faith to help him deal creatively with emotional problems — the everyday, as well as the unusual ones. Throughout, he interprets the human struggle in terms of the constant love, grace, and forgiveness of a consistent God. **$3.50**

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. . . in this messenger

Make Love Your Aim. *"In the kind of world in which we are called to live, love is no longer a luxury," declares this seminary president and educator. an Annual Conference address* **by Paul M. Robinson**

But If One and Two and Fifty Make a Million. *For many Brethren women an awareness seminar and a Women's Caucus at Annual Conference represented new experiences in sisterhood. Their activities at the 185th are recorded here* **by Ruth Ann Johansen**

Love in Deed and Truth, in Work and Worship. *A summary of Annual Conference discussions and actions, a look at some of the underlying as well as surface issues, and a selection of photos offering a more panoramic view of the Brethren "big meeting" — all these are part of* Messenger *reporting. report* **by Kenneth I. Morse.** *photography* **by Don Honick**

Sounds of Conference. *Play this one on your record player. Side One offers a consideration of issues by delegates in discussion; Side Two provides a sampling of music and worship in a "celebration of love." edited from Conference tapes* **by John G. Fike**

Affirm Life, Not Death. *A member of the general staff of the denomination, alarmed by evidences of rampant militarism in the United States, points to ways in which some persons are saying NO.* **by H. Lamar Gibble**

also

Profiles of Bethany Theological Seminary's **class of '71** (page 18); two **Speak Up** selections, "Murder Is Not Revolutionary (An Open Letter to Advocates of Violence), by James S. Mitchell Jr. (page 19) and "Toward Utopia?" by Ronald D. Gordley (page 30); **I Quit Praying for Them,** by John M. Drescher (page 24); a poem by Ernestine Hoff Emrick, **Epitaph for a Romanticist** (page 24); "Toward Sensitivity and Inquiry," **reviews of five films,** by John G. Fike (page 25); "Biography of a Resister," a **book review article** by Ted Glick (page 27); and **Faith Looks Up,** by Charles Anderson (page 29)

coming next

Anne Albright is the writer, Bill Smith the photographer. Together they offer a many-sided portrait of an Indiana businessman, also something of a poet, who carries his religion far beyond active churchmanship into each day's activities. The feature is "Arlo Gump: Minister to Business.". . . Anyone who has ever been, or asked to be, a volunteer church school teacher will want to read "What Makes a Great Teacher?" by Glee Yoder. . . . At a time when pastoral changes are taking place with increasing frequency, Robert Kemper, the editor of Christian Ministry, *considers "Why Ministers Quit: A Layman's Guide to the Crisis in the Clergy."*

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messenger

CHURCH OF THE BRETHREN SEPTEMBER 1, 1971

WHAT MAKES A GREAT TEACHER? BY GLEE YODER • ANNE ALBRIGHT PROFILES ARLO GUMP • WHY MINISTERS QUIT, ROBERT KEMPER'S GUIDE TO CRISIS IN THE CLERGY

PHOTO CREDITS: 2 Press Publications, Lombard, Ill.; 5 Don Honick; 6 George Adams; 9 artwork by Jim Woodend; 12, 14, 15 Bill Smith; 16 photo by Edward Wallowitch, line drawings by Ken Stanley; 20 "Man With Forsythia," wood engraving by Leonard Baskin, reproduced by permission; 27 macramé courtesy of Bridget Burren

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Wilbur E. Brumbaugh

Ronald E. Keener

Linda Beher

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Readers Write

Readers Write
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DESTROYS MORE LIVES

The Church of the Brethren is offering solid leadership in various areas. I am proud to belong to a denomination that is taking a stand on war, poverty, Christian witness, and other issues. The young people of today are receiving guidance and leadership that was not available twenty-five years ago. The church is committed, and this will certainly influence its people.

I am alarmed, however, that there seems to be a lack of concern about the national problem of drinking. I wonder why a stand is not taken by our national leadership and why information concerning alcohol and its devastating effects (equal to the war in Vietnam) is not provided in MESSENGER.

We have been made aware of the tragedy of war, the waste of lives and materials, and the destruction of societies because of it. But the purchase of liquor supports an industrial complex that destroys more lives than war. About 30,000 auto deaths a year are related to drinking drivers. It is very easy to say, "I can take it or leave it." I wonder how many of our nation's alcoholics said that. How can we be concerned and shocked about the drug problem among youth with a cocktail in our hands?

OTIS KITCHEN
Elizabethtown, Pa.

A NEW NAME? NO!

"Of what church are you?" Whenever I am asked this question, I reply, "I belong to the Church of the Brethren." This response is satisfactory for the initiated and the uninitiated alike and without confusion. (See "A New Name for Our Church," July 1.)

The parable of the Good Samaritan is in the singular, yet we say that it applies to all men in all ages; a plural application, perhaps?

The Good Samaritan, too, was emphatically masculine. Can we say, therefore, the parable applies only to "men"? I think not.

The ideal of all men's being "brethren" was and is one of the primary objectives of the life of Christ. What better reason for having a name for a church — purportedly made up of followers of Christ — than a name which tells of one of the objectives of that church?

When a very rigid interpretation of the New Testament clearly indicates the subordinate position of women in the patriarchal society Christ lived in, am I to assume that Mr. Willoughby's attitude towar our church name is also the same towar the New Testament?

I think it may be time for us to reasses the purposes of our church and what th name stands for. If the values I learne as a youth — "A man's word is as goo as his bond," "Give an honest day's wor for an honest day's pay," and so on — n longer apply to Church of the Brethre people, then perhaps it *is* time to chang the name of our church and time for m to find a new church home.

To anyone who thinks this is old-fashioned: Read this letter again knowin that its writer is twenty-seven years old.

ROBERT M. KAYLOR JR.
Bluffton, Ind.

CONTINUE TO CELEBRATE LOVE

After living away from the Brethren fo two years and after several visits to othe churches, I began to despair. I found th church to be a cold building, void of fellowship, its members quick to judge and slo to accept.

A visit to our Annual Conference in St Pete, however, offered me new hope. I sa among a mass of people of differing ages differing backgrounds, differing attitudes differing hopes. But amid all the differences a feeling of oneness hung in the air — feeling of acceptance of each individua apart from his ideas, his appearance, hi generation. I recognized this feeling as th theme of the Conference. This was truly "Celebration of Love."

Only among Brethren have I ever experienced such a unity of spirit amid such obvious disunity otherwise. But why shoul we have such a monopoly? I appeal t you Brethren: Let us continue to celebrat love — wherever we may be, whomever w may encounter, however we can. What better way is there to witness for Christ tha to love our fellowman?

PEGGY REIFF MILLER
Tice, Fla.

CHALLENGING

As a new pastor among Brethren (I serv a yoked parish of Friends and Brethre here) I must respond favorably to you most excellent editorial in the Aug. 1 issue

Such humility and repentance on the par of all Christians will cause our wonderfu

Lord to "hear from heaven, forgive their sins, and heal their land." We have no other choice.

I am impressed with the excellence with which you repeatedly produce MESSENGER. I find it quite challenging and am always glad for some views which differ with mine. It helps to make me a stronger Christian.

May God continue to bless you in this often thankless job.

ERNEST FOSTER
Independence, Kansas

MORE ON EDUCATION

In response to the letter to the editor by Ernest R. Jehnsen (Aug. 1):

His contention that education must change is certainly true, as it has always been. But his suggestions as how it must change appear to me to be oversimplified and symptomatic of one who has a certain bitterness toward the whole educational structure and who is "striking out" at it without benefit of intimate experience as an educator.

He casts his first sling at the whole educational community, accusing them of seeing education through nineteenth-century concepts. The facts are that the majority of thinking educators are constantly striving toward more viable concepts and are having patiently to confront boards of education, the laity, and others, who through lack of communication have a very inadequate knowledge of the ways of education.

Rev. Jehnsen's suggestion that we banish the concept of degrees smacks of a "sour-grape" attitude, and, again, he would be happy to know that ability and creativity are very much recognized and encouraged by the thinking educator. To suggest that the granting of degrees makes education a closed shop simply does not stand the light of reason.

Rev. Jehnsen will also be happy to know that many institutions do, in fact, hire instructors without formal training, while at the same time contending that such formal training and some official indication of such are significant.

In response to Rev. Jehnsen's suggestion that we get rid of grades, I have just completed a several-month study of grading practices and must conclude that nobody has come up with a better mousetrap yet. Most educators are agreed that there must

Continued on page 30

page one

■ We editors don't usually use this space to plug a particular organization, especially a new one in process of formation. But in this case we think MESSENGER, as well as many of the friends of MESSENGER, have a lot at stake in what has tentatively been called an "Association for the Arts in the Church of the Brethren."

We understand the association will be open to all members of the Brotherhood who are interested in any of the categories of the arts — music, painting, film, drama, dance, crafts, and graphics. Those who would like to participate and want details of membership should write to Mary Ann Hylton, Frederick Church of the Brethren, 201 Fairview Avenue, Frederick, Maryland 21701, who will serve as chairman of the coordinating committee. Other members are John G. Fike, a member of the Elgin staff; LeRoy Kennel, associate professor of communications, Bethany Theological Seminary; and Joyce Miller, artist, Franklin Grove, Illinois.

A periodic newsletter for sharing activities, ideas, and experiences is planned. Concerns for the new organization include how art may minister to individuals, congregations, and district and annual conferences. The organization has grown out of informal meetings at the St. Petersburg Conference, wherein it was evident that many who work in the creative arts have long felt a need to communicate with others with similar interests.

For the credentials of some of the persons mentioned above, we would remind you to review Joyce Miller's step-by-step story of designing a worship center (August 1); to recall John Fike's review of a variety of films for church use (August 15); and to read LeRoy Kennel's examination of two commercial films in this issue (page 28).

Contributors to this MESSENGER include curriculum writer and teacher *Glee Yoder*, from McPherson, Kansas. Her column "Take It From Here" appears also in this issue.

MESSENGER readers will recognize *Anne Albright* as another one of the "regulars." The Fort Wayne, Indiana, writer's profiles of persons you want to know better include, in this issue, Arlo Gump.

Robert Kemper, editor of *Christian Ministry*, has devoted considerable time to a study of the problem he discusses in his article. A member of the United Church of Christ, he was a pastor for ten years in New Jersey and Ohio. He is a frequent visitor at the General Offices, where his magazine is printed.

Annual Conference speaker *David L. Rogers* is pastor of the Manchester Church of the Brethren, North Manchester, Indiana.

Merchandising peace

WHAT DOES APPLIANCE designer James H. Ashenhurst have in common with 300 New York advertising agency specialists? They both seek to use the potential of advertising and the public media to present an opposing view to the Pentagon's "merchandising" of the Indochina war and the military draft. They part, mainly, in scale of operation.

A 60-year-old Lombard, Ill., grandfather, Jim Ashenhurst is a member of the York Center Church of the Brethren and has spent about $27 thus far in his one-man campaign to counter the Defense Department's $10.6 million advertising campaign on radio and television urging draft-age men to sign up for an army hitch.

Unsell: Ira Nerken, a Yale University student, enlisted 300 specialists of the New York advertising and creative community to construct an ad campaign that would Help Unsell the War. The campaign, begun in May, represents more than a million dollars of talent and materials donated by 35 advertising agencies throughout the country and appears in the form of radio and television spot commercials and print ads in magazines and newspapers.

The impetus for Mr. Nerken came from the furor over the CBS documentary "The Selling of the Pentagon." He felt that if the Pentagon's program and the Vietnam War can be so merchandised, why couldn't peace be similarly promoted?

With this in mind, an army of volunteers — individual writers, art directors, production people, and students — donated their time, facilities, and research data to create a series of campaigns.

While Jim Ashenhurst and "Unsell" must rely on public service — that is, donated — broadcast time and print space, the army's recruitment program is being financed by taxpayers' money.

Wrote FCC: Incensed over the army's unprecedented campaign (in the past recruitment efforts relied on public service time), Jim Ashenhurst wrote the Federal Communications Commission in March that the "fairness doctrine" under which the American Cancer Society was allowed free broadcast time to present its health message to counter cigarette advertising should also apply to the army ads.

"Those army commercials are pretty slick Madison Avenue productions, but they don't warn you that Vietnam can be harmful to your health.

"The army is a controversial subject, even more controversial than cigarettes. Following the established fairness policy, the other side should be given equal television and radio time," the layman contends. And the recognized peace churches — the Church of the Brethren, the Mennonite Church, and the Friends' Meeting — should be given equal time for "peace commercials" for reply, he said. (In the past the Selective Service System has generally recognized the stance in opposition to war that these denominations have taken.)

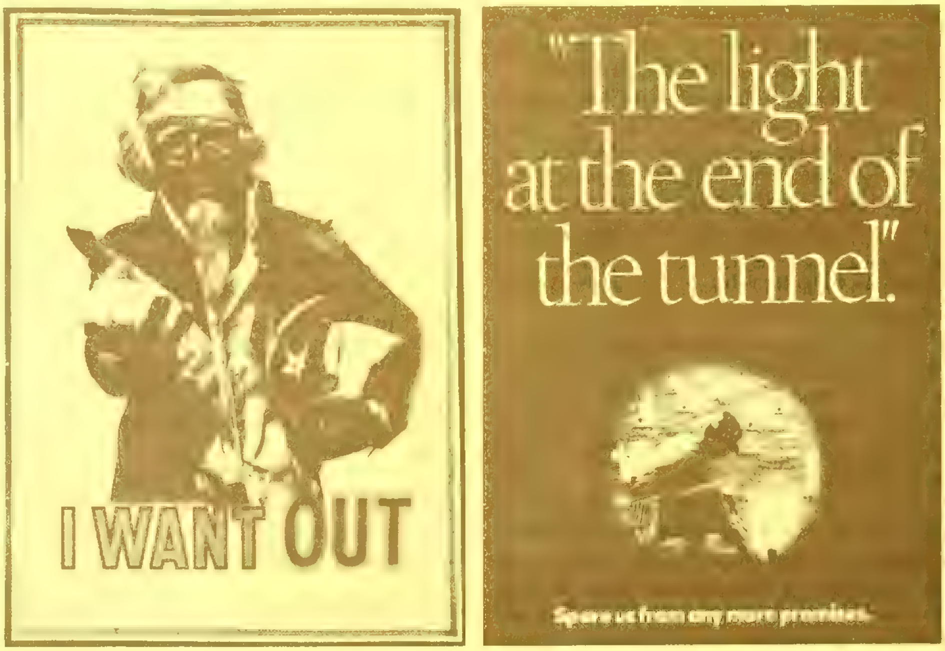
Form letter: The FCC was less than encouraging. Its response was a form letter and a packet of materials. Still, if the federal agency was not sympathetic, Chicago-area media certainly were.

A story on Mr. Ashenhurst appeared in three Chicago newspapers, in several papers of a suburban newspaper group, and on two wire services. Ashenhurst was interviewed on two city radio stations and the NBC and ABC television affiliates.

In his own low-cost way — this time for $12.20 — he is providing film clips to four Chicago television stations in hopes that they will splice them into their programming and station breaks.

The 10-second statements simply say: "For draft counseling, ask your pastor, priest, or rabbi. Sponsored by Church of the Brethren." In black and white, and without spoken comment, he hopes they will stand out among television's more vivid and clashing formats.

Doing something: At this point he has


I WANT OUT
"The light at the end of the tunnel."
Spare us from any more promises.

Two of the print advertisements being made available by Help Unsell the War

Jim Ashenhurst, using typewriter and a few dollars, made a personal impact in the Chicago area when he found the army recruitment program objectionable. The army plans a new campaign in October

no assurance that the spots will be used. His campaign began as a personal concern that he had "never done anything" in the peace movement and wanted to contribute in some way. He gained the stated support of the York Center congregation and has kept it an individualized, low-key approach.

He feels strongly his concern to give to young men who face the draft information about alternative service and conscientious objection. He does not advocate breaking the law, but seeks to assist young men to know their rights within the law.

The underlying premise of Help Unsell the War is to convince the public that the Indochina War must be stopped by year's end. Say the promoters:

"The campaign tells, perhaps for the first time, many of the facts that Americans do not really know about this war. It also tells them what it is doing to this country, both at home and all over the world." People are urged to react by writing their congressmen to press for immediate legislation action to end the war.

The thrust of the "Unsell" concerns is at counteracting, according to an *Advertising Age* story, the "almost incredible advertising and public relations job the Pentagon has done to sell the American public its version of the war in Vietnam, and now in Cambodia and Laos."

Consultants: Technical advice for the campaign was given by retired Marine Gen. David M. Shoup and the former U.S. ambassador to Japan, Edwin Reischauer.

Both the efforts of Mr. Ashenhurst and "Unsell" come coincidentally at the time two peacemaking television spots were released nationally by the Church of the Brethren, the Mennonite churches, and the United Methodist Church. The 60-second spots for public service time, cooperatively produced, have been placed with some 460 TV stations.

Their impact presents the possibility that there are alternatives to violence and war between nations and distrust and conflict between persons. Said H. Lamar Gibble, Brotherhood peace consultant, "The spots suggest that our national and individual need is that of reconciliation and healing, of new options, of humanizing relationships."

Using satire: Even U.S. Senators became engaged in counter advertising when some antiwar members spent $100,000 on radio time in 21 states to air three satirical antiwar commercials. Their creator was the unorthodox advertising man Stan Freberg, known to tackle hard-to-sell products and to handle them with humor and satire. The United Presbyterian Church once utilized his services in TV spots.

Perhaps the less macabre and shocking of the 60-second spots, for which Freberg waivered any fees, is this one, reported by Miles Benson of Newhouse News Service:

"In one, a salesman demonstrates the '1971 Vietnam War toy,' which utters the sound of shellfire, bombs bursting, and machine guns firing.

" 'Well, what do you do with it?' the man asks.

" 'You just wind it down.'

" 'It's still going,' the man says.

" 'Oh yeah. I never said it stopped. It just winds down.' "

Reactions: The spots brought a tongue-lashing from Vice-President Agnew's press secretary, speaking, he said, for himself, when he said that "the war is not a laughing matter." The commercials, used prior to a vote in June on the McGovern-Hatfield amendment to end the war by the end of the year, were defended by a spokesman for the sponsoring senators:

"The war is not funny and neither are these radio announcements," he said. "But they are intended to call the attention of the people to the fact that there will be a vote to end the war next week." Each spot urged listeners to ask their congressmen and senators to vote for the McGovern-Hatfield amendment.

Innovative: Advertising campaigns that sell peace instead of products may be startling innovations for Madison Avenue, though the ad agencies have done much public service work over the years.

What is new on the scene is the entire

area of socially constructive advertising, environmental, cause, or issue advertising — call it what you will.

One full-time specialist — probably the only one — in issue or cause advertising is John A. Zeigler in New York. Unlike issue advertising, he says, "public service advertising is not aimed at new legislative changes. It's education, noncontroversial, for motherhood and the flag, and 'safe' — everyone is against cancer and forest fires."

But, he points out, issue advertising "deals with certain social issues and is aimed at changing, clarifying, or repealing specific laws, or initiating new legislation." Such areas include conservation, drug abuse, population control, peace, health foods, draft repeal, and other public issues and education for social change.

Curb violence? Mr. Zeigler sees advertising as a powerful tool for social change, and goes further: "There's no question that it could curb the violence in our society; all that's needed is enough dedicated professionals, other manpower, and funds."

Yet he sees the dichotomy that, for every rational person taking his position with paper or film, there is a "fascistically oriented person using muscle and threats to bring about change on his terms at the point of a gun. This climate of 'confrontation' is both an encouraging sign and a frightening one."

A successful ad, says Mr. Zeigler, instills fear — not threats — but fear, that can "responsibly mold a person's anger about that issue to motivate him to act." It seems like an uphill battle.

Critics of Madison Avenue's promotion say it is more successful at reinforcing values than in changing them, of creating needs rather than helping evaluate them.

It may be that the public feeling is ready for the ad on the socially renovative product or issue — those having a positive and constructive effect on individuals and society. The one-man campaign of Jim Ashenhurst, the mass sell of "Unsell," and the efforts of adman John Zeigler are interesting, and hopeful, beginnings. — R.E.K.

Three areas created for decision making

In personnel work, communications, and computerization, staff at the General Offices at Elgin have in recent months been reworking operations to develop a more efficient and coordinated decision making process for the Brotherhood.

Personnel: The General Board in March noted that "if the church wishes to achieve its maximum impact in the world, it needs to utilize in concerted fashion the wide variety of skills present in its leaders."

It noted further: "Our church is small enough that it should be relatively easy at all times to have a picture of our total leadership needs as well as the range of professional skills available to meet those needs.

"The limited number of salaried positions in our church structures makes it increasingly urgent that we are able to share the full range of opportunities with our people at the critical turning points of their careers. Undoubtedly, we have lost a number of able persons because we have not had the facility to provide such an overview of personnel."

Named in June as full-time coordinator of the personnel office, which will relate to the General Secretary's office, was Hazel M. Peters, formerly administrative assistant to the General Secretary. Working half-time in personnel is Hubert R. Newcomer, who will divide his time as Annual Conference manager. His former work in field services will fall within the total scope of the new office.

Miss Peters, with her 18 years of service in the Brotherhood, has a broad familiarity with the skills and leadership within the denomination. From Roanoke, Va., she spent three and a half years in Brethren Service in Europe, and in 1953 came to Elgin as administrative assistant to the former Brethren Service Commission. She moved to her post within the General Secretary's office in 1969.

It has been said of Miss Peters that "her interest in workers and programs of the church is intensely personal, and she remains a foremost source of information on significant Brethren ministries of the last two decades."

Mr. Newcomer was a pastor for 12 years at Polo, Ill., and North Manchester, Ind., before serving the Brotherhood as stewardship director 1964-69, then becoming director of field services and personnel and Annual Conference manager. The Indiana native is a McPherson College and Bethany Seminary graduate.

Until now the personnel-type services carried by the General Board have been lodged in all three commissions and the General Secretary's office. Beyond bringing a centralized and organized approach to personnel needs that would help match interests and skills of persons with ministries and opportunities available in the church, the office may also develop a roster of professionally trained lay persons whose skills are needed in the church. Some of these could be available for volunteer or short-term contract assignments in this country and abroad.

Communications: Seeking a unifying of the interpretation and communication tasks of the General Board, a new communications team was created April 1 from existing offices and brought under one commission.

The purpose of the restructure is to coordinate and direct these activities with minimum competition and overlap and with maximum use of the board's personnel and budget resources.

The communications functions had been clustered under two commissions and involving, separately, multimedia, the denominational magazine, news service, graphic design, a pastors' publication, and an Office of Communication which dealt with a cross-section of media and editorial concerns.

Under the communications unit are the following offices and personnel:

Communications/Coordinator. Richard N. Miller heads the team with responsibilities for planning, initiating research, and coordinating the functions. He continues to edit *Agenda,* a loose-leaf publication for parish ministers.

H. Peters

H. Newcomer

R. Miller

H. Royer

K. Morse

R. Keener

W. Brumbaugh

J. Fike

L. Beher

He joined the General Staff in 1969 as editor of *Leader* magazine and was a member of the material resources team of the Parish Ministries Commission. Prior to his staff assignment he was executive for the Illinois-Wisconsin district.

Communications/Messenger. Howard E. Royer, formerly heading the Office of Communication, was named editor of the bimonthly Messenger. He succeeds Kenneth I. Morse, who had held the post for 21 years. A layman from Ohio, Mr. Royer began journalistic assignments with the Brotherhood in 1953 and edited *Horizons,* a former youth magazine.

Communications/Features. Kenneth I. Morse will manage the expanding special print services of the board and do major feature writing for Messenger. He will deal with the solicitation, editing, and production of book manuscripts, tracts, and brochures as well. Mr. Morse has been on the General Staff for 28 years.

Communications/News. Ronald E. Keener becomes associate editor of Messenger and continues as the denomination's news director. The Palmyra, Pa., layman has edited the magazine's news section since June 1970, when he came to the staff from information duties at Bridgewater College.

Communications/Graphics. Wilbur E. Brumbaugh will retain his design relationship to Messenger as an associate editor while assuming expanded promotion activities for Brotherhood program and marketing. The Ohioan's ten years on staff have been filled with several editorial and design assignments with most of the board's publications and material resource development.

Communications / Electronic Media. John G. Fike has been working in multimedia since 1969, when he joined the staff after seminary graduation. In his new post he will work more extensively in films, audio tape and record productions, and television cassettes.

Assistant Editor. Linda K. Beher, although not a staff member, has been closely associated with the production of Messenger since she came to the General Offices in 1967 as editorial assistant. Mrs. Beher will have additional assignments in writing and in the layout of the magazine with Mr. Brumbaugh. Issue planning, liaison with production, and review of free-lance manuscripts will remain in her job description.

The communications group is lodged with the General Services Commission. For all but Mr. Royer and Mr. Keener, this has meant a change from Parish Ministries Commission to General Services.

The team is expected to provide for greater coordination of various media and constituency contacts, enable a quicker and more substantive response to communication needs, provide more flexibility in initiating responses to communications problems for the church, and generally strengthen the denomination's media approaches to constituency and the general public.

Computerization: Computer services for Brotherhood operations will come to the General Offices in November with the leasing and installation of an IBM System 3, Model 10 central processing unit.

Initial concern, raised by an earlier study of the board's printing operations, was to place Messenger and *Agenda* mailing lists on computer for greater efficiency and cost saving.

Administrative Council later decided, as have many businesses and other church organizations, that many major functions could be computerized.

Once mailing lists are placed on the computer, other functions that could be added include pension records, group insurance, billing procedures, personnel records, payroll, some accounting procedures, loan records, and perhaps production cost accounting and subscription renewal notices.

The equipment will include the central processing unit, a multifunction card unit, printer, data recorder, and card sorter. After initial start-up costs, the cost of maintaining these operations is expected to be lower than current mechanical and manual systems.

Named programmer for the installation is Kenneth R. Crouse of Adel, Iowa, in Brethren Volunteer Service since March. Mr. Crouse, 24, has his undergraduate degrees in mathematics and computer science and a master's degree in computer science. He had been doing similar work at the New Windsor, Md., Brethren Service Center, which also has installed computer operations.

"Incapsulating" a campus

Looking over a projected version of the "incapsulated" campus are President Newcomer, Dr. Harold Gores, president of Educational Facilities Laboratories, Inc., and architect John Shaver. The model is seen without the covering membrane that will be suspended by cables

La Verne College appears to be taking the mortar and brick out of the mortarboard.

In what is a radical departure from traditional building structures, the California college will "incapsulate" 1¼ acres of educational buildings and facilities under a network of long-span lightweight cables covered with a thin translucent vinyl film and lightweight foam.

A "tent": The tentlike film, 1/32 of an inch thick, will keep out the elements while permitting light to filter through. Construction is expected to begin by November.

Within the structure may be facilities for physical education, student union activities, fine arts and drama, health services, plus outdoor recreation and leisuretime spaces, all in a parklike setting.

Why this approach? There are at least two reasons, says Leland B. Newcomer, La Verne's innovative president. Cost is one. Facilities needed by La Verne over the next few years built in the traditional way would have doubled the price tag of an incapsulated concept. Plans now call for a $2.5 million, 1.4 acre incapsulated area, rather than the earlier proposed $6 million, 3.5 acre program.

Then, too, the change in student concerns and educational philosophy requires a college to remain flexible in an educationally fluid decade.

Must experiment: Dr. Newcomer believes that small schools are doomed unless they are willing to break out of traditional molds, to become experimenters and innovators in higher education. He stresses openness to ideas, and La Verne's "scoop of the sky" — as it has been described — is one response.

"It must be the role of the small college to experiment, to show the large schools what innovations are workable," Dr. Newcomer has said of La Verne's educational programs and physical facilities. "Our mobility is our advantage over the big schools. They take years to change; we can do it in weeks. . . . Today's speed of change suggests that facilities built to last 40 years are impractical."

The incapsulated concept — and the college is still looking for a better overall term — will use berms and mounds sculpted out of the earth to form a series of elevations covered with natural plants and various forms of synthetic coverings, rather than utilizing walls and ceilings to enclose the structure and separate functions as on traditional campuses.

A student can pass from one activity and area to another in changing elevations and vistas without ever going outdoors.

Grant: The plan evolved when a small grant from the Educational Facilities Laboratory of the Ford Foundation enabled the college to challenge an architectural firm and the technological community to halve costs of educational building.

Their response was the incapsulated concept that uses two environmental systems — a macro system accommodating educational activities in a comfortable pollution-controlled atmosphere, and a micro system which allows more precise control of temperature, sound, and light within structures and areas.

The student body (800 undergraduates, 400 graduate students on campus) has made considerable contribution to the plan, holding their own sharing conferences and projecting ideas. The incapsulated concept reflects not only a freedom and adaptability in educational concepts but also the freer life-style of today's student.

"Bold break": Like La Verne, Antioch College is planning a total environment, but using an inflated bubble or air capsule approach, on its new campus at Columbia, Md., and the Student Housing Cooperative at Princeton University is doing similar work. But most ambitious is the La Verne plan, differing in concept — "a bold break with the conventional past," says one observer — in a time when the small, private and church-related colleges must remain competitive in quality education while providing adequate facilities at a cost that is reflected in reasonable tuition and fees.

If La Verne College feels on the edge of a frontier it is with good reason, not only in educational construction and planning but in creating prototypes for the advance of man-made total environments.

Pass Christian BVSer dies in swim accident

BY HIS NATURE, Allen Bursley was an optimist. Cheerful, eager, positive. Yet his fellow BVSers on the Pass Christian, Miss., project knew that his experiences were causing him to question assumptions and acquire a deeper faith.

Bursley

"We have all been wondering why his journey had to end when it did," wrote the Camille disaster project volunteers on Allen's accidental drowning June 17.

The 19-year-old youth of Vermontville, Mich., was a member of the Sunfield congregation and had entered BVS in July 1970. He had been a delegate to the 1970 Annual Conference, state president of the Michigan Youth Temperance Council, and planned to prepare for the Christian ministry.

Six members of the unit were wading in deep water off the Mississippi Sound when, in starting toward shore, some of them unknowingly walked off a sandbar and were caught in deep water. Allen was known to have been a good swimmer.

Hospitalized, but since recovered, was John M. Thompson, 25, of Auburn, Wash., the project director.

The tragedy prompted many letters from the community, expressing not only grief over Allen's death, but belated thanks for Brethren Service assistance given local residents in rebuilding homes damaged by Hurricane Camille in 1969. It has been the longest running BVS project in response to a disaster situation, and is expected to be concluded by the end of the year.

Two tragedies have struck Pass Christian, wrote Jennie Armato, the city's tax clerk — the hurricane and Allen's drowning. She could have been speaking for the community, in responding:

"We feel that we have lost a friend. Even those of us who did not know this young man personally feel that we knew him because of all the work these men are doing here."

Brethren in joint field program in Northwest

A COVENANT for joint field work in the Northwest has been joined by the Church of the Brethren, the Christian Church (Disciples of Christ) and the United Church of Christ in Washington and northern Idaho, with some work extending into adjoining areas.

Known as a "United Ministries," the three denominational districts of the respective churches will budget and employ a staff to work at common enterprises, concerns, and priorities.

Difficulties: Brethren participation follows the dissolution last December of the Pacific Northwest Conference, and the increasing difficulty of the existing Oregon-Washington District to maintain a full program.

The field program will be effected in October on an experimental basis. At the end of three years it will be evaluated and may be modified or abandoned.

Cooperation: The Disciples and the United Church have had a long history

Continued on page 25

in brief

The pastoral scene

Marking his fiftieth anniversary in the pastoral ministry was **T. F. Henry,** who celebrated the occasion with his congregation, Beech Run in Middle Pennsylvania, by preaching from the text he used in his first sermon.

Another pastor, **M. Guy West** of the San Diego church, observed his fiftieth anniversary in the ministry recently.

William Wyatt, student minister from United Theological Seminary, will join the staff at the Trotwood, Ohio, church in a part-time capacity. He will work primarily with youth.

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Pastoral care for the physically and emotionally ill will be the focus of a year's intensive training for **Clarence E. Quay,** pastor of the Lynchburg, Va., Church of the Brethren. Pastor Quay enters the advanced clinical pastoral education program at Virginia Baptist Hospital this fall.

McPherson, Kansas, Brethren have called **Donald R. Frederick** of the congregation to act as interim coordinator-pastor. He will have supervisory and planning functions in several areas of congregational life, including music and worship, Christian education, pastoral duties, and committee work, but will rely on lay persons within the congregation to carry through the assignments he coordinates.

* * * * *

Russell Jarboe will become pastor of the Nampa, Idaho, congregation, leaving the Seattle, Wash., YMCA after a long tenure there.

Chester H. Bahn, who has been pastor at Northern Indiana's Bethel church, will return this year to a Church of God parish.

The Fairview congregation in the Iowa/Minnesota District welcomes **Raymer Cox** this month, who accepted the call to the Fairview pastorate upon resigning from his post at the Oakley Brick Church of the Brethren in Illinois. Succeeding him there is **Claron Brown,** who comes to the Illinois pastorate from the Verdigris, Kansas, parish.

Moving north is **Fred Hollenberg,** who leaves his Lorida, Fla., pastorate for a post at the County Line Church of the Brethren in Northern Ohio.

A resident member of the Little River church in the Shenandoah District and a public schoolteacher, **Elwood Humphries,** has accepted the call of his congregation to a part-time pastorate there.

Director of Christian education at the Hagerstown, Md., church **Allen T. Hansell** has accepted a pastorate at the Wilmington, Del., church beginning this month.

After serving three years as pastor of the Waterloo City Church of the Brethren in Iowa, **J. D. Glick** is moving to Troy, Ohio, where he has been called to serve as pastor.

James Eberly is taking a part-time pastorate at the Cedar Run church in the Shenandoah District. He leaves the Madison congregation in the same district.

* * * * *

Alvin S. Cox comes from a pastoral assignment in an East Brunswick, N.J., Baptist church to the Mount Pleasant congregation in the District of Western Pennsylvania.

In Middle Pennsylvania Brethren of the Carson Valley congregation welcomed **Herman Turner** this month, called to the pastorate there from his previous post at the Wiley Ford, W. Va., church.

From a pastorate with the United Church of Christ comes **John Martin** to the Glendale, Ariz., Church of the Brethren. . . . Another UCC pastor, **J. Robert Boyer** of Bourbon, Ind., has accepted the call of the Olympia, Wash., congregation. He went west this month.

For you

Indiana University's bureau of studies in adult education announces the continuing availability of the **Lilly Fellowship in Adult Education.** Fellowships are awarded to persons who give reasonable assurance that they will pursue professional careers in religious adult education and who will complete their graduate degrees at Indiana University. Additional information and application forms may be obtained by writing the director, Bureau of Studies in Adult Education, Indiana University, 309 S. Highland Ave., Bloomington, Ind. 47401. Application deadline: Feb. 15, 1972.

After fifty years

July 14 was a special day for the **Amos Snyders,** Timbercrest Home residents at North Manchester, Ind. That day they observed their seventieth wedding anniversary.

* * * * *

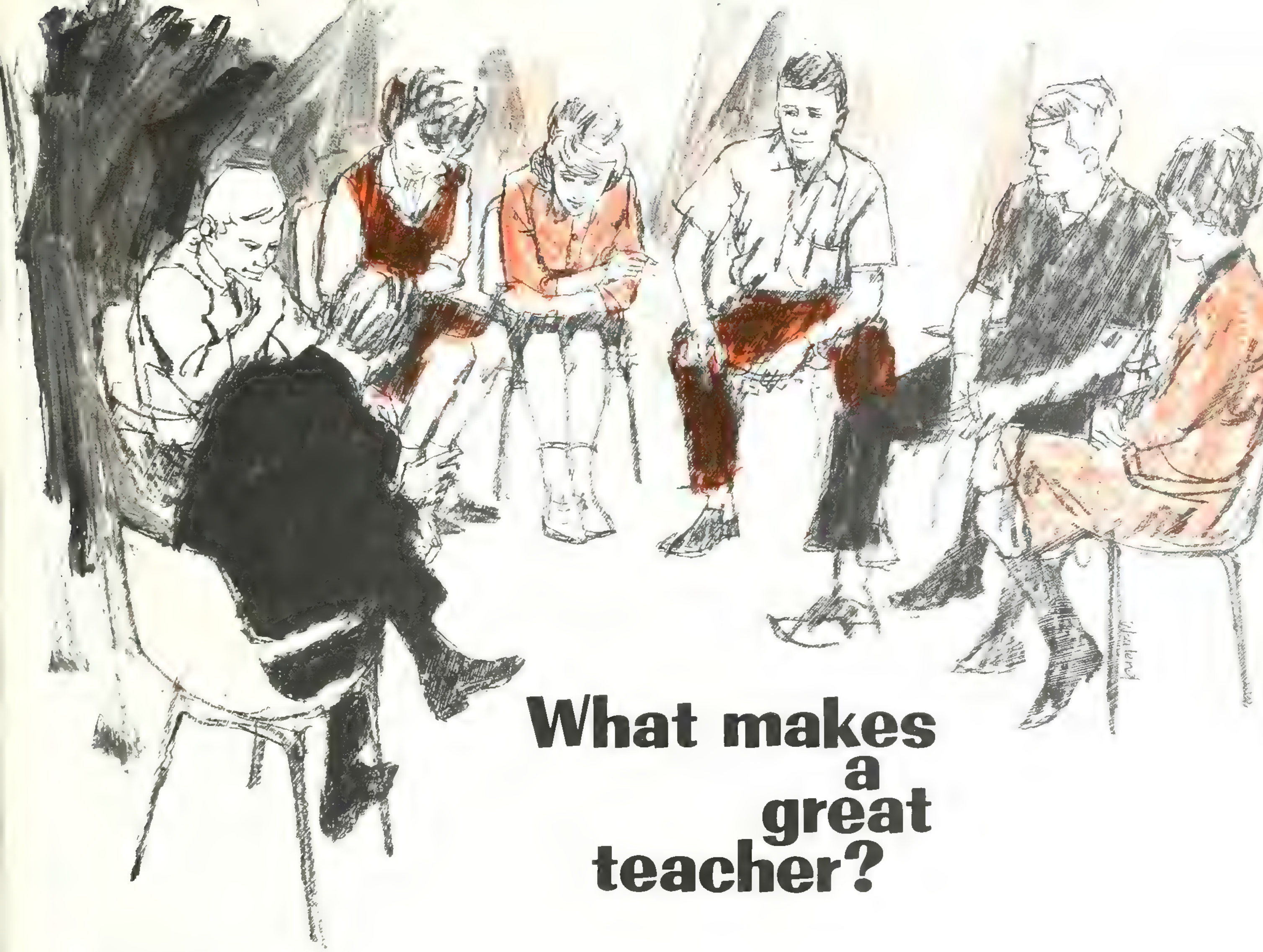
And, it seems, the year 1921 was a special year for many Brethren — for this issue of Messenger nine couples are reporting golden wedding anniversaries: *Mr. and Mrs. Franklin M. Smith,* Staunton, Va.; *Mr. and Mrs. Joseph Whitacre,* Clearville, Pa.; the *J. Perry Prathers,* Ashland, Ohio; the *Merlin C. Shulls,* Elgin, Ill.; the *Glen A. Moyers,* Greenville, Ohio; *Mr. and Mrs. Alvin S. Alderfer,* Pottstown, Pa.; the *Walter Plunketts* and the *Claude Moores* from Roanoke, Va.; *Mr. and Mrs. Warren Miller,* Bremen, Ind.; and the *Mahlon Rineharts,* Hagerstown, Ind.

Congregational collage

At the Calvary Church of the Brethren near Winchester, Va., Brethren dedicated a new building containing sanctuary, classrooms, pastor's study, and church office. The congregation anticipates the construction of additional classrooms and a fellowship hall in future.

Southern Ohio's **Harris Creek congregation** marked a 125th anniversary of founding July 25. . . . And at Plymouth, Ind., members of the **Union Church of the Brethren** marked its centennial with a homecoming celebration July 18.

Eight Altoona, Pa., congregations — including the Church of the Brethren — are helping to staff the **Listening Ear,** a twenty-four-hour-a-day telephone counseling service. During the first month of Listening Ear's operation, 400 persons called for advice, counseling, or sympathetic listening.



What makes a great teacher?

by GLEE YODER

Education is all of life. Learning is a never-ending process which knows no time, no age, no special structure. It is a part of life and life is a part of learning.

This is an old, old idea of teaching and learning one's faith. In Deuteronomy we find the *Shema* of the Jewish faith — the covenant made with God: "Hear, O Israel: The Lord Our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might."

A command follows: "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates."

The *mezuzah,* a small oblong box containing the Shema, is mounted on the doorpost of every Jewish home and on the entrances to each room in the house. It is touched as members of the family come and go during the day, a constant reminder of their covenant. Certainly the Jewish people believe that all of one's being — heart, soul, and might — and all of one's life — when you sit, when you walk, when you lie down, and when you rise — are teaching-learning experiences in which their faith was and is communicated.

Today we recognize that we learn much by "osmosis," an unconscious absorption of ideas, feelings, beliefs, and attitudes which permeate the various environments in which we find ourselves. It is *persons* who make up, influence, and shape these environments and, in turn, our lives. The haunting question today is: What environment does the most teaching?

What is it, then, that makes a person a great teacher?

1. A great teacher has empathy. He is able to walk in another's shoes, to feel with another. He does this by getting to know each person, his goals, his likes, and his dislikes. This is done through freedom in the teaching-learning experience which allows each person to express himself without fear of ridicule or of being put down. Concern for each person as an individual — unique and endowed with special gifts which are respected and shared for the mutual learning and growth of all — should pervade the entire group experience.

John Erskine wrote, "The body travels more easily than the mind and until we have limbered up our imagination we continue to think as though we stayed home. We have not really budged a step until we take up residence in someone's point of view."

2. A great teacher seeks and finds opportunities for learning outside the four walls and at times other than church school. He needs to see persons in different environments, with different people. We are all many-faceted persons. The mystery and enigma of our identity can only be partially understood even when observed in many situations.

3. A great teacher is a catalyst. We often fail to realize the function of a teacher. He is not the person who has a lot of information — the expert, the authority. Instead he is the one who brings about an encounter, a confrontation. He asks the important questions. He doesn't tell his class things — he invites them to grapple with ideas and concepts.

4. A great teacher is a learner. Johnny and Julie, Ed and Esther are also teachers. It is important that we listen to each other — whether a child or an adult. "I am here to learn and to help others learn" should be the attitude of each teacher. One who has this attitude tries to ask of every relationship and every event: "How can this experience be an opportunity for all of us to share ideas, learn together, and become more capable and responsible Christian persons?"

5. A great teacher creates curiosity. You can teach a person a lesson for a day but if you teach him to learn by creating curiosity, he will continue the learning process as long as he lives. So you must catch his interest if you are to open his mind. An ancient proverb says, "I hear and I forget. I see and I remember. I do and I understand."

When we read or hear spoken words, we may react in a variety of ways — with indifference, with indignation, with anger or pity, with the feeling that "something really should be done about it." But when we confront a situation, we are more likely to become personally concerned. Curiosity stimulates and produces involvement and participation.

6. A great teacher is a communicator and translator of his faith. He must be so totally immersed and enthusiastic about his faith that his convictions, enjoyment of life, and the importance of enduring values rub off on others, making not only the learning fun and contagious but the living exciting and challenging. There is an old cliché which says, "Religion is not taught as much as caught." More than fifty years ago Evelyn Underhill wrote, "Religion cannot be communicated without enthusiasm. They must see it in you before they will get any idea of it for themselves — and this can be done quite independently of talking about it." "How?" you ask. A comforting hand, a gentle hug, a truly listening ear, and an understanding heart.

This does not mean that we never witness to our Christian faith through words! Too long we have presented all sides to a question and left persons dangling as to our own beliefs. A young person told me the other day that she now especially appreciated the fact that when she was in our church school class, she knew what I believed. Today teachers seem to explore what everyone else believes but they are afraid to commit themselves as to their own beliefs. You are a communicator and translator of your faith! As a participating member of your group, you owe it to them as part of your sharing.

7. A great teacher makes the Bible come alive. He is the bridge between our Christian heritage and its relevancy and application in our lives today. Robert McAfee Brown suggests that we read the Bible as actors who are involved in the biblical dream. When Amos thunders out to the people of Bethel that they are guilty of wrongdoing, we should hear him speaking to us as well. He not only tells us what was wrong in Bethel — he is telling us what is wrong in McPherson, Kansas.

It means that when Jesus says to his disciples, "Who do men say that I am?" that is a question that is being directed at us as well. Who do *we* say he is? We become actors or participants then, not only by knowing something of the historical situation in which a word is spoken or an event takes place, but by seeing that word or that event in relation to our own situation. Their story is now our story. As they are "his people," so are we!

If you let the Bible speak to you, God will cease to be just an idea. He will become a reality and those in your group will sense the difference.

8. A great teacher is sensitive to the needs of persons by caring and loving. A story from *Guideposts* illustrates what I mean. The writer was walking down an aisle in a supermarket when he noticed a small boy taking jars from a low counter and playing train with them.

The clerk saw him and shouted, "Stop it! Leave those jars alone. You'll break them."

With a puzzled look, the boy turned to the clerk. It was then that the writer realized the child was a retardate. After a little while he again began playing with the items. The clerk scolded in a loud and angry voice. Suddenly a girl about seven years old came down the aisle, squatted on her knees beside him, put her arm around him and began to speak softly. No one knows just what she said but as she carefully put one jar on the shelf, the little boy began to replace the items.

When the clerk asked how she did it, she replied, "He doesn't understand when you talk that way. He understands what I say because I love it into him."

9. A great teacher sees in others the miracle of God and not pupil material. All persons are created with many God-given potentialities. Alex Osborn in *Applied Imagination* says that most of us develop only ten percent of that potential which is inherent within us. What a waste of talent! To help persons develop their God-given capabilities to be used in constructive and creative ways for the betterment of *all* persons would be to see the miracle of God latent in each of us.

10. A great teacher realizes he cannot do his task alone. Rachel Henderlite in her book *A Call to Faith* suggests that the teaching-learning situation may be likened to a triangle — the teacher, the group, and the Holy Spirit. Once the teacher has prepared adequately to lead and to learn, he must then have the faith that in some way the Holy Spirit will take over in his life and in the lives of the others in the group.

This does not mean that we skimp in our preparation. We should not be content to pool our ignorances, our prejudices, and our gripes or let the group struggle and grope for direction. An old McGuffey Reader says that seldom does anything exciting and stimulating ever happen in a group which has not first crossed the mind of the teacher.

Often we become discouraged with the apparent lack of result in our efforts. We wish for an immediate response from each in the group. But it may be years before the pieces fit together. We need to have faith that what has been done or said in the group will some day take on meaning and living — for God moves in a mysterious way his wonders to perform.

11. A great teacher lives his faith. A learned person may know all the answers and be able to support everything he says with a biblical quotation, but if he is not living out the words he quotes, they won't become alive and vital to the persons in the group. Someone in your life — a parent, a teacher, a minister — helped you to understand enough of the faith to make the church and its people important to you. You caught a spark from that person who lived his faith and the desire to continue in the church was kindled in you.

12. A great teacher feels the support and the influence of the faith community of which he is a part. Donald Miller in a recent MESSENGER article asks, "Just who is the teacher? Let me offer to you that the most important answer to this question is the whole community. The community of faith is the teacher. We must discover, encourage, and celebrate one another's gifts of the Holy Spirit. No one of us is teacher. The faith community itself is teacher, and it will continue to teach irrespective of any of us."

I recall the impressions I had, as a child: From my three great-grandparents, I felt the strength and rootage of the faith community. As I remember the family worship experiences when I visited both sets of grandparents, I felt the intimacy of the faith community. As I worked, played, loved, and was loved in my parental home, I felt the strong claim the faith community laid on our lives — timewise, service-wise, talent-wise, and money-wise. It was important to us!

As a parent I felt the support and guidance of the faith community as it communicated and translated the good news of our faith, supplementing our efforts in the home. Now I see in our daughter's family the sense of belonging to the faith community which has already shared so much with them and to which they have also shared much. As I looked at our little grandson I breathed a prayer that the faith community will provide the same nurture, support, and love which I have felt down through the years.

Mary Wagoner tells of the little boy who came in to show her where he had pulled a tooth during recess. It was still bleeding a bit and she asked, "Did it hurt?" His little friend, who was standing beside him, answered for him, "No it didn't hurt him at all 'cause I was holding his hand." May the faith community hold your hand as you, with special gifts and opportunities for teaching, attempt to strengthen the witness of the faith community.

by ANNE ALBRIGHT

"Once I heard it said that life is more like riding in a boat than on a train. In a train you get your sense of direction by looking at the track ahead. In a boat you get it by looking at the wake behind." Arlo Gump paused. "As I look at the wake behind, I think God has led Dorothy and me every step of the way. It was not the only way we might have gone, but it has been a good way."

He considered again. "But if I were doing it over, I think I'd try to spend more time with the family."

The Gumps are parents of two daughters — Marilyn, now Mrs. James Sousley and mother of the three grandchildren; and Lois, a high school mathematics teacher. In spite of Arlo's regrets and his extensive schedule, the family is a close-knit unit for at least two reasons. First, Dorothy has been an efficient and loving wife and mother and, second, the Gumps' activities have been integrated around the church. Currently all three generations are active in the Beacon Heights church in Fort Wayne, Indiana.

In addition to spending the last twenty-six years on the staff of Mutual Security Life Insurance Company (formerly Brotherhood Mutual), Arlo, an ordained elder, has managed to take

ARLO GUMP: minister to business

part in church work at the local, district, and national levels. Over a period of many years Arlo has established the reputation of a discussion leader *par excellence,* and I have delighted to sit in his stimulating church school classes.

Arlo serves as secretary of the executive committee of the board of trustees of Manchester College, his alma mater. He has worked in various capacities in the leadership of Associated Churches of Fort Wayne and Allen County, is currently secretary of the trustee board of the Fund for Advancement of Camping in the United States, member of the Chamber of Commerce, and committeeman for Christian University of Japan; the list could continue.

Relaxing with Arlo and Dorothy in the living room of their comfortable home, I wondered how Arlo, called to the ministry in his youth, had entered the business world.

"In Manchester College I was a member of Student Volunteers; I was committed to service. Teaching is my first love and I taught for twelve years. But my blood pressure came up in the schoolroom, and the doctor said I must find something else." The family spent two seasons on the farm, and Arlo served as part-time pastor for the Cedar Creek church.

"I was brought into the insurance business because of my interest in camping. We were one of the first companies to get into the field of insuring campers — now we have insured two and one half million persons. In this business one gets well acquainted with many groups that are working with youth — YMCA, YWCA, big and little churches, Catholic youth organizations, and so on."

The Gumps had become interested in camping during college. They spent the first summer after their marriage at Camp Mack, where Dorothy cooked and Arlo managed the work crew. Since then Arlo has served as dean, director, and teacher-counselor. As a couple they have been active in youth counseling from the local to the national level.

"Brotherhood Mutual was founded by Mennonite, Brethren, and Methodist insurance men, and their word to me has been, 'If the church needs you, go.' Even though I was called to the ministry by the Pleasant Hill church — they laid hands on you out there — I never really thought of myself in the formal ministry — more as a minister to business."

Arlo had begun to write insurance while he was still teaching. "I like selling insurance because you get close to people when you are selling things." He has found that purse strings are somehow hooked up with heartstrings. "In the early days at Brotherhood, I did anything that needed to be done."

With Arlo that is possible. He is a man of many abilities and wide interests. During the past six years one of Arlo's primary interests has been serving as a trustee of Manchester College. During this period he has been on the executive board. "This keeps me more involved and therefore makes being a trustee more exciting than it might otherwise be!"

Of particular excitement to Arlo has been serving on the two-year-old Student Affairs Committee, a committee of the trustee board. "We meet with the deans, students, and the president to discuss issues of campus life and student concerns. I like to think of this committee as a bridge-building committee. I'm delighted to be in it."

Arlo is pleased to tell how the students recently completed a new community council constitution. "It's an improvement over what they had before, and it has satisfied a need to struggle through difficulties. Already the students have discovered that even this new constitution isn't perfect; it will need revising in a couple of years. We all need to discover the wisdom in Dan West's thinking — 'The truth is never quite all in. I may think this way today, but I reserve the right to change tomorrow.' "

Arlo believes that properly relating to the public the truth about what occurs at the college is one of the major concerns of the trustee board. "Tensions center around the truth. Many rumors arise about what was said or done on the college campus, and we need to interpret the truth and correct errors. At the college there are many exciting things going on; students are not any worse today than some of the rest of us were, except that youth today may be more open, and maybe that is more healthy."

Student unrest is the open expression of the hidden unrest of the generation just before, Arlo thinks. "In working with youth over a long period, it is not difficult to see how the thoughts and actions of the previous generation — parents of today's youth — would naturally cause some of this reaction."

Arlo sees a trend. "Fewer people are going to college. I don't think everyone ought to go. Maybe we need to upgrade the end product by more personal attention, be concerned less about mass production. The Christian college has it over the state university at this point."

Another job that has demanded a share of Arlo's time and commitment in recent years has been the General Board of the denomination.

"I received a telephone call from Norman Baugher from Lincoln, Nebraska, in 1964. Norman said, 'You've just been elected to the [then] General Brotherhood Board.' I said, 'I didn't know I was running!' "

"Serving on the Christian Education Commission of the board was one of the most exciting experiences I have had. Dorothy and I particularly enjoyed the fellowship with the leadership of our church." Last year Arlo resigned after a six-year period. He explains, "I had really worked while I was on the board, and it was clear to me that the work that had been assigned to me was finished. A new era under the reorganization I had helped plan was beginning."

One high point during his service to the board was the trip he and Dorothy made to Quito, Ecuador, representing the Church of the Brethren in a denominational consultation in that part of the world. "It was high adventure — two miles high in Quito!" quips Arlo.

The trip to Ecuador has been one in a series of recent travels which have added a new dimension to life for Arlo and Dorothy. Mementos of recent trips are prominent in the decor of their home. In addition to wood carvings from Ecuador are shells and corals from Hawaii, a cuckoo clock from the Black Forest, charming Hummel figures from Germany. "I like them because they are children," says Dorothy, glowing with grandmotherliness.

This summer the Gumps are planning a trip to Alaska by car, boat, and plane. "Travel is an opportunity for the study of history, geography, and folkways. There is an adventure in travel, a change of pace. In many ways it is an exploration; for us the exploration lies particularly in meeting new people. Traveling is something we both enjoy," reflects Arlo.

His friends know that if one doesn't know Arlo as a fisherman, one doesn't know Arlo very well!

"What I like about fishing is being out-of-doors. There is something in us, sort of a holdover from the distant past, a need to relate to nature, to struggle for food. I think adventure is a basic necessity of life, and fishing is an adventure."

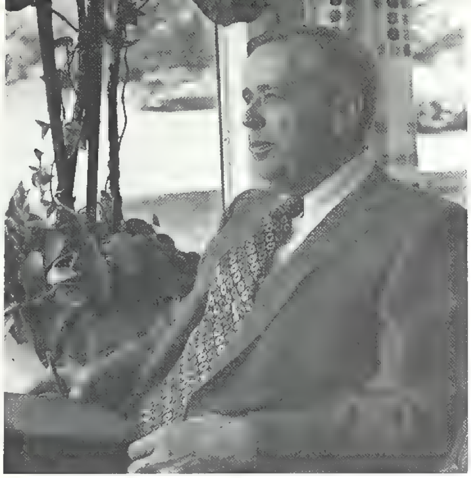
Arlo thinks there is "nothing like a fish fry on the shoreline of a lake where there is no sign of civilization." On numerous occasions he has taken groups of men to the north woods for this rare experience.

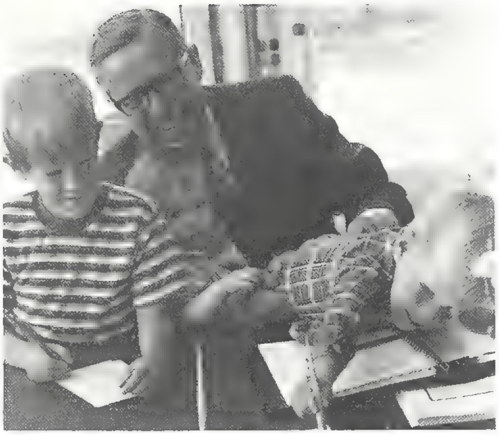
"I tend to agree with President Hoover," Arlo says, "that that part of a man's life spent in fishing is not counted against his allotted time!"

I was eager to see Arlo in his business setting, and when he invited me to lunch in the company cafeteria, I accepted. Mutual Security is a three-building complex of reflecting glass, aluminum, and Onaway stone with connecting bridges and central courts — all in a setting of wide lawns, and lake, fountains, and plantings.

Arlo takes pride in these buildings; his office is an extension of his own personality. "I've planned it so that here persons are the focal point." The colors are subdued; simplicity is the theme. A predominant feature is a huge potted fig tree in one corner. "Like Jonah," says Arlo, "I have my fig tree."

"People occasionally say that there seems to be something different about this office. I like to tell them that the





From left, Mutual Security's senior vice-president before the building he helped design; a reflective Arlo beside the fig tree in his office; grandfather with playful visitors

room is designed to put people in the center." He may also tell them that a prayer follows each person who walks through the door.

As we selected our food in the cafeteria, Arlo had a personal comment to make to each of the women in the serving line, as well as words of greeting to the president of the company and heads of departments in the dining room. He knows the two hundred people who work at Mutual Security.

The company has a weekly convocation in the cafeteria. "It is a sort of coffeehouse setting. Where we eat and fellowship, that is where we worship." Arlo feels this getting together is basic to company morale, and morale is high at Mutual Security.

Arlo firmly believes Jesus meant what he said: "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." For that reason, when there is a big project to tackle, Arlo sets about finding one or two others "with whom I can agree."

That may be a pretty mystical idea for the business world, but I think that is exactly what it needs," says Arlo. One example is in the locating and building of the Mutual Security offices.

Arlo recalls standing with the present president and the former president on the present site, then a wheat field — and, Arlo points out, time has shown that they chose more wisely than they knew.

"When you spend sufficient time getting facts in, and you do the best you can, you will find that the results are better than you dreamed."

Arlo worked closely with the architect and the contractor as the representative of management in the building construction. When the first building was completed, he asked the architect and the builder similar questions: "Did you know that you were designing such a beautiful building? that you were constructing such a beautiful building?" Each person had done his best and the end result was far better than any had anticipated.

Arlo enjoys the beautiful building, but his keen delight is in the personnel. "When you are in business — if people are important — you must bend, your regulations must be flexible. What is best for the persons involved is best for your business."

A recent building addition has necessitated some departmental moves and employee changes. "We don't just shove people around; we take them with us in our planning."

Sometimes when an employee has been fired, it falls to Arlo to do some difficult counseling. "When people move from one office to another or from one position to another, it is a good idea to leave some things behind. Sometimes it is a good idea to have someone help us in taking a long look at ourselves. We need to know where we are before we can get to where we want to go."

Arlo believes in the value of work. "It has been my experience that we find many answers to our lives through our work. God knew what he was doing when he decreed that man should live by the sweat of his brow." Looking up from his curving desk in the glass-walled room, he chuckled. "On the other hand, one doesn't sweat too much in an air-conditioned office!"

At one point in our conversation Arlo noted, "If you want to be an interesting person, you've got to be interested. Of course, you have to be able to communicate your interest to others."

From the time his first poem was published in *Our Young People* when he was a student at Manchester, Arlo has been interested in communicating his thoughts and feelings through poems and articles, many of which have appeared in MESSENGER and *Sunshine Magazine*.

I appreciated the opportunity of paging through the notebooks of inspirational pieces Arlo Gump has written, and I found one verse which seems to be not only the prayer of a businessman with concerns which keep him awake, but also a prayer appropriate to everyone. The intent is obvious, but one also senses meaning at a deeper level.

Prayer for Sleep

Dear God,
It's growing late;
Wipe clear the errors
On my slate
And send repose —
That with tomorrow's sun
I may a new grip take
On work
You wanted done.

Why Ministers Quit

a layman's guide to the crisis in the clergy

by Robert Kemper

When doctors die or dentists have toothaches, their patients can accept the human factors involved. Ordinarily, their confidence in the medical sciences is not diminished. But when a clergyman decides to leave the ministerial profession, his parishioners are often astonished and baffled. They may invent fanciful, spurious interpretations and entertain unfounded suspicions about religious institutions and their leaders. Laymen tend to place halos on ministers, as if ordination

somehow drains life juices from otherwise normal human beings. Ministers, they assume, are free from the affliction or urging of ambition. Ministers engage in ego-satisfying work with no need of worldly pleasures and are immune from the ravages of psychological and societal pressures. Such ordained automatons would, of course, function as programmed. But ministers are not fashioned that way.

When ministers quit — or better yet, before they quit — laymen ought to suspend their judgments. They ought to consider the many factors buffeting today's ministers.

When a minister changes vocations, laymen are tempted to conclude: He lost the faith. True, we live in a time of uncertainty. Religious convictions are tentative and tenuous. But research on ex-pastors does not support the loss of faith explanation. More ministers leave the profession for personal and vocational reasons than for theological collapse. Furthermore, many former pastors claim a renewal and vitality of faith in their new vocation.

In deciding to leave, the faith factor may not be a lack of belief but conflict over its enactment; that is, the minister may have despaired over what seems to him congregational indifference to the commitments of faith.

Not everyone can or should be a minister. The vocational screening process through which ministerial candidates pass contains large holes.

Progress has been made in the psychological testing of seminarians. Experiments in facsimile learning situations — internships — have helped students prepare for professional practice. But still the process is imprecise. It is arrogant to say of another, "He is unfit for the ministry." Furthermore, individuals change as they mature; what seemed desirable to a twenty-year-old may not be so desirable twenty years later. Therefore, decisions to leave the ministry may be mid-course corrections made by misplaced individuals before time locks them on a course of growing dissatisfaction.

Neither the cobbler nor his son is unalterably destined to generations of shoe repair. The ministerial profession has relaxed at two points: Persons can leave — and *enter* — at midcareer. Reuel Howe of the Institute of Advanced Pastoral Studies has suggested that the only new factor in ministerial defection is the increase of opportunities to leave and the support to do so. Pastoral skills are not without value in the commercial and industrial market; ministers have proven to be useful in people-sensitive employment, personnel and community relations for example. That ministers cannot do anything else is no longer true, and ministers know it.

The minister's family is important in his employment — and in his change of employment. A minister may be satisfied in his work, but finds his vocation is exacting a toll from his wife and children. No family is immune to estrangement among its members; certainly not ministers' families, despite unwarranted congregational expectations that it be otherwise. Occasionally, scandalous situations arise, but more often the tensions between vocational and familial duties cannot be eased by aspirin remedies, requiring a more radical therapy to save the family.

The most frequent family dilemma is financial. Few ministers expect to become wealthy in their profession, but all ministers expect their families to be comfortable. When the minister contemplates the prospect of braces for his child's teeth, or tuition at a college, he realizes that he may have to change vocations just to do for his family what he thinks needs to be done.

The minister's role in church and society is changing, and in the wake of those changes ministers question the value of their life's work. The minister and the doctor once constituted a community's healing team. Now they have been joined by specialists: psychiatrists, family counselors, case workers. No one decries this development, but it has revised the unique role and competence of the minister.

Furthermore, the increased secularism of the society has had its effect on religious institutions and their members. The former neat divisions of "spiritual" and "worldly" have diminished, both liberating and confounding ministerial identity and purpose. In other words, the ecclesiastical and cultural props of ministerial identity have weakened, and its practitioners are reevaluating who they are and what they do — a process which makes for instability.

Related to professional perplexities is the changing state of institutional religion. Most ministers are parish ministers, leaders of local congregations. Yet forces of change are at work on churches of all denominations, size, and location. The traditional form of parish churches was created for rural patterns of life; as the nation becomes urbanized, life patterns are changing.

The meaning of "weekends," for instance, has changed. On almost any given weekend a substantial number of parishioners travel or pursue other leisure activities, making church attendance one of several options. These changing patterns of life produce troublesome consequences: Contributions lag, church school teachers are harder to find, continuing parish programs have no assurance of continuing attendance. In addition, the "rules" of churchmanship seem to have changed; in the post-war era churchmanship was expressed by building up the institution. Now the focus is on the church's mission — bringing the Christian witness to bear on moral and ethical issues. Some parishioners may thus respond to this change with less than enthusiastic participation.

Thus the minister may find himself leading a retrenching institution. Such circumstances do nothing to bolster sagging ministerial morale. Ministers want to be obstetricians giving birth to new dimensions of creative living, but they find themselves operating in funereal circumstances.

All ministers know of these problems. They feel them deeply and personally. But that is a compounding problem; they confront these problems *personally,* not *collectively*. Ministers tend to be loners. They are individualists who keep their own counsel.

The denominational system casts the minister in a peculiar status: He is the middle man in the vertical alignment between local church and the larger ecclesiastical structure. He does not have a supportive, horizontal, relationship with his fellow clergy. Given this personality and denominational system, the minister contemplates his vocational estate alone. He is not in touch with his colleagues, an important source for coping with the professional crisis.

While ministers must become accountable for their own profession, the laity also have an important contribution to make.

The first and obvious contribution should be made at the level of one-to-one relationships with their pastor. You should talk candidly with him about his own career attitudes; find out how he attempts to meet the challenge of today's ministry. Ask your fellow laymen to conduct a thorough review of his working conditions. Does he pay a financial penalty to be a minister? Does he have adequate time for his family and leisure activities? (Ministers, you know, work nights and weekends because that suits *your* schedule.) Does your church understand the changing role of the minister in church and community?

Responsible lay leaders can — and do — have helpful one-to-one relationships with their particular minister, but beyond that their imagination often dwindles. Laymen have considerable influence in the denominational church system, and here they should exercise their influence on behalf of the entire profession. This can be done in three major areas:

First, the denominational judicatories (conferences, circuits, districts). Every denomination has some regional structure in which groups of churches participate. Laymen can put pressure on these structures to be more responsive to ministerial need. Are the ministers of this judicatory encouraged to support one another? Is there an atmosphere of mutual trust and common concern? Do they meet regularly to review their professional goals and vocational progress? Are specialized counselors available when needed? Are there encouragement and reward for perfecting pastoral skills? Is there a credit union or provision for emergency loans? Is there some reasonable pattern of career development for ministers in this judicatory? Is there a periodic review and consultation with the minister about his growth and improvement?

Second, the seminary. Laity believe there is an impenetrable mystique around seminaries. But seminaries desperately need to have more contact with lay members. After all, seminaries educate lay persons to become leaders of other laymen. Questions should be raised about the caliber of students attending seminaries. Have local churches tried to recruit their members — young and older — for full-time religious leadership? Do students have sufficient exposure to professional practice in order to graduate with realistic expectations of the demands of religious leadership? Beyond the attention given to ministerial students, questions need to be asked about the seminary's support role of present professional practitioners. Is there a relevant program of continuing education for ministers? When ministers relate to the seminary, are they received as students sitting at the feet of their teachers or are they colleagues with valued insights to share?

> **«Ministers want to be obstetricians giving birth to new dimensions of creative living»**

Third, professional associations. There are some important new stirrings in this area that laymen should know about and support where they can. It is not clear what form these professional groups will take. Almost every denomination now has a clergy union, and an Ecumenical Congress for Ministry has recently been proposed, embracing Protestant, Roman Catholic, and Jewish clergy. In the past, laymen have not taken ministerial associations seriously; they have had no cause to do so. But neither have laymen appreciated how important fellow clergy can be to each other. The wise layman will make sure that he and his fellow churchmen encourage their minister to devote his time and energy to emerging clergy groups. If your minister has a measure of maturity and stature among his colleagues, you ought to encourage him to take the initiative in substantive professional activities among his fellow pastors. These associations can help ministers to better serve their constituencies; they can significantly diminish the loneliness the minister feels in his profession and the helplessness he may feel in addressing their common problems.

No church is an island. Providing competent leadership demands increasing cooperation among denominational churches and the shared concerns of their laity.

A Time to Die

by David L. Rogers

There is a word from the Lord today. I pray that together we will find it, hear it, and act upon it. There is a word from the Lord to Brethren, and a word from Brethren to the world.

The word of the Lord is, "My Brethren, it's time to die! It's time to die because not many have been willing to die and my judgment is upon you. It's time to die because that is love, and there is no other way for you. It's time to die because that is the only way you can live and answer my calling.

"I called you long ago to be my special messengers of love. You are among my chosen people but something has happened. Just when you've been on the verge of a great awakening and exciting ministry, you've slipped like my children of old into conformity and fear and debating of little things. As a poet has said, 'Some men die of shrapnel, some go down in flames, but most men perish inch by inch, who play at little games.'

"You've gotten caught in the shattering of the moral structures of our nation — not the breaking of civil rules or some of the 'shalt nots,' but that ideal which puts persons above things and freedom and responsibility above expediency and false security. Your materialism and your affluence are depressing to me. It's time to die to your conformity! Die to your complacency! Die to your compromising! Die to your costly indulgences and be serious about my call for you to love.

"It seems that only when someone dies, we pay attention, whether on a Dallas street, in a Los Angeles Hotel kitchen, at a Memphis motel, in a small hamlet called My Lai, on a midwest college campus; or when we know a person named Ted Studebaker . . . or one crucified on a cross."

Jesus said, "Greater love has no man than this that he lay down his life for his friend." To love as Jesus talked about it requires self-denial! To love as Jesus talked about it means losing one's life in order to find it! To love as Jesus demonstrated it is giving, expecting nothing in return! To love as Jesus showed us is to share in the greatest of relationships, a relationship of equality, of support, of dying for the sake of another.

Jesus showed love as dying on many occasions. His encounter with the woman at the well in Samaria shows this giving of himself. He asked her help, confronted her, talked deeply with her, changed his schedule, and stayed two days. He gave her attention. He gave himself to her and to others who came. He "died" to his own plans in order that new life could be possible. That's love that puts another above ourselves.

For a rich young man Jesus identified love as dying in another way. The man came eagerly to Jesus, who responded to his genuine questions not lightly but in honest dialogue. He met him where he was and brought him to his moment of truth. Jesus respected him (one account says "loved him") and would not manipulate his response. Even though Jesus had what the man needed, he gave him the freedom to turn away and reject him. That's "dying" to your own idea of what a person ought to accept even for his own good.

Jesus trusted Judas, had chosen him; but he was unable to communicate to Judas the meaning of the kingdom, the meaning of power, of love — the meaning of his own life.

Jesus Christ Superstar catches something of this: "Everytime I look at you I don't understand why you let the things you did get so out of hand. You'd have managed better if you'd had it all planned," and "I don't know how to love him." Jesus had a bond of trust with the disciples, including Judas. He put himself in their hands. Judas betrayed him, but Jesus would not reject him or change his plan of revealing God's love. It's very significant that Jesus greeted Judas in the garden with, "Friend, why have you come?" After telling of the great meaning of friendship in the Upper Room — he lays down his life. The demand of love here was to go all the way! In spite of undeserved wrong, Jesus died in giving himself up. Trusting yourself to another is giving to the laying down of life.

Rollo May says, "When we love, we give up the center of ourselves . . . . The capacity for surrender, for giving oneself up, must exist in love. Abandonment, the giving up of a present security for a deeper experience or for the need of another is love." The marriage love commitment is this death and rebirth. Our covenant of love with God is this death and rebirth. The great symbol of baptism dramatizes this clearly for us!

Teilhard de Chardin says, "At what moment do lovers come into most possession of themselves as when they are lost in each other?"

As people and as a church, we have been afraid to die! We have not been willing to think of love as that kind of giving or denial of self.

As a church we're much concerned about preserving our identity at whatever cost, even if losing it might further the kingdom. As a church we're much concerned that nothing happens to rock the boat so that funds will continue to come in to keep us going in present style. As a church and as individuals we're not willing to run many risks for social ministries that reach beyond what most people feel is acceptable. As a church and as individuals we're not willing to be venturesome even in our worship, which should identify how we're losing ourselves in the world for Christ's sake. As a church we're not very willing to risk failure!

Suppose we called off Annual Conference next year and gave what we all spend to pay off the seminary debt and build an endowment. Suppose some took the week of time for working in key ministries to serve a need, and others camped on the doorsteps of congressmen pleading for an end to the war and for freedom of speech and action. How willing would we be to commit ourselves to unconditional love, beginning in our own circles and moving out? How many of us would be willing to commit ourselves as a church to unconditional love, beginning at this Conference and moving back home?

We've got to be moved out of our immobility to the *greater love;* then we'd be able to agonize with a girl or doctor in the struggle of an abortion decision, to make a judgment on the basis of persons rather than of an idea or principle. Then we'd see the seminary as "flesh and blood" — teachers, students — people to be served, not economics. Then we'd support greater risks in Project Equality. Then we'd catch fire with the simple life (that is supposed to be ours) and contribute answers to ecology, not problems. Then we'd see in a budget of dollars people with whom the good news is shared. Jesus' dying was never for principles or ideas, but for persons!

A group of rather tough boys wandered around in a Roman Catholic Church. One was explaining the confessional to the others: "Whatever you say, no matter how terrible, they're supposed to forgive." One of the roughest fellows decided to make up a long, terrible tale of misdeeds and misadventures. But the priest heard his plans. The youth went into the confessional and told his wild story while the priest listened carefully. When he had finished, the priest replied, "My son, you are forgiven, but you must do penance, to pay for what you've done. Go look at the cross on which Jesus hangs, look up into the face of Jesus as he hangs and say, 'All this you did for me out of your love, and I don't give a damn.' " "Okay," the boy said, walked to the crucifix, looked up into the face of Jesus, and said, "All this you did for me out of your love and I . . . ." The bishop who finished the story said, "I was that boy twenty-five years ago!"

That is where it is we see love and the fullness of its meaning — in God's great action! Look into his face and say, "All this you've done for me and I . . . ."

HOSTS TO A MULTITUDE OF CHILDREN

Children in 1956 — as they did in later years — joined such family activities of the Rissers' as singing with Alma and Howard at the piano

by L. JOHN WEAVER

When the congregation at Midway Church of the Brethren, Lebanon, Pennsylvania, gathered June 1 for the memorial service of Alma Risser, 232 children and youth swelled the numbers of the group that had come.

The 232 were a few of the children for whom Alma and her husband Howard had provided a vacation home during the summers since 1953 when Alma inaugurated the Lebanon County Fresh Air Fund. Mary, Lily, Manuel, Javier, Jalema, Maria, George, Delores, Modesto, Confessora, Maline, Juanita, Rose, Reginald — they were there to pay tribute to Alma.

Howard and Alma Ginder Risser were married thirty-seven years. Though they never gave birth to children, theirs was certainly not a childless marriage! Streams of children of a wide variety of racial and ethnic backgrounds flowed through their home for a week or two at a time, or perhaps for a series of summers, to share in the Christian glow and love and ideals there. Alma corresponded with many of them, and they felt free to appear at any hour of the day or night at the Risser home.

Besides her founding the Fresh Air Fund for her county and chairing the venture for several years, Alma was a mainstay in the WCTU group that held regular devotions at the state hospital; in services at the county jail; in support of the Teen Challenge program for drug addicts. She and Howard could be counted upon to be present and interested in every spiritual service of the Midway church. And if there were visitors at the church, the Rissers likely not only greeted them but, if they had no other plans, took them home for dinner, adding, "We'll just put a couple more potatoes in the pot."

What may not be apparent in Alma's record of openheartedness is that in 1957 she was forced by arthritis to give up her work as Fresh Air chairman and to take to a wheelchair.

Typically, though, she did not allow her handicap to stand in the way of pursuing lifetime accomplishments. She continued to act as an escort — traveling with groups of children to and from Pennsylvania Station in New York as they left the city for their vacations with Fresh Air families and again on their return to the city. She was known to nearly every brakeman and conductor on the Pennsylvania Railroad, from Lancaster to Penn Station, as "the little lady in the wheelchair." More than once she went alone to the city to be met by her Spanish-speaking friends, share with them for several days, and then return home. And besides being hosts to multitudes of children, Alma and Howard helped other hosts and their children in their adjustment problems.

Many of Howard and Alma's "children" have written them or have come back to see them in their times of need or despair. Rissers' was one place they could always count on for love, understanding, meals, and a bed — and often financial aid. Before Alma's death an "Alma Risser Honorarium Fund" was established as a living memorial; when it reaches $1,000, its interest will provide a free summer vacation each year in Lebanon County for a New York City child.

Howard is a potato dealer with a modest-sized business. He has provided employment for many a youth, and several years ago divided his business with an employee, who has a growing family. Carrying sacks of potatoes enabled Howard to carry Alma, seated in her chair, up and down the steps at churches and elsewhere — often without help. Together they maintained an open house policy for all their friends and anyone in need across the years. Alma assisted Howard as bookkeeper and secretary for his business and encouraged him in his work as a church school teacher and in other parish responsibilities.

Despite many blood transfusions and experiences of hospitalization, she weakened steadily and on May 28 died. But the memory of Alma Risser's perky smile, words of encouragement, and dedicated interest in youth and the world about her will never die.

Faith Looks Up

"Jesus called a child, had him stand in front of them, and said, 'Remember this: Unless you change and become like children, you will never enter the kingdom of heaven . . . ' " (Matt. 18:2).

The truth of these words becomes more real for me everyday. Did you ever observe a young child as he goes through his early years of life? Parents have often been embarrassed as their children express themselves honestly, and not always in a very tactful manner. Free from social pressures, children can and do relate to their world with an openness most adults have long left behind. This type of expression is refreshing in a world very much in need of honesty.

Children first learning to walk are not easily discouraged by falling. After each failure, they pick themselves up and start over again. Many of us are too easily kept down, never really trying after our first or second defeat. To reach into the kingdom of heaven requires much striving.

Every child is filled with a keen desire for learning. The newness of their world helps to keep life exciting, leading them to search endlessly into areas of new truth. Many of us lose this excitement about life, failing to see that each new day brings with it new and exciting possibilities.

This list could go on and on, but the message is clear: Unless we change and "become like children," we will never enter the kingdom of Heaven. The children in our homes, churches, and communities have a testimony for all of us. How beautiful to see the world in all its newness and splendor! This can be a source of humility as well as great inspiration for all of us. God bless us as we learn from children.

GERALD GREINER is employed as the executive director of Camp Swatara near Bethel, Pennsylvania, but he also gives some time to working with youth in the Atlantic Northeast District. After graduating from Elizabethtown College, he was a public schoolteacher for one year. He graduated from Bethany Theological Seminary in 1968. He and his wife Diane are the parents of one son.

Rise Above Liberalism & Fundamentalism

For the last several generations of American theology, debate has raged between two movements within Christian thought. People have lined up and taken sides in one movement or the other and have fought long and hard to preserve their tradition. My feeling is that this debate is false, counterproductive to the development of true Christians and followers of Jesus Christ as Lord. Both of these movements in American theology have terrible records in helping people to become true Christians. And I submit that so long as we continue this debate, we will be wasting our efforts at evangelism and witness.

Liberalism gets its name because it tends to take a liberal interpretation of the scriptures. It tends to give authority to the Spirit, the community, even the individual, in addition to the authority of the scriptures. This liberal approach to the scriptures has led to permissiveness and individualism in the church, and has influenced these same trends within the world. While there have been those within this tradition who have discovered the mind of Christ, one of the main results has been the support of liberal establishment politics and business with all the evil and idolatry contained within that system. Individualism and permissiveness bear little resemblance to the committed, disciplined life required of the Christian.

Fundamentalism claims to maintain a literal interpretation of the scriptures. It elevates the authority of the scriptures over every other authority, including that of the Spirit, tradition, the community, and the individual. However, this literalism has too often become doctrinnaire and legalistic, and has fostered similar thought patterns in the world. Fundamentalist groups have too often become repressive organizations which substitute their own doctrine for the truth and freedom of the Spirit of Jesus Christ. Therefore, individuals within fundamentalist movements have tended to become militaristic within the American system, and have become victims of the oversimplified doctrine of anti-communist as the explanation for the existence of evil in the world. There are those within this tradition who have discovered the mind of Christ and have lived dedicated lives to the will of God. But the majority of those within this movement have rejected many of the important facets of the Christian life, while maintaining a "belief" in the seven fundamentals.

While there is little hope of ignoring these two theological movements in American Christianity, I would hope that some small steps might be taken to rise above them. For too long Christians have been held victim by these two traditions, often while ignoring the scriptures themselves. Those from the liberal traditions will probably continue to use methods of higher criticism, but hopefully without becoming lost in the rhetoric which makes up liberal theology. Those from the fundamentalist traditions will continue to emphasize the importance of the fundamentals and the "literal" interpretation of the scriptures, but hopefully without replacing the scriptures with a foreign doctrine.

There is no sure and easy way to true discipleship to Jesus Christ. Idolatry exists whether one comes from liberalism or from fundamentalism. But we must constantly "test the spirits to see whether they are of God" (1 John 4:1). Let us not be victims of the intellectual movements of our times, for "we have the mind of Christ" (1 Cor. 2:16). And it is the mind of Christ that can bring us together in unity under God who is the Father of us all. — JAMES N. POLING

The Word

You
spoke light,
expanding light
scattering a million galaxies
of prismed stars
shattering
night.

by Emily Sargent Councilman

From "Bird on a Green Bough," copyright © 1966 by Emily Sargent Councilman.

JOINT FIELD PROGRAM / *continued from page 7*

in cooperative program, and in recent months the Brethren have joined in some of their plans. Said former district executive Bruce Flora:

"As we have come to know one another, we have discovered that the priorities of all three denominations are practically identical. While the language we use differs, these priorities are a mission of reconciliation to the alienated and minority groups in our society, renewal and support of the local church, and ministry within the emerging "new worlds" developing within our society.

"As we discovered our common priorities, questions of duplication of effort and how we might borrow strength from one another came to the fore."

Independent: The United Ministries preserves the integrity of each denomination, placing final authority in their respective boards. When an opening occurs on the present staff of eight, there will be opportunity for a Brethren person to join the ecumenical group.

Coordinating program is a joint council of three representatives and the executive minister from each participating denomination. Brethren on the council are Eugene E. Gnagy, Wenatchee, Robert G. Mays, Seattle, and Don Verbeck, Tonasket.

The region, split by the Cascade Mountains, has two program districts with their own boards and meetings. Eastern district representative is Mrs. Jessie Thompson, Sunnyside; in the west, Andrew H. Holderreed, Tacoma, for the Brethren.

Seattle offices: The UCC and Disciples already share offices in Seattle. When a Brethren person joins the staff as executive minister his office will be a part of the same cluster. In the meantime, administrative responsibilities will be carried on an interim basis under the direction of the Oregon-Washington board.

Bruce H. Flora served various administrative field units in the Northwest since 1960, the latest with the Oregon-Washington District, and has taken a pastorate at Cloverdale, Va. The Brethren bring to the cooperative field program 13 churches and 2,453 members in Washington and 692 members in Oregon; the UCC, 104 churches and 24,853 members; the Disciples, 86 churches and 20,113 members.

"We came together out of a history of common experiences in which we have discovered enough commonality to assume that through a new life together, creativity and trust will continue to develop," Mr. Flora said. "We do not ignore differences in life-style and tradition, but we celebrate these differences. . . . Our lives have been enriched by the experience of struggling together."

BVS unit training assumes mobile mode

BRETHREN VOLUNTEER SERVICE unit training will assume a mobile style in the year ahead, centering on the northern Illinois area, rather than the New Windsor, Md., campus that has served since BVS' inception in 1948.

The experimental year will provide BVS with learning resources of another part of the country, apart from its former Washington-Baltimore rural location, and to test the mobile design as a way of achieving more effective and broader training experiences. The expanding program of the New Windsor Service Center and the condition of some older buildings that BVS had been using were also considerations in the need for relocation.

Plans made: BVS training at locations other than New Windsor had been suggested in the study of the program on its 20th anniversary. The World Ministries Commission in March approved developing plans for moving the program.

Initial plans centered on relocation, rather than mobility, with a site in Washington, D.C., under serious consideration. When that became unavailable, the mobile approach was reconsidered.

The July unit volunteers were the first to use this approach, spending different weeks in Third World studies at Pendle Hill near Philadelphia; on individual project assignments in the Mid-Atlantic area; and at New Windsor, Bethany Seminary, and National Youth Conference.

Advantages: "Some training objectives can be achieved better in a retreat setting, while others can be achieved better where programs and issues are more directly experienced," said Ronald P. Hanft, BVS training director.

He noted that the purpose of the changes is to design a kind of training experience that will do more to develop

✓ An ability to move and adjust

✓ A sense of individual responsibility

✓ An understanding of group interdependence

✓ An awareness of real life project work along with intellectual understanding of issues.

Six units: The new plan, being initiated Sept. 1, will include a four-week training program of up to 30 persons, with six units a year. Each unit schedule will be similar with different components of training being conducted at different locations.

Among the facilities to be used are the Parish of Reconciliation, Chicago, Bethany Seminary, Oak Brook, Ill., Pleasant Valley Farm, Woodstock, Ill., the Chicago YMCA, and other locations.

The BVS training office has been relocated in Elgin, Ill.

Two new print pieces, aimed at BVS interpretation, have been produced:

■ The first two issues of "Volunteer" have already been published by the Volunteer Services Office. The bimonthly, four-pager is intended as a medium of communication with and between BVSers, but may also be shared with a wider audience. Editing the newsletter, printed on kraft paper, is Terry Pettit, a BVSer assigned in communications and volunteer services at the General Offices.

■ "What is BVS?" is the title and subject of a folder for wide sharing with prospective volunteers. The folder may be obtained by churches for distribution to their youth. It further discusses those who can serve, working conditions, and orientation and locates on a map the some 270 personnel in various projects.

TAKE IT FROM HERE!

There are creative possibilities in the practical knot

BREAK INTO THE UNEXPECTED!

" 'Freedom' is not the right to live as we wish; it is the right to learn how we *ought* to live in order to fulfill all our potentialities," wrote Sidney J. Harris. Thomas Carlyle worded it a bit differently:

> The great law of culture is:
> Let each become all that
> he was created
> capable of being;
> expand, if possible to
> his full growth; and show
> himself at length in his own
> shape and stature
> be these what they may.

God has created almost limitless potentialities within his world and within man. He has great faith in man, for he gave us the freedom to use our abilities wisely or unwisely. As in the parable of the talents (or use of abilities) many of us fail to develop all that is within us because we are afraid to venture, to risk failure, to do something different, or to be persons uniquely ourselves. We never see beyond the routine, the obvious, the everydayness of life. We muddle through our existence as if living were a chore, something to be endured, never acknowledging each new day as a gift from God.

"It is a known fact," writes Alex F. Osborn in *Applied Imagination,* "that nearly all of us can become more creative, if we will. And this very fact may well be the hope of the world. By becoming more creative we can lead brighter lives, and can live better with each other. . . . By becoming more creative we may even find a way to bring permanent peace to all the world." He goes on to say, "To cease to think and live creatively is but little different from ceasing to live."

When we do break out of the ordinary and comfortable and venture into the unexpected and untried, we may discover a certain kind of beauty or simplicity or harmony or spiritual involvement. We may feel some of the same ecstasy and exhilaration experienced by the psalmist (103:1) and respond:

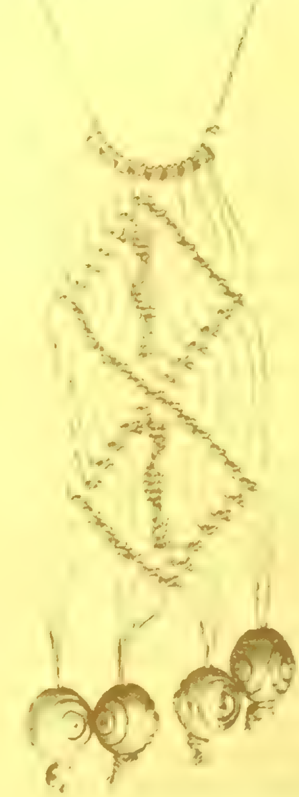
> "Bless the Lord, O my soul;
> and all that is within me, bless
> his holy name!"

and declare our faithfulness to him:

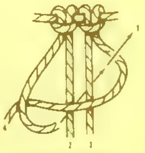
> "I will sing to the Lord as long as I
> live;
> I will sing praise to my God
> while I have being" (Psalm
> 104:33).

When we become aware of all the fascinating things around us, we wonder, "Why do we want to work with our ugly, machine-made stuff instead of the lovely growing things outside our door?" Or, "Why buy things to work and play with when so many exciting things enter our door but are tossed away?" Look around and you will find the materials needed for macramé, the ancient art of creating with knots.

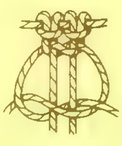
Knotting has appeared in most cultures in one form or another. The early macramé was used primarily as a finishing touch on the edge of a piece



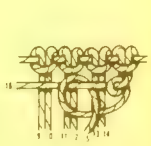
Some knots...



Half Knot



Square Knot



Double Half Hitch

of woven material. Knotted textiles were used as fringes on costumes of Babylonian and Assyrian sculptures. The earliest knotted textures that have survived (and are preserved at the Kircheriano Museum in Rome) are game bags and nets used for catching wild animals.

Most people, however, associate macramé with more decorative items made of rope and cord by early sailors who spent long hours tying knots. Boy Scouts have also preserved and encouraged the art of knot tying. Though their skill in tying knots is applied in very practical ways, the same knots used for securing a boat or pitching a tent may be used for decorative purposes.

The equipment and materials needed for macramé are not elaborate. Some cord or twine, scissors, a few pins and a work surface are all that is really needed. You may enjoy rummaging through the basement or attic for discarded strings — rug yarn, cotton wrapping twine, cable cord, rayon cord, jute, fish line, seine net — which can be used successfully.

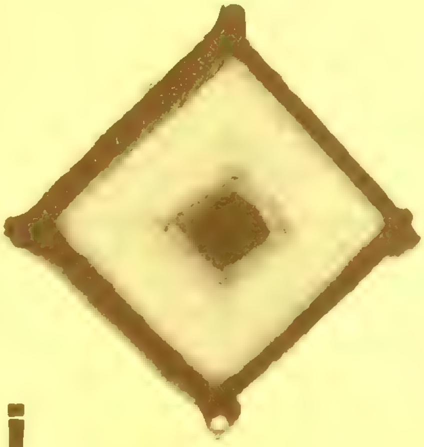
Beads, pieces of wood, shells, soda can pull-tabs, metal washers, wooden beads, cork pieces, steel springs may be incorporated into macramé wall hangings for emphasis and interest. To obtain a three-dimensional sculptural effect, knotted pieces can be built over a framework of wood or wire.

Don't be discouraged by complex illustrations or directions given in popular magazines. You need only a basic "repertoire" of three or four knots to achieve a great deal of variety. The overhand knot, or half hitch, that everyone does automatically can be your first step. The square knot is familiar. The double half hitch and the clover hitch make for a more elaborate pattern. Then there are the intriguing ones: the fisherman's bend, the granny knot, the cat's paw, figure eight, and the true lover's knot.

A small wall hanging is a good beginning project because it is large enough to try several designs and small enough so it does not become too fatiguing before it is completed. To begin, cut as many lengths of the cord as are needed to make the desired width for the hanging. Double each cord and make a loop over a dowel pin or small tree branch. Pull each of the double strands through the loops and tighten around the hanging device. From there begin to tie knots which make a pleasing effect to you. Pins stuck through the cord into the working surface help to hold the hanging in place while you are tying.

Belts, bib necklaces, and chokers are popular with youth. In making jewelry, clusters of beads in soft colors are used with a waxed linen cord or rattail, a satin-covered cord. The designs may be more symmetrical and, because of the fineness of the cord used, appear to be more intricate, but the same basic knots are used.

A macrame project — newly begun



If macramé is not your "cup of tea," why not make a design, made with yarn, called "God's Eye"? Originally "God's Eye" was a symbol of protection for the Huichol Indians. We first saw it in Taos, New Mexico, when we visited the pueblos near the city. Later, in the Chicago-O'Hare terminal building, we noticed a college girl carrying a lovely large wall hanging with this design woven on small tree branches.

For a small "God's Eye" design, take two toothpicks (or used matches, even small twigs) and with yarn tie the two toothpicks together in the middle and at right angles to each other. Begin by wrapping the yarn under a toothpick, and then up and around it. Continue weaving your way around the toothpick frame until it is filled. Form a loop for hanging and tie securely.

For a larger design, use something longer than toothpicks — dowel pins, small tree branches. For a variety in the design weave under the frame for several rounds and then come up *over* the frame and then around it, to finish out. Two colors also produce an interesting effect. The small designs may be hung on trees at Christmastime, on mobiles. Larger ones make nice wall hangings. — Glee Yoder

Youth Confronts the World

In this confusing world many forces call for the attention of youth, such as

- money
- alcohol and drugs
- advancement
- war
- poverty
- religion

Youth has an answer.

Read the meditations in the September-October issue of The Upper Room.

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Films: Contemporary Parables

WHEN WE SAY Jesus Christ is truth about life, we are answering the question, Why review films in MESSENGER? It is easy for Christians, including today's Jesus Movement, to declare that Jesus is the answer without ever having asked, What are the questions he answers? It is important, therefore, to probe the central questions that concern the meaning of human experience and then to relate how Jesus Christ is the norm of authenticity — the one in whom we see the truth about our human experiences. When we affirm that reality about life is clarified in the Jesus event, we are attesting that the heart of Christian faith and life is viewing all areas of experience and existence through this central event of human history.

Responsible proclaiming of Christ as truth about life includes becoming increasingly discriminating and aware of the film arts. Mankind's newest art form, film, aids one to come to a decisive confrontation with human experience. Both motion pictures and television, as spokesmen for our age, provide opportunity for listening to ourselves and to those to whom we wish to communicate. This twentieth-century art form permits hearing self-expressions — of how we feel now in our life situations. There are increasing examples of important films dealing with contemporary social problems as well as with problems of human personality and relationships. No wonder that Corita Kent said that if Jesus lived today he would take his class to a movie!

Another relation of faith and film is found in the dynamic of the parable. Jesus frequently taught using parable descriptions of common experience in which the truth is implicit. Parables have the peculiar strength of challenging the hearer to come up with the answer, to arrive at his own conclusion, to see the truth for himself, to make the insight his own. Film serves Christian communication effectively when it encourages the viewer to share in interpreting the reality of human experience upon the screen.

The church can utilize film not onl
by producing its own but by encouragin
discerning viewing of the secular fil
oracles, who also have as their avowe
task to fashion images of man in and f
our time. When we study the images a
insights in such present-day art forms
film, and as a result are able to mak
better Christian sense out of contempo
rary experience, we have our reward i
a learning that is both invigorating a
concrete.

Two recent films serve as illustratio
of the parable process. Erich Segal
Love Story is an important film story n
because of its presumptuous title b
because of both what it says and do
not say about life's basic experienc
Due to its promotion and availabilit
many with whom we relate and co
municate will have seen it; it is a part
their perception and experience. Po
tively, it is a story of searching for love
foundations. Forgiveness, for exampl
is illustrated. Here dramatized is t
truth of father and son, husband a
wife, needing to forgive.

The film illustrates the place a
importance of nonverbals in commun
cating love. The key sentence in the fil
story, "Love means never having to sa
you're sorry," clarifies how regret a
change of an attitude or an action
not require words for documentatio
since what one really is will be articula
ed nonverbally. The film dramatizes th
close relationship between authenticit
and nonverbals. This key line does n
mean in the film, as some have made
mean, that willingness to be sorry is u
necessary, since both times this key li
is strategically spoken in the film the
was willingness to be sorry. What com
through in the film is that depth
relationships needs to be established a
then nonverbals carry that meaning
well as foster that relationship.

In search for love's foundation, *Lo*
Story illustrates the power of expect
tions. Negatively, we see what expe
tations do in driving the son and fath
from each other.

The film exemplifies also the place

examining feelings. Even though the film did not succeed here, there is opportunity for learning from that very fact. Those who castigate the film as being too simple, blind to the way the world is, have a strong indictment. Someone has judged its sentiment and simplicity as analogous to Charles Sheldon's "What-would-Jesus-do approach" in that the complexities and confrontings of the situation are not adequately explored. In the film the causes of the son's feuds with the father, and in particular the feelings, are not examined. It is inaccurate and inadequate to imply, as the film does, that generation gaps are results of youthful rebelliousness not worthy of serious examination.

Carnal Knowledge is a film story by satirist Jules Feiffer and director Mike Nichols. It is a sad and sordid story that has been called stunning and smashing — clever but not superficial — an important movie. Some will see in it a women's liberation tract against men who mistreat women; others, a story about men and women who are bothered by each other's illusions and particularly about men who are slaves to false images of their masculinity; still others, the mating games played in our society. The actual film story is about two young college men in the 1940s who remain dependent lifelong friends, forever preoccupied with their sex lives. Sandy is shy, would rather love than be loved; Jonathan is bold, would rather be loved than love. Although both become successful in their jobs, both become dissipated socially, Sandy wandering from marriage to adultery to free love, and Jonathan having a stereotyped revolving-door bedroom. Hedonism which appeared attractive becomes dull, deadpan, disgusting, and degrading. Once Jonathan screams, "I'd almost marry you if you'd leave me." In the last scene his self-destroying character is fed virility fantasies by a prostitute.

This film has excellent acting, superb film directing, and is basically honest. But what does it say about the human

Continued on page 30

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FILMS: CONTEMPORARY PARABLES / *continued*

predicament? What new ways of seeing and listening are provided? One soon determines this is more than a thou-shalt-not-commit-adultery film. As a participating-in-truth parable it is asking if hedonism has lasting quality, when love is a blind alley, what prevents seeing the opposite sex as a person, how one becomes the prisoner of sensuality and sex. It is exploring the why of the pathos of a woman not developing her inner resources and of a man so satisfied with exteriors that he is handicapped from developing his masculinity. The vision of the filmmaker is clearly one of pessimism.

Carnal Knowledge is a teaching film-parable. It searches for love's foundation as it evaluates meaning in love rather than as promiscuousness and exploitation in freedom. It is a "cruel" film as it holds up in painful view the results of manipulation. It forcefully asks, Is sex the single most important life factor? It asks questions about love and fidelity and about aspirations beyond conquest fantasies.

Some may argue that many viewers do not have the experience of mature love to see the parable. This was also Jesus' problem, but yet he told parables. Even perchance the film author and director are stuck in the same blind alley that the characters are, the viewer may be urged to see the difference between selfish and saving love, the sequel of carnal and spiritual knowledge. The simple may be moved to search for love that fulfills rather than destroys, the wise to understand the games that diminish and dehumanize and to discover guides that fulfill love's story. If some viewers do not have eyes to see eros *(Carnal Knowledge)* and phileo *(Love Story)* juxtaposed with agape (the gospels), dialogue with Christian seers may just help. — LeRoy E. Kennel

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READERS WRITE

Continued from page 1

be some sort of evaluation of progress. How to keep evaluation out of the hands of prodding parents and conniving institutions is another matter which has all sorts of moral and psychological ramifications.

The suggestion that we merge our colleges into two or three may be motivated in part to the fact that many institutions are hurting for financial support. I would remind Rev. Jehnsen that even today numerous institutions are beginning programs; there are many others in the hatching stage. To merge our existing schools would not really solve the problem.

To suggest that we sell the seminary property and make Bethany a graduate school located at one of our present colleges, it seems to me, is shortsighted. It seems to me wiser to do what has already been done in other cases: cooperate with other seminaries in sharing human and material resources.

Rev. Jehnsen's final suggestion that we must cut the chaff out of our educational system is an interesting one. I would like to know what he would describe as filler courses and would like to see him defend his labels before knowing educators. The true student is not bothered by the number of prescribed courses; rather, he is continually confronted by the challenge of how to find time to delve into his varied interests.

In sum, I believe that Rev. Jehnsen's challenge to education was hastily conceived and very probably stated to defend those who would abandon all of present society's methods for a "go-it-alone" approach. I believe that road is an illusionary one, and one that will lead to despair.

Wade Bollinger

Wakarusa, Ind.

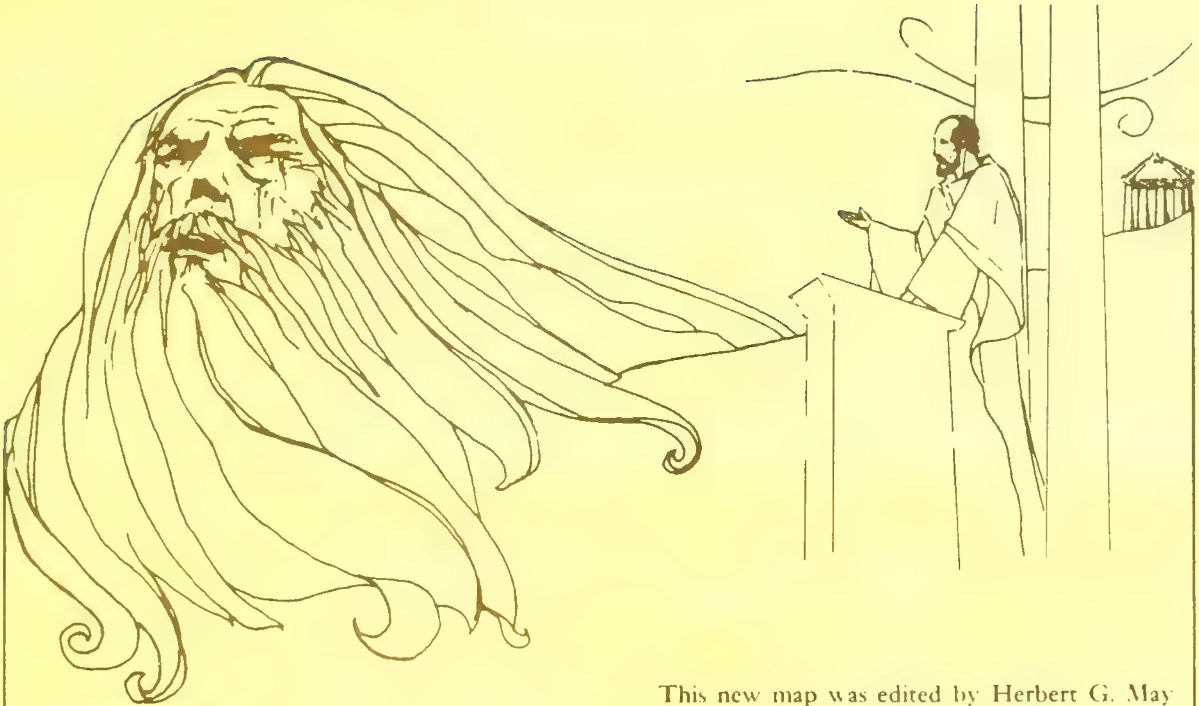
CONSEQUENCE OF DANCE

I have just returned from Conference, and for the most part felt that it was a rewarding experience. The one thing that saddened me was the consequence of the rock dance that we provided for the young people. . . .

You can argue all you wish about "controlled" dances, but it is obvious what happens anyhow. Among the things which Jesus taught us to pray was, "Lead us not into temptation." Certainly those who planned this part of the program were guilty of leading a lot of young people into temptation. . . .

Wesley Brubaker

Walkerton, Ind.



SPAN THE CENTURIES

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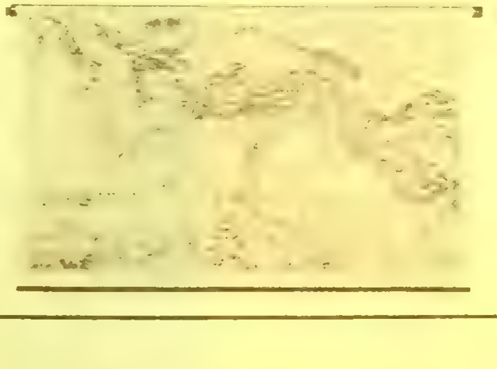
⦿ Paul's journey to Rome



This new map was edited by Herbert G. May and is lithographed in five colors on durable Texoprint plastic-impregnated paper. It may be marked with a special wipe-off crayon (Crayonex Wash-Off Crayons) and comes complete with a heavy spring roller and steel wall mounting bracket for displaying on any type of wall. 62 x 42 inches. Each, $19.95

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The Church Is Asleep

How do you view the church today?

People use many terms to describe the church, and most of them are not very complimentary.

One author, who really believes in the church, speaks of "The Last Days of the Church," as if it were dying.

Some say the church is dead. When they describe what they think the church is like, you have the feeling you are walking through Ezekiel's valley of dry bones.

Others insist the church is irrelevant. In its own time and in its own way, they say, it served a useful purpose, but today they find it ineffective and unimportant.

Still others describe the church as if it were an interesting fossil, worthy of study and respect, but out of date and out of touch with reality.

At a time when few persons have anything enthusiastic to say about institutions, the church appears to many to be merely another institution, an arm of the establishment.

There is universal interest in religion; a Jesus revolution is under way; but the church is taking a beating.

Let us propose a way of seeing the church that will be honest about its weaknesses and frank about its failures, but also true to its potential.

In this view the church is neither dying nor irrelevant nor out of date. It has far too many resources to be ignored.

The church has tremendous potential in the faith it cherishes, especially in its loyalty to Christ, who is the head of the church.

The church has tremendous potential in its human resources, in a membership of persons whose lives have been touched and transformed.

The church has tremendous potential in its structural resources, for it has available organizations, buildings, leadership, and money.

All of these resources are real even if they exist, for the most part, more in promise than in performance.

But they are not being realized because the church is asleep.

The church is not dead, but it is in danger of missing its calling and neglecting its opportunities. It is asleep.

The church is here. It has a relevant ministry. It has a significant message. It has a challenging opportunity. It has a divine calling. But these values can easily pass unnoticed if the church continues to be asleep.

What will it take to awaken a sleeping church?

In other periods of its history persecution awakened the church to discover what it could become.

When Christians were uprooted, scattered, threatened, oppressed, they were forced to find reserves of strength and sources of spiritual energy.

When they were least prosperous they discovered how rich they were in resources they had overlooked.

Will it take a disaster to awaken the church? Or a revolution to jar it from its sleep?

Maybe the disaster has already overcome us. Maybe the revolution is already here.

In any case the time is now for the church to listen to its Lord.

He says again,

> "Put out into the deep and let down your nets."
> "I send you out as lambs in the midst of wolves."
> "You are salt of the earth . . . light of the world . . . let your light so shine."
> "Go therefore and make disciples of all nations."
> "You shall be my witnesses . . . to the end of the earth."
> "I have set before you an open door, which no one is able to shut."

These words sound like a reveille. They should be a summons to awaken. Who knows what new life awaits the church? "Would man but wake from out his haunted sleep, earth might be fair, and all men glad and wise." — K.M.

Two New Books
By Brethren Authors

The Christian Revolutionary
Dale Brown

The church at its best, the author states, has been both the preserver of fundamental values from the past and the catalyst to spawn revolutionary challenges to the status quo. Though they do not often find themselves in the vanguard of revolutionary activity, Christians need to proclaim the old gospel for revolutionary times. And, in returning to the roots, a revolutionary dynamic often emerges from the biblical perspective. Mr. Brown enjoins the reader to become a "radical Christian."

$2.45 paper

Christ the Hope of the Future:
Signals of a Promised Humanity
Warren F. Groff

The author here draws upon the theological resources of Bible and church to fashion a theology of social concern and hope. His concern is to give theological substance to a life-style of faithfulness in the pursuit of justice and human well-being, which he finds in the ministry and creative impact of Jesus. The life and death of Jesus were caught up in a life-orienting happening that continues to intrude itself, to raise disturbing questions, to motivate and stir deeply, to point man toward a life-style marked by love and God and neighbor. Man and his social groupings are pulled by that future whose shape has already been foreshadowed in the man on the cross. Mr. Groff's method is a "historical version of metaphysical thinking."

$2.45 paper

The Brethren Press, 1451 Dundee Ave., Elgin, Illinois 60120

messenger

Merchandising Peace. *When Madison Avenue advertising agencies get into the peace movement, the result may be a group like "Help Unsell the War." But individuals can contribute their own efforts, too, as Jim Ashenhurst, a member of the Church of the Brethren, is demonstrating.*
by Ronald E. Keener

What Makes a Great Teacher? *Herself a curriculum writer, the author makes a case for the teacher who is as excited about learning as he wants the class to be.* **by Glee Yoder**

Arlo Gump: Minister to Business. *A vice-president of an insurance company and onetime General Board member gives credence to the old saw about practicing Christian principles in a business setting.*
by Anne Albright

Why Ministers Quit. *This "Layman's Guide to the Crisis in the Clergy" cites diverse reasons for ministers' leaving the pastoral scene for new challenges. But the reader looking for "loss of faith" as one of the explanations won't find it here.* **by Robert Kemper**

A Time to Die. *Loving, as Jesus demonstrated, is losing one's life for the sake of another person. An Annual Conference address*
by David L. Rogers

News of personnel changes at the denomination's General Offices (page 4); of La Verne College's plans for "Incapsulating a Campus" (page 6); of a joint field program in the Pacific Northwest (page 7); and of Brethren Volunteer Service (pages 7 and 25); **Hosts to a Multitude of Children,** by L. John Weaver (page 22); **Faith Looks Up,** by Gerald Greiner (page 23); "Rise Above Liberalism and Fundamentalism," a **Speak Up** selection by James N. Poling (page 24); a poem, **The Word,** by Emily Sargent Councilman (page 24); and "Films: Contemporary Parables," a **review** of two current films, by LeRoy Kennel (page 28)

The Eel River congregation in Indiana is a rural church located only a few miles away from a college campus. Pastor Carroll Petry tells how his church opened its doors and arms last year to college students and explains why the relationship between students and parishioners grew deeper as the year went on. The reason: "We Care." . . . According to DeWitt Miller the familiar words of Matthew 18 not only support some Brethren practices but also illustrate "The Discipline of Love.". . . A chapter from a new book by Vernard Eller demonstrates how it is possible to write entertainingly about sex and still make a case for the old-fashioned joys that result from a deep and devoted marriage.

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messenger

CHURCH OF THE BRETHREN SEPTEMBER 15, 1971

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messenger

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Readers Write
Readers Write
Readers Write

ON POLLUTION

The article "Not Healthy for Humans" by William Eberly (July 1) on pollution seems to be mostly his opinions. I think some facts should be printed, especially in regard to mercury in fish and seafoods.

Any mercury present in tuna, for example, was not from industrial wastes but from natural deposits in the foods eaten by the fish. Game fish caught forty-two years ago in a remote lake in the Adirondacks, miles from any factory, contained twice as much mercury as any fish produced this year.

Dr. Henry Schroeder, director of the trace elements laboratory at Dartmouth Medical School, maintains that if the U.S. dumped every bit of toxic mercury that it produces into the oceans for 100 years, diluted by 1.2 quintillion tons of ocean water it could not even be detected enough to give the lowest scale reading.

In regard to water pollution, we have the safest drinking water in the world. Years ago when our rivers and lakes may have *looked* better, we had the worst typhoid and yellow fever epidemics the world has ever seen. We have come a long way in water purification.

Mr. Eberly writes about air pollution. The truth is that the amount of pollutants in the air has been steadily decreasing in just about every major city in the United States for as long as records have been kept. All evidence indicates that urban air is cleaner today than it was 100 years ago when homes and factories burned soft coal.

RALPH BARROWS
Waterloo, Iowa

STILL IN THE AIR

Driving home from St. Pete, I noticed time and again the drama played out in the kingdom of birdland, where a great, lumbering, awkward inhabitant of the ethereal heights is set upon by smaller and fiestier feathered fighters. The tragicomedy continues as the big bird lumbers on, striving to keep *her* cool, and the bitty birds strike, peck, and pull, until *he* passes through the protected territory.

Without carrying the parallel too far, I see here a parable of our Annual Conference: The General Board (our group where the buck stops), after having striven mightily to look at all sides of a particular question and having come up with one decision which it feels is best for the fellowship, is set upon by our not-too-gentle bills and claws. And sometimes the feathers fly.

So, as the air is cleared, I plead for reconciliation and a building up of trust in one another's integrity. The big bird should feel the peckings and pullings and not revel in its own strength. The bitty birds should think about how it is to be a big bird and how they would respond to and accept pecking and pulling.

Though I must confess to a somewhat sadistic thrill in seeing the big bird attacked, I also feel relieved that it doesn't go down. The Church of the Brethren is still in the air. I've bet my life she'll/he'll keep on flying. And even if sometimes I'm a little bird pecking and pulling, most of the time I'm thrilled to see the big bird is still in the air.

CARROLL M. PETRY
North Manchester, Ind.

AID FOR HOMELAND

As a naturalized American citizen originally from East Pakistan (Bangla Desh), and as a member of the Church of the Brethren, I want to present the underlying reasons for the civil war in East Pakistan, the human suffering caused by the military dictatorship from West Pakistan and appeal to the American public for support, both moral and financial to relieve the plight of the victims.

The civil war is the result of extreme exploitation of East Pakistan by West Pakistan for 24 years.

This is evidenced by the fact that 80 percent of the export earnings made by East Pakistan and most of the foreign aid has been spent in West Pakistan.

Although 60 percent of the people live in East Pakistan, its representation is only 16 percent in civil service, 10 percent in military and 3 percent in business institutions.

This has been made possible by military dictators, all from West Pakistan who have ruled the country for 15 of its 24-year history.

The grim statistics as a result of the crackdown by West Pakistani military:

(a) 500,000 East Pakistanis massacred.

(b) Seven million people fled to India.

(c) 100,000 are crossing to India every day.

(d) East Pakistani police and militiamen slaughtered.

(e) Killing, burning, and looting by Wes

Pakistani forces is the order of the day.

(f) East Pakistan (Bangla Desh) is under military occupation by West Pakistani forces.

(g) 20 to 30 million East Pakistanis face starvation.

In this genocide of East Pakistanis, the military regime in West Pakistan is receiving financial and military aid from the United States.

Any aid given to Pakistan is being used against Bangla Desh (East Pakistan).

I appeal to Americans to write to President Nixon and to senators and congressmen to stop all aid to Pakistan.

Syed Ally
Elgin, Ill.

ISSUES OF UTMOST IMPORTANCE

It was a great grief to me to see the Brethren Action Movement fumble the ball and so disastrously goof up the game at Annual Conference this year. If they were a group dedicated to introducing Sabbath Blue Laws or some such minor issue, then I could take their bungling with a smile. But these are people who are out to maintain high goals on vital issues. Their concerns are my concerns. I'm with them in spirit, if not in organization.

After this year's Annual Conference, however, I would recommend that they change their name to the Brethren Idealist Movement, because whatever they are they seem to have no idea of how to get action done. With long-winded, off-the-subject speeches, cryptic placard waving, and ill-phrased and poorly timed motions they managed to be the very elements that defeated action on the issues of their concern.

May I give two examples: First. Many of us learned with some surprise that among the holdings of the General Board there are war bonds. We would have been eager to support a motion instructing the Board to dispose of these bonds at its earliest convenience. But we did not get that motion. Instead we were offered a motion by the Brethren Action Movement that we do not accept the report of the Board until they first dispose of such bonds. Very few of us are willing to use our approval for last year's work as a weapon to hold over the heads of the Board until they do our will on a new item.

Second. In connection with participation in Project Equality . . . what many delegates needed desperately were answers to the

More on page 30

page one

■ In this Messenger, Paul B. Maves of St. Paul School of Theology at Kansas City, Missouri, discusses how Christian belief relates to human values. He says, "Our interests, attitudes, aspirations, activities, as well as the things we worry about point to what we value."

After some consideration of that assumption we began to observe how the contents of this Messenger reflect the values of its contributors and featured subjects.

For Mr. Maves, it shows up in Christian education: Through teaching we can learn what it means to be truly human.

Carroll Petry, South/Central Indiana District executive, gives evidence of his value system in his concern for persons and their need for meaningful worship and fellowship. The former pastor focuses his concern on college students.

Wil Nolen, General Board staff member, values the universal capacity for personal expression. With his enviable appreciation of music, he helps us to become aware of some new resources — the Ambrosian Singers — to enhance the quality of our life.

Glenn Eshelman, whose activities are recounted by fellow Pennsylvanian Kathleen Blauch, places high value on the environment, the beauty of the park in which God implanted man. His photography illustrates his determination to help us live with our eyes wide open.

Vernard Eller, professor of religion at La Verne College, California, wants people to think. With a light but sharp pen he deals with some heavy topics — this time sex.

DeWitt L. Miller, pastor of the Hagerstown, Maryland, congregation, is convinced of the need for biblical awareness and lifts out of the scriptures a significant chapter to express a value — the discipline of loving the unloved.

Using a pen another way, artist Michel Cyrel depicts love and in the process points graphically to a value.

In other parts of the magazine we note that such interests and activities as church building counseling, house churches, and disaster funds to Pakistan point to values of many people.

This is what we hope Messenger is: a vehicle through which Brethren may tell, read about, and form values that can give meaning to life.

The Editors

Medical program underway in Nigeria

A MEDICAL PROGRAM in leprosy work was begun by the Brethren in Nigeria in 1924 and a year later the Garkida General Hospital was opened in what is now called the North Eastern State of the country.

While medical and health care work has been expanded in the intervening years, much is still needed in facilities, personnel, and outreach for the one million people who live in the 10,000 square miles that constitutes the Lardin Gabas church area in Nigeria.

Million dollars: Last November the General Board approved a one million dollar medical program to be planned in cooperation with the North Eastern State government for the one million inhabitants of Lardin Gabas area.

The five-year program, the subject this November of a special insert description in MESSENGER, will call for $150,000 from the World Ministries Commission budget and an appeal for $300,000 in special gifts from the Brotherhood — the remainder to come from government, foundation, and cooperating mission support. Individual solicitation has already begun for special gifts.

"A significant part of the million dollar program will go toward the training of Nigerian doctors, nurses, and auxiliary medical personnel in Nigeria, and the improvement in all public health aspects of the program, especially as it relates to preschool children," said Kenneth E. McDowell, WMC community development consultant and liaison for the Nigerian program.

Study: Dr. Wolf F. Bulle, executive secretary of the Medical Mission Council of the Lutheran Church-Missouri Synod, made a study of the health and welfare services of the Lardin Gabas church area last year. From that survey have come a dozen areas of concern for improved facilities and services to the area's people.

Currently, a consulting firm in Rome is reviewing existing health care facilities and will present cost estimates for renovation or replacement to meet present-day needs. That report is expected by the close of the year.

For the immediate future the Brethren are attempting to secure more medical doctors for staffing the Garkida and Lassa hospitals and for teaching purposes. A program for training and retraining of dispensers, dressers, and other medical auxiliaries is being planned, and a scholarship program for training medical doctors, nurses, and medical technicians in Nigeria has been established.

Needs: Medical facilities, the hospitals and outlying dispensaries, were expanded as needed over the years, one building at a time without benefit of a planned total facility. Most buildings are not of permanent-type construction and are now in need of renovation and replacement.

The months since last November's report have been spent in contacts with the Nigerian state government's Ministry of Health and Social Welfare to insure a supplemental rather than competing program for the Nigerians. A recent encouraging development in cooperation with the government is the Leprosy Seminar for senior medical students from Ahmadu Bello University conducted by Dr. Roy Pfaltzgraff Sr. at the Adamawa Provincial Leprosarium.

Urgency: The need for health and welfare services in the Lardin Gabas area is great and urgent. Said Dr. Bulle:

"The only request accompanying this report is a plea for early and courageous action in order to restore hope and directive to a program, which has made important contributions to Christian witness and service in Africa and which continues to represent an irreplacable help and succor in need for the people of that area."

With Dr. Bulle, center, WMC chairman C. Bieber, staff J. Thompson, K. McDowell

Court hold college aid constitutional

"Church colleges look forward to great involvement with public colleges in working together in planning for the needs of higher education in the future," was the appraisal of Valparaiso University president Albert G. Huegli of the June decision of the U.S. Supreme Court.

Landmark: The ruling, a landmark decision for church-related colleges and universities, held that federal construction grants and loans to church-related schools were constitutional.

"There is no need for church colleges to disavow their distinctive purpose or their church relationships," Dr. Huegli said, in order to receive federal assistance for academic buildings.

Still, he cautions, though the case may pave the way for other grants, "institutional grants are not necessarily assured of Court approval in advance."

Brethren affected: The outcome of the test case, initiated in Connecticut, affected five of the six Church of the Brethren colleges too, where hundreds of thousands of dollars in federal construction monies have been involved over a period of years for academic buildings. Only Manchester College said it has not used federal construction grants. (Messenger, Aug. 27, 1970.)

Specifically, the court upheld 5-4 the constitutionality of the 1963 Higher Education Facilities Act through which hundreds of millions of dollars have been given to church-related colleges for academic construction.

Negative ruling: However, the court ruled that a provision of the act which limits the government's interest in the buildings constructed to 20 years was unconstitutional and that the buildings could never be used for any religious purpose.

The case *(Tilton vs. Richardson)* involved four Catholic colleges in Connecticut which had been granted a total of more than one million dollars to construct science buildings, a fine arts building, a library, and a language laboratory.

The case's plaintiffs charged the schools with teaching "tenets of a church," that the action was "compulsory taxation for religious purposes," and that it diverted funds from public institutions.

In upholding a district court's decision, the Supreme Court said that there was "no basis for assuming that religiosity necessarily permeates the secular education of the colleges; and it yields no evidence that religion seeps into the youth in any of the . . . facilities [constructed]."

Act's provisions: The act which was challenged allowed government funds for "urgently needed" facilities but excluded funds for "any facility which is to be used for sectarian instruction or as a place of religious worship."

Father William C. McGinnis, S.J., president of Fairfield University, one of the defendent institutions, said the decision will make "over 800 church-related colleges first-class citizens. Now they can share fully and confidently the huge task ahead of better education for all Americans as Congress intended when it passed" the 1963 act.

The decision, he said, "indicates that our government does not discriminate against colleges because of their underlying religious commitment any more than it sanctions discriminations against individuals because of their faith. . . .

"The Court has not taken down the wall of separation of church and state. It has, rather, shown more clearly where the wall really is."

Problems still? But the funding of facilities, said Valparaiso's President Huegli, is only "one part of the serious problem faced by church-related higher education."

"The bigger challenge is to find financial support for current operations. It will be interesting to see how an institutional grants program of financial assistance will be developed in the future."

At about the same time, it was reported that federal support to both public and private higher education dropped $227 million in fiscal 1970 from the previous year, a decline of seven percent.

Reported by the National Science Foundation, it was the first decline since 1963, when such reporting was initiated covering federal grants for construction of classroom facilities, funding of academic science programs, and research and development projects. Government policy has shifted, NSF said, from construction grants to subsidizing interest charges of loans from nongovernment sources.

Peace studies: New programs on scene

When Manhattan College in the Bronx, N.Y., this spring issued a press release claiming to be the "first institution in the nation to establish an undergraduate major in the study of peace," the Catholic school had a bit of conflict resolution of its own to care for.

Though well-meaning and proud of its new peace studies program, the college soon began to hear from a number of Manchester College alumni and faculty who took exception to the claim.

Yet the occurrence did serve to point up that despite Manchester's offering a peace studies major since 1948, there are other, albeit newer, programs in the general areas of peace education, conflict resolution, personal interaction that lead to academic credit.

Seminaries' program: One such new program this fall involves Bethany Theological Seminary in a master's program in peace studies with two other theological schools.

Involved with the Brethren seminary are Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Earlham School of Religion, Richmond, Ind., of the Society of Friends — thus drawing together the "historic peace churches" in a theological approach to peace.

Forefront concern: Bethany faculty coordinator Donald F. Durnbaugh noted that the program grew out of a series of interseminary retreats. "At a time when the study of peace is very much in the forefront of people's attention, the peace church seminaries have a distinctive contribution to make," he said. During this year while Dr. Durnbaugh is on sabbatical leave in Germany, Dale W. Brown will oversee Bethany's part.

Strengths in the program include exposure of the student to the peace heritage of all three denominations and enabling him to study on at least two of the three campuses during the two-year program. It is hoped that the program will appeal as well to returning volunteers and persons with experience in social action who desire to reflect upon their experiences in a theological perspective.

In a new development for Manchester this fall, peace studies director Allen C. Deeter is serving as executive secretary of the new Consortium on Peace Research, Education, and Development, composed of some 55 transnational research institutes, professional associations, and universities engaged in or supporting education and research in international conflict and peace. Dr. Deeter pointed out several examples in the teaching of peace:

✓ Manchester College's undergraduate interdisciplinary major, involving conferences and internships. (See MESSENGER, March 15, 1971.)

✓ Notre Dame University's undergraduate courses in nonviolence, philosophy and theology of revolution, social-personal change, the psychology of conflict and of a nonviolent life-style.

✓ Haverford College's community action and research program begun in 1968 has a work-study-research orientation that is expected to carry over the student into permanent involvements in social change and service vocations.

✓ St. Louis University has recently initiated undergraduate and graduate degree-granting programs in peace studies. They are producing a regular newsletter and have numerous programs in peace and social change off campus in the St. Louis area.

✓ University of Pennsylvania's Graduate Group in Peace Research, leads to master's and doctoral degrees. It deals with conflict management as it affects public policy, is developing analysis techniques, and uses mathematical models, game theory, and simulation as modes of research and teaching.

✓ Indiana Consortium for Peace, still in a proposal stage, is a multi-institutional teaching program including prospectively three liberal arts colleges, three seminaries, a private university, and a public university. The consortium will be a clearing house for course offerings, faculty exchange, visiting speakers, and course credit transfer.

With the school for international training of the Experiment in International Living, and Wayne State University's teacher education, curriculum, and resource center, there is a variety of alternatives — ranging from undergraduate major to graduate degree to informal course work — for the individual wishing to choose peace as an area of study.

Broad based: Manhattan College in the Bronx and Manchester College may well have the only interdisciplinary — that is, across many subject areas — broad-based programs currently offered.

Director of Manhattan's offering is Dr. Tom T. Stonier, a biology professor, cancer researcher, and founder of the college's Pacem in Terris Institute, an organization of scholars, diplomats, and educators dedicated to world peace.

Manhattan's peace studies major involves a core curriculum of seven courses, a weekly seminar, and independent research or field project.

Says Dr. Stonier: "As society turns to the university for help, as it always has during time of stress, the need for peace studies by the late 1970s will be enormous to deal with the outstanding social problem of the time — lethal intergroup conflict."

Dr. Stonier may be right on target as he sees the future. Obviously, there are many working at the academic and organizational aspects of peacemaking — not alone the historic peace churches. Hopefully, the impact of the peace efforts at Manchester, Manhattan, the Consortium, and elsewhere can make a difference in our world.

Senator keynotes conference

AMERICA'S PROBLEMS will persist and grow "until we become not only faithful in the pews of our church or tabernacle, but in the streets of every neighborhood," said Harold Hughes, U.S. Senator of Iowa.

The senator was keynote speaker July 16 at the Iowa-Minnesota district conference in Cedar Falls.

Listing many social ills of the nation, he called upon persons to "learn the meaning of love," believing that change will come when persons put their lives as well as their prayers on the line.

Urging the audience of 600 to a new spiritual and social conscienceness, Sen. Huges noted that too often "prayer is something to do when we feel comfortable and action is something to forget when we leave the church."

Calling for a national "spiritual regeneration," he asked for a "return to the simple belief that man has always known and still does — if he will not ignore it — that in God we are one people, that we are all brothers, that the greatest of these and the last was that we love one another, that we reach out our hands together in joy and appreciation, because I live you too shall live and because he lives we all live."

Raised a Methodist, the former governor is one of about 25 senators who meet each Wednesday morning for an hour in a prayer and discussion group.

He stressed the difference that love in our lives can make, pointing out that "we are all children of God — all brothers — not by man-made law, but by God's law," and urged his audience to live it out.

Earle W. Fike reviews building counsel plan with American Baptist L. Gordon Bucy

Building counsel contracted

A CHURCH FACILITY preaches a visual sermon of the basic beliefs of the congregation just as surely as the minister gives an audible message about the people and their attitudes toward their faith.

Building help: That the church building makes a statement for those within it is one underlying assumption of Comprehensive Building Services, now available to Church of the Brethren congregations.

In June the Parish Ministries Commission contracted with the American Baptist Convention to provide its CBS services to congregations desiring architectural and church building services.

Congregations have secured these services from local firms since the Brethren terminated their own architectural services some years ago. More recently, congregations have felt the need for better guidance in church building and financing.

Five areas: The American Baptist program gives assistance to a congregation in its total development of a facility, including organization, research, development, construction, and maintenance.

The Live Oak, Calif., Church of the Brethren became the first Brethren congregation to enter the CBS plan. A number of other congregations have had initial discussions between CBS representatives and their church boards.

CBS aid comes primarily before the actual blueprint drafting stage; later the service works in conjunction with a locally employed architect who does the detail plans.

Architect: One such architect is Gerald G. Harley, of architekton, Inc., Cincinnati, Ohio, the son of Southern Ohio executive Chester I. Harley. He has been involved as project architect in two American Baptist churches in which CBS was associated.

From the architect's view, Mr. Harley sees these advantages to the local church in the CBS program:

✓ A systematic approach to program development, involving the entire congregation.

✓ A well-constructed, decision-making process involving a large portion of the congregation's members.

✓ Introduction of new concepts which may make the building program more relevant to the times.

✓ A systematic review and evaluation process during planning stages.

CBS participation with a congregation begins a year or more before an architect is involved, analyzing congregational needs and financial capabilities and defining congregational attitudes and directions regarding community commitment, liturgy, and Christian education, Mr. Harley relates.

Progression: "The CBS philosophy moves from mission to purpose to program and, finally, to facilities," said Stanley G. Keller, who had initial contact with CBS for the Parish Ministries Commission. Wilfred E. Nolen will continue the PMC liaison with CBS.

"A congregation's facility development must come out of a study of the mission and purpose of the church, the needs to be served, the resources available, and what facilities would best implement its mission," Mr. Keller said.

Developers: Helping develop Brethren involvement in CBS services were PMC executive Earle W. Fike Jr., Mr. Nolen, and Mr. Keller, and district executives Joseph M. Long, Atlantic Northeast, and Stanley R. Wampler, Shenandoah.

While CBS seeks to work with congregations as they see their program, mission, and purpose, so CBS seeks relevance in its involvement in a contemporary or modern and forward-moving style. As the stone Gothic is archaic today, so for CBS might the familiar colonial be less acceptable for a congregation.

Clearly, CBS opts for the flexible plan that allows simultaneous sessions, growth in stages as the church grows, and multiple uses of the same spaces. One concept is that of flexible seating using a "chair pew" that opens a sanctuary to multiple use and arrangements.

The Parish Ministries Commission is subscribing to the total services of CBS in 1971-72 for $12,000. This amount is used by CBS in making initial counseling responses to churches, without charge to the church. Regionally placed CBS directors will provide general guidance to a church during the total process.

Thereafter churches will be able to apply to CBS for complete or partial services, at a rate of one percent of the total cost of the facility. The employed architect pays CBS an additional one half percent.

Congregations using CBS counsel will find that, as one person has put it, a church building should take the attitude of the servant, not the ruler — that the ultimate value is not the chancel, or the cross, or the steeple, but the people who are served within it.

India/Pakistan appeal

Toward a $4 million appeal being made by the World Council of Churches for India/Pakistan, the Church of the Brethren through its Emergency Disaster Fund has given $5,000 to Church World Service.

The basic need comes for assistance to the six million Pakistani refugees entering India — the largest such movement in history — in fleeing their own government. Shelter, foodstuffs, clothing, and medicine are in demand. Expatriate personnel are not required.

One CWS representative said that in two districts there are 2,200 houseboats from East Pakistan with 14,000 residents aboard. While the Indian government's efforts are superb, the task is overwhelming, increased by monsoon rains in excess of 17 inches in one day.

Despite refugee camps, hordes of people are reported to have obtained shelter under trees and self-built shacks alongside roads and all available nonharvest fields, thousands crossing three border points in one day.

The House Church

"Sorry, you can't drive by and see our church," said Robert H. Hess, pastor-coordinator of a "developing church," known as the Northeast Fort Wayne Project in Indiana. There is no church building, as such, but there is a church — a house church. A new experimental ministry supported by the Parish Ministries Commission and the Northern Indiana District, Bob describes the congregation:

■ What is happening in Fort Wayne after months of struggle would not readily be perceived as a church. But then what happened after the resurrection when people began meeting in homes, in marketplaces, and on river banks was hardly identifiable as such either.

Could it have been the church of Jesus Christ without pews and pulpit? Could God possibly have worked without boards and committees and curriculum and crosses — yes, even without the Bible?

Is it possible that the Word can be proclaimed and worship experienced without an organ and a preacher and a crowd of people dressed in silks and tweeds on Sunday morning?

Mobility, massive bureaucracies, shrinking families, the movement of people into the cities have quietly taken their tolls in churches all across the land. In the face of such challenge, the response of the Brethren has often been bold and courageous. Keeping alive radical ideas (such as pacifism) and launching new means of service and witness (as with heifers and other life-giving gifts) are the marks of a people willing to risk in faith that God's Spirit will lead the way. Such faith is again being expressed.

House church is not a new concept to our heritage, but it has long been buried under bricks and mortar and mantels and pulpits and stained glass. A beginning congregation of persons in Fort Wayne, not all Brethren, have begun to explore how a congregation might survive without a church building.

House groups, loosely linked together by a representative "coordinating council" appear to be one way of functioning without investment in a building.

Christians representing various traditions are meeting in groups to discover anew what it means for them to be/become God's people. Three such groups meet in homes at their chosen times.

There they worship. There they study. There they help each other nurture their children. There they decide where their resources can be used for purposes that are God's will.

Several mass meetings a year, involving all groups, may be planned for all-day seasonal festivals of worship and celebration which can occur in rented facilities.

In a day when more people desire to participate in what's happening, it seems that small groups have become increasingly more important. The small group — be it a committee, church school class, choir, prayer group, Mission 12 — has had great impact on the lives of persons and is growing in persons' commitment of time.

In a day when sanctuaries are used only a few hours a week, often with a group small enough to meet elsewhere, Christians are still investing many dollars in clumsy, dysfunctional pieces of art called "churches."

Our hope is that God will be present with us despite the lack of pews, pulpit, organ, and other accouterments; that he will praise our use of family rooms, living rooms, stereos, and kitchens for growth and worship.

To most of you a church is a church is a church. We believe that a Christian is a Christian is a Christian. Our differences arise from our partial knowledge and our limited experience. I hope someday you can meet some of us who are excited about meeting God — at home and with and through other people.

Trinity Church's planners for change: Dale Oxender, Robert Stoner, Mary Frances Copenhaver, Eugene Weaver, Pastor William Copenhaver, Vernon Oxender, Joann Oxender, Adele Weaver, Jean Oxender

Risking congregational change

The comments heard at Detroit's Trinity congregation were the oft-repeated ones in religious life today:

"The church no longer meets my needs . . . The church is no longer a vital force in my life . . . It fails to minister to the people . . . " and the final, familiar, now almost trite, pronouncement:

"The church is becoming irrelevant."

Certainly Trinity was not stodgy and tradition bound. The congregation has some creative and able lay leaders and an innovative pastor in the person of William A. Copenhaver. The participation of some area Mennonite families introduces a healthy dialectic value.

Beginnings: And it is a young church: one charter member recalls the congregation's beginnings 20 years ago "with high commitment and enthusiasm in a basement location." Today the 235-member congregation worships in a modern suburban Detroit, Mich., setting.

But Trinity decided it was time to take a look at itself, to examine presuppositions, to struggle with change.

For a weekend 35 members retreated from the city to consider the meaning of change and revitalization: how they themselves had changed in the past five years; changes in the church universal, in concepts of right and wrong, in personal beliefs.

Guided by Dr. Dale W. Brown of Bethany Seminary, the members analyzed how religious movements have attempted to change society. "Most of us decided we were 'revivalists,' " Pastor Copenhaver said. "That is, we thought we could transform society as a whole by first changing persons."

Goal setting: The next day the group brainstormed on new goals and directions for the congregation's future. Helping the group work through this process was Carl W. Zeigler Jr., Brotherhood consultant for group life development, and Dr. Brown.

Surfacing from the experience were several priorities for congregational concern and the fairly unanimous idea that the life and work of the congregation should be carried through task force groups.

Six groupings: Through later congregational involvement, task groups formed around six concerns:

Innovative worship. Seeking to achieve more lay participation in the worship service, this group has been evaluating current corporate worship and introducing worship forms through drama, dialogue, art, and music.

Family. Wanting activities that involve the total family unit, this group also seeks to develop a curriculum for family-centered education and is organizing smaller family clusters to carry out the activities.

Bible. Meeting at the church once a week, this group is developing new and creative uses of the Bible. Plans for a worship service are growing out of their exploration of the scriptures.

Church building and stewardship. Examining new and shared uses of the church's physical plant, Trinity already has been home to a highly successful interfaith draft counseling center each Sunday evening; a teen-age group from the community uses the fellowship hall Friday nights for a coffeehouse they call Shanti House.

Couples. This group meets as couples to explore ways to improve their relationships through better communication in a Mission 12 approach of depth sharing and open discussion.

Twenties/Thirties. Church programs that more adequately meet today's needs of the single young adult is a felt need. Their program will encompass social,

More on page 26

People you know

Associate director of CROP, the community hunger appeal of Church World Service, **John Metzler Jr.,** was in Peru and Brazil during the summer on a three-week fact-finding trip. He was among a group of seven executives representing several denominations that help support Church World Service projects in those countries.

High school junior **Stanley Noffsinger,** Leola, Pa., was named 1971 Rotary Ambassador at a Rotary leaders camp. He will receive an eight-week, expenses-paid trip to a country of his choice and stay in the home of a Rotarian of the host country.

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C. Dean Mitchell, chairman of the department of chemistry at Southwest Minnesota State College, has been appointed dean of the faculty at Elizabethtown College. He succeeds **Wayne L. Miller,** who recently was named executive vice-president of the college.

Beginning service assignments with the Mennonite Central Committee are three members of the Church of the Brethren. **Roger Knepper,** Davidsville, Pa., will teach secondary school mathematics in Atlanta, Ga., as part of MCC's Urban Teacher Corps. He is a member of the Maple Spring church, Hollsopple, Pa. Shelbyville, Mo., resident **Stephen Mason** will work in agricultural development in Haiti for two years. The McPherson College graduate is a member of the Shelby County church in Missouri. Dixville, Quebec, home for retarded children will be the site of a one-year term of service for **Darlene Stauffer,** Lititz, Pa. A member of the White Oak congregation, Manheim, Pa., Darlene had taught at the Millport Christian Day School before volunteering for service.

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Two persons have announced changes in address: **Wilmer A. Petry** and his family have moved to 540 Sacramento St., North Fort Myers, Fla. 33903. The Petrys leave Ashland, Ohio, for early retirement because of poor health. . . . Having undergone a severe illness, **Edith Thompson** (Mrs. Paul E.) is residing at the Neighbors Nursing Home, Byron, Ill. 61010. She will appreciate cards and letters from her friends.

The pastoral scene

Ten Bethany Theological Seminary students spent their summer away from the Oak Brook, Ill., campus in summer pastoral assignments. The students and their locations: **John Bowman,** Waynesboro church, Shenandoah District; **Robert L. Earhart,** Ladera congregation, Los Angeles, Calif.; **Fred B. Gantz,** Everett church, Middle Pennsylvania District; **Kevin L. Keller,** Quinter, Kansas, congregation; **Ervin L. Huston,** Falfurrias, Texas, church; **Jeff Johnson,** pastoral services, Brook Lane Psychiatric Center, under the auspices of the Hagerstown, Md., congregation; **James G. Miller,** Wenatchee Valley, Washington; **John D. Mummert,** Four Mile/Richmond parish, Southern Indiana; **Gerald L. Rhoades,** Iowa River church, Iowa; and **Paul W. Stauffer,** Peace Valley, Mo., congregation.

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From an overseas assignment **Richard Gardner** comes to the Paradise/Wooster yoked parish in Northern Ohio. . . . Eagle Creek Church of the Brethren in Northern Ohio is the new pastorate of **Raymond La Rue,** who resigned his post at Mountain Valley in Tennessee. Succeeding him there is **Vernon Wilkins.**

In First Virginia District, the congregations of Olean and Smith Chapel called as pastor **Raymond E. Booth.** . . . **Duane Lewellen** has left the Windber church in Western Pennsylvania to become pastor at the Farmington parish of Bethel and Canaan in the same district.

Brethren at the Blue Ridge church in First Virginia have called **Vernon Merkey** to the pastorate there. He resigned pastoral responsibilities at the Beaver Creek church in the Shenandoah District.

S. L. Barnhart has left the First Church of the Brethren at Glendale, Calif., to begin pastoral duties at the Larchmont church in Sacramento, Calif.

Montage

"Man: An Anthropological-Sociological Approach" is the title of a chapter by **Desmond Bittinger,** Orange, Calif., in *Studia Missionalia: Man, Culture, and Religion,* a new book published in Rome this year. The 400-page volume contains chapters in Spanish, French, German, and English languages.

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Persons gathering at Manchester College Sept. 20-22 for the **Church Leaders' Conference** will consider an "Approach to Humanhood." Serving as guest leaders will be Carlyle Marney, director of Interpreter's House, Lake Junaluska, N.C., an ecumenical center of study and work for pastors; and Paul W. Keller, professor of speech and chairman of the department of speech and drama at Manchester.

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Also under auspices of Manchester College, the annual **Religion and Life School** will convene on five successive Monday evenings, Oct. 25, Nov. 1, 8, 15, and 22. Participating as resource persons are Richard A. Baer Jr., on the faculty of Earlham College School of Religion; David A. Waas, head of Manchester's department of history; Walter J. Drudge, director of psychiatric social work at Oaklawn Psychiatric Center, Elkhart, Ind.; Robert G. Mock of the sociology faculty, Manchester; and T. Wayne Rieman, chairman of the department of religion and philosophy at the host college.

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How does conflict affect communication? Have we really learned to listen? Is there any difference between listening and hearing? These and other questions will confront participants in the **tenth annual interdistrict retreat** of the Church of the Brethren Men's Fellowship Nov. 20-21, 1971. The group will gather at the Winona Hotel, Winona Lake, Ind., where they will be under leadership of Paul W. Keller of Manchester College. Registration forms and more detailed program information may be obtained from Cletis R. Bowers, treasurer CBMF, Route 9, Box 440, Muncie, Ind. 47302.

The Eel River congregation has opened its doors and arms to Manchester College students and the relationship grows deeper because, as the pastor says,

"We Care"

by Carroll M. Petry

It was after worship when a young woman who had just publicly volunteered for the ministry was receiving congratulations from the congregation, that I heard a most unorthodox congratulatory statement from a licensed minister to this potential licentiate: "Way to hang in there, Nelda!"

However, at Eel River, one soon becomes accustomed to hearing such things because whenever the church meets to celebrate, a substantial number of Manchester College students are much in evidence.

How is it that a small country church can attract college students six miles from campus to share in its life and fellowship? Traditionally, this congregation has opened its doors and arms to Manchester students who feel the need to attend a church like their own at home. Its setting is beautiful, and it's out of the immediate campus community. But this is only part of the story.

On the first two days of school last year, the pastor and his wife set up a "Come Worship With Us!" display at the Student Union where new students were coming to check on extracurricular activities they might be interested in joining. Some 50 students were contacted in the two afternoons. The Sunday morning after, 26 students appeared, and the church was hard-put to provide a room where they might meet for church school. Naturally, some came out of curiosity, some because of friends, but many came to worship. The average number now runs anywhere from fifteen to twenty-five a Sunday. (The previous year only two to four students had attended regularly.) These became the promoters on campus, and did their work zealously. When one student was asked if he knew where Eel River was, he responded, "Oh yes! They've got spies all over the campus!"

These might be reasons for coming once, but what made so many return? In sorting through statements made by interested youth, it seems there are a number of answers. Let's let the young people speak for themselves.

There is a uniqueness about the group that really inspires me sometimes. I've seen people's personalities change. I've seen local people's attitudes toward college students change, and vice versa, as they've gotten to know each other. I've seen students who never cared before become active in church activities, and, most important of all, I've seen young people commit their whole lives to working for God. — Jane Bowser

Jane's comments seem to say that at Eel River we're working at "Generations Communications." She's right. Comments on dress and hair are few and far between. Students are often invited to homes for snacks and meals. An evening planned by the nurture commission helped to introduce students to local members in homes of the congregation. An all-church fellowship meal was provided in honor of the college students. Homes are opened for those stranded during term breaks. Transportation is available to those who have a plane or bus to catch. Worship celebrations emphasize sharing rather than "spectatoritis."

How do the students respond? Well, at worship they sit in the front rows! They share openly in the "joys and concerns" part of the service. (It's good to hear a college student request prayer as he leaves on vacation.) They sing in the choir, they help read scripture, and provide special music with guitars, organ and piano. So worship becomes more a celebration and a deeper personal experience. They feel free to present such special concerns as "The Peoples' Peace Treaty" to the congregation. On Christian College Day they gave their own excellent presentation at the request of the church board. Each worshiper left that service with either a balloon (for children) or a carnation. "Generations Communications" is alive and well at Eel River!

I think the things that have impressed me most about Eel River church is the openness of the people and the desire to try and live Christian lives . . . I was really surprised and impressed at the way in which the church as a whole has accepted us. They have been so warm and open, accepting us regardless of race, creed, or our style of dress. — Nelda Rhoades

"Friendly" would have to be the word to describe my impressions of the Eel River church. The first time I was there, everyone made me feel welcome and at home — which made me want to go back again. (Also, the sermon really hit home that particular Sunday.) — Carol Flory

These girls' comments show that Eel River folks are working at acceptance and genuineness. When the first wave of college youth swept over the congregation, a number of local folks were shy and retiring. But soon they rose to the occasion and many real friendships blossomed.

The pastor's home, just two blocks from the campus, is open to students who know they are welcome to drop in at any time — and frequently do! The family accepts them as members and they are included in whatever activity is being engaged in at the time. (Eating is one of the popular ones!)

College students who come to the church are not badgered to return if they have no interest. One girl said, "I'm accepted as a friend even if I don't come all the time."

The youth group at Eel River is a bunch of kids with a common bond, devoting themselves to the Christian way of life. Being a part of the group has helped to strengthen my beliefs and has shown me what a small group can do. This is a group that is alive and active like no other group I've been in. I feel that we're accomplishing something. — Jay Fetters

Jay points up the spiritual unity and growth opportunities of the group.

Eel River ministry includes fun and food

'They've got spies all over the campus!'

From it have come two smaller groups emphasizing spiritual growth in weekly meetings on campus. From it has come a group of six who are interested in full-time Christian vocations. Four are licensed ministers. They meet each week at the pastor's home for unstructured conversations on theological questions, matters of importance to the church, and sometimes personal problems.

At the request of the ERKS (Eel River Kids) the pastor is also on campus for two hours a week for visiting and sharing time in the Oaks, where students gather for snacks. Many times ERKS bring roommates, friends, and acquaintances to share in this time and meet the pastor on an informal basis.

The college youth class itself is the origin of all these other opportunities for spiritual growth. Members take turns leading the discussions, usually based on a scriptural passage. There is always sharing and often controversy as students from many walks of life and religious backgrounds mix it up in the faith. And when the discussion is over, no matter which side they were on, they lock arms and head for the sanctuary to celebrate their unity. The whole congregation shares in the blessing of that unity.

Fellowship meetings, discussions, hay rides, campfires, sing-alongs, retreats, pizza parties, joint experiences with the CBYF all add to the feeling of community. Busy members of the church help out by furnishing hay ride transportation, retreat leadership, and meals.

I really love all the kids and the whole Eel River church. We are going through a time when kids are really concerned about what is happening around them and in the world. Many churches don't seem to care — or do anything about it. That hasn't been the way it has been with our college group or the church. People really want to get out and get things done, even if it does mean getting their hands dirty or giving up that extra free time. . . . I love all the kids. I get so excited as I see them grow. Sometimes some of them get their fingers burned, but that is all a part of growing up. Each time I see one of them commit a little more of his life to Christ, I feel a flood of happiness come into my heart. It is a great group. — Peter Michael

Peter's comments deal with the relevance of Christian living. Look for needs and respond to them. The group is doing just that, for all the busyness of the campus. Here are some examples:

— The group raised $100 on campus to set up a revolving literature fund to provide religious literature for the congregation. Bibles, hymn books,

Class gets together around kitchen sink

Peter Michael, Jim Abe, Don Shankster, Jane Bowser, Nelda Rhoades, Ron Arnette sing peace literature, and spiritual growth materials are on hand and available whenever the congregation meets. This is done under the auspices of the nurture commission of the church board. In many homes where the pastor calls he finds books that would not be there except for the youth and their book program. (They have offered to visit other churches with the display, too.)

— Remembering that senior citizens are often lonely, the youth try to visit them from time to time. One coed recently spent an hour and a half with George Deaton, retired minister, at Timbercrest Home. At Easter she took him a red boutonniere.

— The group offered help to any senior citizens who wanted to make gardens.

— They spent one whole Saturday afternoon making homemade valentines, and a Sunday afternoon delivering them personally to every resident of Timbercrest Home. It's difficult to say which group enjoyed it more!

— Members of the group function as roving undershepherds on the campus, finding and helping troubled students, and at times bringing them to the pastor for counsel.

— Interested in peace action, the group headed up the drive for support of a peace worker and draft counselor in the state. It is presently soliciting funds to support that program (with the blessing of the church board, which pledged itself to the first year's support).

— Interested in brotherhood, the group has visited a black church in Fort Wayne several times, and helped host the group when they came to Eel River.

— Realizing the need for deepening the fellowship, the group has been sponsoring a Sunday morning coffee hour after the service. Books are available at that time also.

One of the high points I find in the youth group is the fellowship. I don't know if it is just the particular group of kids, but I find the fellowship great — as it is throughout the congregation. — Jim Abe

Dianne asked me to a youth group party. I didn't know if I wanted to come or not. I had never been invited to a party before during school days. I was very much excited when Di asked me — and surprised that she did, because I felt she was too busy to ever ask me. In school days the kids called me names. I didn't know if these kids would call me names or not. But I went to the party and really enjoyed myself. I didn't feel like I was by myself. The kids made me feel real good. Nobody called me any names. After that I started going to the Sunday school class . . . . The group very definitely taught me about God. I was impressed by their faith. — Shirley Montel

As Jim and Shirley testify, there is fellowship and inclusiveness in the group, as well as between the group and the congregation.

The group itself is made up of blacks and whites, Catholics and Protestants, students and nonstudents. Shirley is one of the nonstudents, and her statement speaks for itself. A local member, Shirley is inviting each of the students to be her guest at a Sunday meal. Another nonstudent is Jay, who was quoted earlier. He is a 1-W who works on the campus. He was first introduced to the congregation when a member family opened its home to him.

Eel River congregation, made up of housewives, career women, farmers, dairymen, businessmen, factory workers, college staff, college faculty, other teachers, printers, hospital workers, and medical personnel, has as many varied opinions and concepts of the faith as occupations it follows. Yet there is fellowship and mutual interest. When Peter and Don were involved in an accident in Mexico during the January interim term, members of the fellowship did all within their power to support them. Impressed by the interest of the church, Peter's parents called on Saturday evenings to give the latest information as to the status of the fellows, so this could be relayed to the congregation the next morning. So the fellowship grows.

And how does the pastor see all this? Is there a better statement than "This was done by the Lord. How wonderful it is" (Matthew 21:42b, TEV)? There is a new warmth and feeling among us, and our average attendance is slowly increasing as the news gets out. Three members of the group have now been licensed to the ministry by the Eel River congregation. One of them is a young woman, and the congregation made history when she was licensed, since she was the first woman ever to be licensed at Eel River.

The relationship between the college group and the church continues to grow close and deeper, basically because we are demonstrating together that in a world where so many "don't seem to care or do anything about it," we care — and are trying to do something about it.

One student on campus recently announced to one of our Eel River college youth, "The way you guys are acting, everybody'll be turning Brethren!"

We doubt that, but are happy that it can be seen as even a remote possibility.

Matthew 18 provides

The Discipline of Love

whereby the loving person may deal with unloving. It separates the real Jesus people from the phonies.

by DeWitt L. Miller

The early Brethren were surely divinely led when they gave Matthew 18 an important place in the development of a peculiarly Christian style of life.

This scripture, perhaps more than any other in the entire Bible, introduces us to a discipline whereby the loving person may deal with the unloving person. This, in the last analysis, is the real test of love, namely, the way love reacts to the unloving. This separates the real Jesus people from the phonies.

The love of God — popularly interpreted as the permissiveness of a kindly old man up in the sky who wouldn't hurt a fly and who shuts his eyes when his children treat each other in unbrotherly ways — is one of the least understood and misinterpreted of all Christian precepts. The popular image nullifies the effectiveness of baptism and feetwashing which we carry out with scrupulous and meticulous care. We have certainly missed the boat in failing to interpret the cross as a way of life, a revelation and demonstration of the love of God.

It is certainly the rankest of heresy to present the cross as a magic formula by which we gain certain benefits without assuming the obligations of love and the demands of its disciplines. The preaching of the cross will always be foolishness to those who wish to deal in loveless ways with the unloved, the unlovable, and the unlovely. By the same token, the preaching of the cross as the discipline of love is the power of God unto salvation to those who are deeply and irrevocably committed to the way of redeeming, reconciling love.

We are dealing here with the starkest realisms of our lives. Our pursuit of pleasure, profit, and power is self-oriented. We have filled our lives with these drives. Even love of mate, children, home, family, and church are often extensions of our personal selfishness rather than related to the redemptive purposes of God for all men. Nothing smells to high heaven like love that is self-oriented — that has turned in upon itself — and unfortunately this is the case in the love of unregenerate persons, persons who have not been converted by love, to love, and for love.

Here is the reason why our hearts are filled with resentments and we are irritated when someone interferes with our schedules, our plans, our programs, and our desires. In this day and age when the outer securities are fading away, anything that touches us personally, that challenges our thinking, that interferes with our comfortable way of life threatens us and we become defensive. We cut off communication and our interpersonal and human relationships are in a mess much of the time, from the personal level to those which are global in scope.

Involved in all of this is the unwillingness of the wrongdoer to ask and accept forgiveness on the one hand, and on the other the unwillingness of the person who has been sinned against to offer forgiveness; to forgive without holding a grudge; and to accept in love the wrongdoer as a brother. If I sin against you and refuse to acknowledge that I have done wrong and to ask your forgiveness, you have every right to be suspicious of me and feel that I may keep on doing you wrong. As a result there is a barrier between us made up of my unrepentant spirit and your suspicion, both of which are wrong because they are barriers to brotherly relationships.

If I confess my sin and ask forgiveness but you do not grant it, the barrier is still there. If I ask forgiveness and you forgive me but I do not forgive myself and do not accept your forgiveness, you have every reason to believe that I am not truly sorry and that I will continue to sin against you. This destroys our fellowship one with the other.

Persons and groups tend to withdraw from those who hold different beliefs, who have a different set of behavior patterns, and who run in different circles. We close our lives to certain people and remain withdrawn in our own little groups. There is no cultivation of open relationships. We don't listen to what the other person has to say. We fail to evaluate our differences honestly. It is all because we have the attitude: "I'm right and you're wrong."

Races and nations are this way. Each looks with suspicion upon the other. Other races and other nations are a threat to our way of life. One nation thinks it must defend itself against another and that nation must take appropriate action in self-defense. It is always a We're-Right-and-They're-Wrong attitude, and so efforts at negotiation break down and supplies of manpower, natural resources, and money are poured down the drain of destruction in struggles that never settle anything.

It is all because we start from the wrong premise. We fail to remember that "to err is human" and we are human. No amount of pious pretense can eliminate the possibility of human error both in thought and in action. Those who live by love come closer to it than anyone else, but we are still all of us human and make mistakes both knowingly and unknowingly. Life can be enriched only as we share with one another and learn from one another. This is so simple that it ought to be obvious to everyone. Unfortunately, in our unconverted, selfish state we are certain that we are the ones who are willing to do this and it is always the other person or the other group that is unwilling. The truth is we are *both* willing and unwilling. We are always so guilty of both personal and group selfishness that we want more consideration than we are willing to grant another person or another group.

Matthew 18, as Brethren affectionately refer to this passage, is a commentary on this fundamental human problem. Whenever it has been put into practice in humility and love by persons who have no desire to prove they are right and others are wrong but do it only out of a desire to establish an open-ended relationship, good communication, and a happy association of brotherly love, it has always worked. Look at it again.

To begin with, we need a rereading, a more correct reading of verse 15. Even in the better translation of the Revised Standard Version it reads, "If your brother sins against you, go and tell him his fault, between you and him alone." The oldest of the original manuscripts reads just a bit differently. "If your brother sins, go and tell him his fault, between you and him alone." Now, maybe you don't think that is much to quibble about. But the difference is important because if you start out on the basis that he has sinned against *you,* that gives you the feeling of being right, of being sinned against, that you are injured innocence and he is the nasty person. That attitude is completely at odds with the whole spirit of reconciliation.

The basic assumption underlying this passage is that we start with two sinners. You are just as much a sinner as the other fellow but you are interested in improving life and human relationships. It is in this spirit that you go to talk with him. You don't go to tell him or talk *to* him; you go to talk *with* him, to hear what he has to say. Furthermore, you don't tell anyone else about it. You don't want to humiliate him. You want to save face for him. You are not there to condemn him. You are there to understand him, to learn from him, and, if possible, to help him so that both of you may make a more effective witness. If brotherly relationships are established, it is not a victory for you or a defeat for him; it is a victory for both of you — a victory of love.

If you can't get anywhere, then you are to choose two or three others, known for their reconciling ability — men who possess Christian grace and charity, men who do not go with you to prove you right and the other person wrong. Your associates go as men of mature, sober, objective judgment who have a desire that truth be served in a spirit of love; men who are as much interested in one man as they are in the other. If an understanding is reached, the case is closed and no one ever hears about it. It is another victory of love.

Of course, there is always the possibility that this step may fail. It is here that Jesus says the matter must be brought to the church, although it is generally agreed by scholars that these are not the words of Jesus but an interpretation of the spirit of Jesus in light of the practice of the early church.

The purpose of bringing it to the church is to save the person and to save the situation and not to prove the rightness or wrongness of anyone. Right here is a possible clue as to why discipline in the modern church has broken down. When this method has been tried it has too often been for the purpose of deciding who was right.

'He who withholds love will have it withheld'

The result was the pride of one sustained and the pride of the other was hurt and the cause of the kingdom suffered. Now this is not to say the church should not exert discipline or that the church is not interested in establishing the truth but it would seem rather clear that truth comes after love, not before.

The church was probably the first example of permissiveness in our society, and this is probably both a good and an evil thing. It is good because the church should never be closed to anyone regardless of his morals, or his behavior, or his attitude, or his disposition. In fact, the greater the need, the more the church should put the arms of love around him. On the other hand, this openness and this permissiveness is an evil thing because the church must never compromise the ideals of righteousness, goodness, honesty, integrity, charity, and brotherhood — though as always the greatest of these is love.

There is a great need to reevaluate what really is rightness and wrongness and then in a redemptive and reconciling sort of way ask men in the name of God and for the sake of the church to bear witness in their lives to Jesus' style of life. The danger at this point is always that we fall into the error of being a moralistic, pharisaic, judgmental society depending upon the code instead of upon love and resorting to the enforcement of a legal system instead of keeping uppermost the good of the person and his relationship to others. We cannot justify the church's abdication of its disciplinary role in society, but we should not urge its resumption until we are certain it can be administered by those in whom dwells the understanding, compassionate, redemptive spirit of Jesus.

But we need now to come to the very heart of the matter. We read in the passage that Peter began to envision all the ramifications of this teaching; knowing as a fisherman what men were like, he asked Jesus, "How often must I forgive my brother? As often as seven times?" I am sure that Peter thought he had outdone himself in generosity. His own religious law said three times were enough. Running through his mind were memories of those times when some fisherman had stolen some of his fish, his nets, or his boat. He probably thought, "After I overlook seven instances I can go ahead and beat the tar out of him."

But Jesus took the wind out of his sails even as he does ours. His answer was not in terms of textbook arithmetic which fifth graders can figure out in their heads. "No, Peter, not only seven times, but seventy times seven." And this was heavenly mathematics, meaning not just 490 times, but seventy times seven, times seven, times seven, and on to infinity or just as many times as he sins against you. Luke tells us the reply of the disciples to this teaching was, "Lord, increase our faith."

When we face this same issue as a person, as a race, or as a nation we want to ask, "Can we forgive unless there is someone who is willing to repent? To this I think Jesus would answer, "Can anyone really repent until first there is someone who is ready and willing to forgive?" Forgiveness is the only thing that breaks the vicious circle of wrong doing.

How appropriate that the gospel recorder should place the parable of the unforgiving employee at this spot in the record. Here was a man who owed his employer, let us say, $10,000,000. He begged the boss for time, saying he would pay everything back. That was silly because he would never be able to do it and so the employer said, "Aw, just forget it." This is an example of amazing grace — incredible charity. Then the employee who had been forgiven such an impossible indebtedness went out and saw a fellow employee who owed him a hundred dollars. He grabbed him by the throat and told him to pay, and to pay immediately. The fellow begged and pleaded, but the man who had been relieved of his $10 million debt had no mercy and had his fellow employee thrown into jail for failure to pay his $100 bill. Some tattler told the boss what had happened and he became angry because justice had so miscarried and so he had the man arrested and locked up. Jesus concluded: "So also my heavenly Father will do to everyone of you, if you do not forgive your brother from the heart."

Is this too harsh? Not if the law of love is to work equally for everyone, for justice is love's twin. He who withholds love will have it withheld. The truth is that you and I can never sin against each other or anyone else as much as we all sin against God, and when we pray: "Forgive us our debts as we forgive our debtors," we are either having our sins cancelled or we are pronouncing judgment upon ourselves.

Isn't it ridiculous that we let our pride, whether personal, creedal, or national, stand in the way of a relationship that could make all men brothers? As sinners, we cannot do without God's forgiveness, but even God cannot forgive the unforgiving heart. The key that unlocks the human heart to the forgiveness of God is for us to forgive and be forgiven by each other. This is the discipline of love.

Glenn Eshelman: He Sees and Is Thankful

by Kathleen L. Blauch

The weather last December 22 was miserable. Freezing rain and sleet were creating icy roads and sidewalks. Personal problems weighed heavily on my mind. Although tempted to stay home and treat myself to a small "pity party," I went as planned to Lebanon's Treadway Inn where Glenn Eshelman's slide presentation was to be shown for the local Rotary Club's family Christmas banquet.

Returning home an hour later, I marveled at the beauty of the ice-covered trees and shrubs. Brightly colored Christmas lights created shimmering reflections everywhere. It was beautiful!

The words "The year's at the spring, And day's at the morn; / . . . The hill-side's dew-pearled; . . . All's right with the world" danced across my mind. Had I gone crazy? "All's right with the world" when the newspaper headlines screamed of tragedy and terror and my own little world was problem-filled? No, but I had been forcefully reminded that God planned the entire universe and was still in control. A fresh glimpse of the beauty of everyday things — a rainbow, the sunrise and sunset, moon and stars, wildlife, and flowering plants — had given me clearer vision. Neither life nor weather had changed. My attitude toward them had.

Confronting people with God's

Photography
by Glenn Eshelman

presence and power through nature slides has become the special ministry of Glenn Eshelman of Manheim, Pennsylvania, a recently elected minister of the Middlecreek Church of the Brethren. (He is the sixth generation Eshelman to be elected into the free ministry of the Church of the Brethren.) Glenn also serves as the assistant church school teacher of the junior high boys.

Ivan Lutz, moderator of the Middlecreek church, says, "A fine title for Glenn would be 'Minister of Photography.' . . . Through this ministry he is able to take the message of our risen Lord and present it where we do not have opportunity to preach."

Glenn explained, "I want to lift people up, get them out of the dumps (a Pennsylvania Dutch expression for the blues). There's too much dark stuff already. Instead of being negative and looking at the dark side of life, we occasionally need to take a positive outlook."

He's accomplishing that objective. "I never before realized the great creative power of God as I did when seeing your slides," is the most typical comment Glenn hears.

In the hustle and bustle of modern living few of us seldom take time to look closely at the beauty about them. Concerned with the demands of modern living, who stops to examine the budding rose or lily? The blessings God has given so profusely in nature are often taken for granted or ignored.

Glenn says, "We ought to *see* these things and be thankful. God put us here to enjoy and care for his creation. We should praise and glorify him for it. If someone should give you a house or garden, you would certainly show appreciation for it."

Glenn got an early start in capturing the beauty about him. At the age of eight, the Lancaster County farm boy received his first recognition as an artist. A painting of his farm won him a blue ribbon at the Mount Joy farm show. Then painting for entertainment for visitors to the annual Manheim farm shows brought him his first customers and launched him into his profession as an artist.

In painting he strived to pull as much beauty out of nature as possible. When he sensed the beauty about him could be reproduced as easily with a camera and in less time, he considered going into photography. In 1962 he shot his first pictures and by 1965 had a library of 4,000 slides. Today he earns his living as a commercial and portrait photographer. His studio is located in the basement of his home. His present library consists of over 15,000 slides cataloged in topical order in a large filing cabinet.

When a woman from a neighboring church asked him to show slides for a family night dinner he agreed — very reluctantly.

Laughing, he explained his reluctance. "From what I knew of slide showing, most people slept. Those who didn't wished they were home."

Fortunately, she asked five months in advance. Wanting something uniquely interesting and worthwhile, Glenn and his wife, Shirley, began immediately to work out a script. Eventually a theme, along with taped music and poetry to back up his nature pictures, began to take shape. Since then what Glenn considered a simple favor for a fellow Christian has grown into a ministry that has touched many areas along the East Coast from Washington, D.C., to Vermont.

Glenn says, "The good Lord opened a door for me. I give him all the credit."

After presenting "To God Be the Glory" for two years, the Eshelmans produced a second program with an even greater spiritual message and impact. "Our Father Planned It All" begins with portions of the Psalms: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. . . . When I consider . . . the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (King James Version.) Using four projectors, Glenn allows no time to elapse between slides. At various times slides are transposed one upon the other for a dimensional effect. (In the future he plans to use six projectors to create panoramic scenes.) Add to that the appropriate musical background, and it's almost certain no one will sleep during this half-hour presentation of over 200 slides.

Audiences vary from very young children to gray-haired senior citizens; uneducated laborers to the most successful businessmen. And none can quickly forget the message behind the slides. One admitted he thought about the program every day for a week and then some.

After Glenn showed the slide program at a hospital for the mentally and emotionally disturbed, a doctor, obviously under conviction, remained in his chair long after all others had gone.

"I know nature in itself can't save anyone," Glenn clarified. "But if it puts someone on that road, then it was worthwhile."

Glenn says it has done more for him than for those who come to the presentations.

Two years ago after a showing, a woman approached him with the question, "Are you a born-again believer?"

Although he answered yes, he couldn't forget the question. It occupied his thoughts until he reached home, for it was the first time in thirty years he had been asked it. Then he realized he had never asked that question of anyone himself. Behind the woman's question lay a deeper one. "Was there any real spirituality behind his slide program?"

On another occasion, he arrived at a church a half hour early to set up for a program. The church was already filled, many were standing, and others were leaving for lack of room.

"At times like these, I'm aware of my responsibility to present something of eternal value," he explained.

Other doors of service are continually being opened for the Eshelmans, who work together as a team. In addition to showing their programs in churches, hospitals, inns, hotels, and civic auditoriums, presentations are made in high school assembly programs. They have been asked to develop a travelog for schools, and television stations are asking for slides.

In order to get the most use from his slides, he is changing from the 35mm to the 2¼-inch squares, a more professional slide. All this is as expensive as it sounds. Money received from the slide programs is immediately invested in new programs, two of which are presently in the making.

Having pictured much of Lancaster County, Glenn recognized the need to travel further from home for fresh pictures. On a recent trip through the New England states, Nova Scotia, and several western states, the Eshelmans added 4,200 slides to their library. Along the way he also had opportunity to show his slides. One of these stops was the Country School of Photography in Woodstock, Vermont.

He's been asked why he doesn't make the change to movies. But he feels that field has already been overworked. "I have more ideas than I can use for the expansion of my slide program," he added.

The Eshelmans obviously love their work, and it appears from their appointment book, with dates scheduled two years in advance, they'll be continuing the ministry of uplifting others through their unique showmanship of pictures.

Everything you always thought you knew about sex*

*and so didn't bother to ask

by Vernard Eller

It is true that this chapter heading bears a certain superficial resemblance to the title of the popular book by Dr. David Reuben (M.D., as you might guess). That could be sheer coincidence.

Well, it *could* be!

Reuben's book tells only half the story of sex — although the half that sells books, it must be noted. The half he does tell, he tells thoroughly and well. All the ins and outs of sex as bodily activity (of infinite variation) get described in detail. But Reuben pictures man too small. Oh, it is true that he points out that the largest and most important of man's sex organs is his brain; but he does not sufficiently recognize that, through his brain, man's sex gets linked up with a great many other interests and functions as well. Reuben fails to treat the sex beyond sex, as it were.

Our two books, then, can divide the field between them. I do not propose to handle the aspects of sex which he treats. Likewise, he hardly touches upon what I propose to treat. The difference, however, is this: I am well aware (sometimes too much aware) of sex as bodies in motion and glands in commotion. I am happy to grant the validity and need for his book and the sort of sex education it represents. However, I am not sure that he shows a similar awareness of the story I want to tell.

The view of man underlying Reuben's book is deficient. Whether or not it marks his deliberate position,

From Vernard Eller's new book, *The Sex Manual for Puritans.* Copyright © 1971 by Abingdon Press. $3.

he manages to leave the impression that human beings essentially are discrete atoms, each propelled by his "pulsating genitals" (Reuben's phrase), which ought not to and ultimately cannot be denied. His concern, then, is that, as these atoms bump into sexual contact one with another, the vibrations between them be as good as possible. He is emphatic that the secret lies much more in the state of the brain than in the form and comeliness of the other apparati involved. He shares countless helpful hints on how to insure high-level vibes. He makes a strong case for the fact that homosexuality and relations with prostitutes almost inevitably fail to produce quality experience.

All this is well and good, but it needs to be recognized that a human being is much more than just a giant spermatozoon jetting around at random until it happens to find its destiny in a happy bump and boin-n-ng. If men are atoms, they are the sort that are unstable until they have joined with other atoms in the formation of a molecule — molecule then joining with molecule in the formation of a compound; particle then joining with particle in the formation of an object; object then joining with object in the formation of a universe. (Whoever thought up the idea of calling the conglomeration in which we live a "*uni*verse" did well; certainly the idea behind it is that everything be integrated into a well-ordered whole, even though we may be a long way from achieving such coordination in fact.)

Our view of man sees his life as consisting in *commitments* rather than mere *experiences.* A man and a woman commit themselves to each other to form a marriage. The commitment is enlarged and new commitments are made to form a family. Both individuals and families make additional commitments to form communities of many different sorts. Communities make mutual commitments to form peoples and nations. Peoples and nations *should* commit themselves to one another to form the family of man. And the family of man *should* commit itself to live in harmony with the world of nature.

And according to the view here being developed, this overall commitment — structure is not thought of as the spontaneous invention of men, a parlor game in which each successive generation adds a paragraph to an undirected and entirely open-ended story. Rather, all these human commitments are to be seen within the commitment of the Author and the story he is intent to tell. His is the story of the creation of a *uni*verse (actually the re-creation of a universe that had fallen apart when men decided that they would rather live by experiences than by commitments). By the way, the theological name for *uni*verse is "the kingdom of God," because the only commitment that ultimately carries any hope of integrating the present "*untidy*verse" is commitment to the kingly rule of God.

It is this consideration that gives sex its theological dimension. On first thought it might seem as though this view of life — which is as broad as the universe itself and as long as the stretch from its first creation to its final re-creation — reduces the significance of an individual man and his actions to almost nothing. Quite the contrary, here is the setting which for once recognizes the true importance of the individual. The universe is built through, is constructed out of, human commitments; and human commitments, whether made alone or in concert with others, cannot be made other than by individual humans. Without *your* help the consummation of the universe is hindered in its coming.

Puritanism, then (our brand of Puritanism), does not disparage the individual or even what Reuben refers to as the power of his pulsating genitals. To the extent that man is a sexual being (which is a considerable extent indeed), to that extent sex is one of the motivating powers behind his commitments, a power that has its part to play in the building of the universe.

Sex, then, is more important than Reuben would have it, not less so — and that precisely because sex is not an end in itself. In other words, flights of ecstasy do not mark the highest reward sex has to offer. Man's greatest satisfaction, joy, fulfillment, and usefulness come, not in romping around this world's playground for a few short years, but through making the commitments that build him into his proper slot in the universe that is coming to be. And not only does the individual find his own highest happiness by getting himself rightly positioned, he helps make the whole universe a happier place at the same time.

So, when a person is faced with the choice between experiencing some better-than-ever sex vibrations or making (or standing by) a commitment that fits another piece into our erector-set universe, he would do well to sacrifice the first and go with the second. The power of sex can be dedicated to some great and lasting accomplishments.

Profound *commitment to* another person is not at all the same thing as an overwhelming physical and emotional *experience with* another person. Yet these two tend to get all confused with each other, precisely because both are marked by deep personal involvement. (I am deliberately avoiding the word "love," because we are accustomed to use it to cover either or both elements indiscriminately.)

The difference is that commitment centers on duration, stick-to-itiveness, and lasting power, whereas experience has its end and goal in the moment of the experience itself. Thus, the young woman who defended her sex adventures on the grounds that they were motivated by love, that she gave herself completely and totally to each man she slept with, may have been telling as much of the truth as she understood, but it cannot have been the whole truth. She could mean only that she gave everything she could *to the experience that was taking place.* But obviously she did not understand this to entail giving herself *from this time forward,* giving every aspect of her life and her self (present and future) to be united with him.

Now, of course, the best sort of sex is that which brings together long-term commitment *and* thrilling experience into one package. But even there the situation is not simply half of one and half of the other. The subtraction of one or the other does not leave equal remainders. Commitment is the much more crucial ingredient of the two.

Sexual *commitment* lacking the component of bodily sexual *experience* is *handicapped* sex, but handicaps can be overcome or risen above. The relationship still can be made a satisfying and significant one. For example, if a man became injured so that it were physically impossible for him to perform the sex act, it still would be quite possible for him and his wife to make adjustments permitting their marriage to continue as a very valid sexual relationship, i.e., a relationship made possible by and deriving its value from the fact that the partners are of opposite sexes.

But sexual *experience* lacking the component of *commitment* is *truncated* sex. A vital part is missing, and the couple has substituted a pathetic half-sex for what the relationship could be and was meant to be.

You see, sex is one of the powers that propel men, but it is by no means the only one. Man's sex urges are part of a mix with a whole host of other urges and motivations — physiological, psychological, emotional, intellectual, and spiritual. The intention, then, is that the mix be governed by motives of the mind and will so that the whole moves the man in one direction (rather than a confusion of directions) and that the movement be along the vector that spells universe-building and true humanity. Puritanism asks not that sex be denied, but that it be harnessed and put to work for both the individual's truest enjoyment and the achievement of his own humanity along with that of the rest of the world. Reuben's view of sex is seen to be not so much false as narrow.

The difference, then, between Puritanism and Impuritanism is not that Puritanism is opposed to sex while Impuritanism favors it. Not at all. Rather, Impuritanism values sex only for the experience, the good vibrations it provides. Puritanism enjoys good vibrations but sees that sex, when harnessed to commitment, also can be used to forward the greatest dreams of man and God.

"Nativity" etching by Michel Ciry

Christian Education and Human Values

by PAUL B. MAVES

It's only Christian to be human! That's because to be human is what God intends us to be. It's what Christ came to enable us to be.

To be human is to become like Christ. It's to be involved in his struggle to free persons to be fully human. It's to be committed to those values to which he was committed. It's to live by the vision of a new humanity and to participate in the community of the new being.

Values determine what we do

Values are what we believe to be desirable. They are what we set out to appropriate for ourselves. Our interests, attitudes, aspirations, fantasies, and activities, as well as the things we worry about and what we see as problems, point to what we value. In their book on *Values and Teaching,* Louis Raths and his colleagues say that for something to be a value it must be: (1) freely chosen (2) from among clearly conceived alternatives (3) after thoughtful consideration of consequences, and must be (4) cherished, (5) publicly affirmed, (6) acted upon until it becomes (7) a consistent pattern of life. Unless each of these seven conditions exists, it cannot be said to be a value for us.

The various values we have may be in conflict, if not contradictory. So we relate them to each other in a system of values in terms of ranking or priority. We also relate them to each other according to whether they are ends

toward which we strive or means which make certain ends possible.

Personal commitments relate to social norms

Values are intensely personal. But social groups foster certain values as expectations about what persons who belong to that group will, ought, or must believe and do. As the price of membership a member must accept them or pretend to accept them. Often we join groups because we believe in their values. Sometimes we experience pressure to conform to what others value.

Groups do well to look at what they value and how they pressure persons to conform. They should ask themselves if what they officially state as their values are what they live by and if what they do is what they are really proud of. They do well also to think about whether or not they have ever been clear about what is valued and have tried to make this clear to others.

Values held as images

Rather than being explicitly stated, values often are held in the mind as images of what makes life good or brings happiness. Images lie behind the movement of peoples from the farm to the city, from the central city to the suburb, and from the suburb to the commune. Our heroes incarnate these value images. Entertainers, movie stars, and fictional characters live out our dreams. Sometimes these images bear names, such the The Successful Man, The Genius, The Military Hero, The Playboy, The Glamor Girl, and others.

Analysis of who and what we admire or a look at our daydreams can tell us much about our values. A study of the images current in any group as a part of its culture tell us much about group norms. Artists, poets, playwrights, novelists, and comedians often expose these images and force us to take a new look at them.

Values are changing

Values arise out of a people's experience. They are transmitted as a part of tradition and culture. They persist not just because they are taught but because they demonstrate some capacity to give meaning and coherence to life. When new experiences intrude old values erode, new visions are needed, and new images of the good life emerge. The technological revolution of our time demands a reevaluation of our values.

In times like this persons experiment with values and grope for more meaningful life-styles in line with them. At the same time institutions and groups may become more rigid, restoring to extreme pressure to preserve old values.

Values in conflict

Observers of the American scene point to the conflict of emerging humanistic values with the older capitalistic values. The latter affirm technological achievement, economic progress and growth, virtuosity of performance, competition, postponement of satisfaction for achievement, and the suppression of feelings, particularly of tenderness and compassion. In our culture these are "masculine" values. The former insist that persons come before technology, that creativity and authenticity of relationship are more highly regarded than virtuosity, that collaboration is more productive of satisfaction than competition, and that feelings are to be accepted as enriching life. To some extent these conflicts of values may be implicit in the so-called "generation gap."

Values that work well at one stage of history may be disfunctional in another stage. Values appropriate at one period of life may not be appropriate at another. Not only are we bombarded with demands from different groups to decide between values but also we may have to modify our values in light of changing circumstances.

Christian education as value clarification

From this point of view Christian education is the process of enabling persons to become fully human through clarifying values and making authentic commitments rather than to drift or to be dragged through life as victims of circumstance and group pressures. It is a process of sharing a vision of the possibility of becoming human and of the way that vision can be realized. It's enabling persons to become intentional about their lives.

Also it is the process of enabling them to discover what they share with humanity as a whole and to see that they will become fully human only when all men do.

Clarify value commitments

Value clarification can take place within the context (1) of ongoing classes as they are engaged in the study of almost any topic; (2) of casual encounters and conversations; or (3) of decision making and policy setting groups. Raths, Harmin, and Simon's book on *Values and Teaching* suggests a number of tested strategies for doing this in the classroom. Periods of evaluation in the church and in the groups which make up the church provide opportunity for raising the question of what they would like to see happen as a result of their efforts. Such questions as "Is that what you want to be?" or "How do you feel about what happened?" or "Did you really intend to do that?" may open up questions of value. Also the question of "What kind of a group do we want to be?" raises the question of group norms.

Study values expressed in mass media

It helps to be aware of the persuasions and pressures brought to bear upon us if we are to be intentional. The pressures which are internal to us can be raised to consciousness as we think about what we value. The pressures external to us can be exposed if we become critical of what is presented to us. A group could make a study of advertising, movies, TV programs, political speeches, and other efforts to influence behavior from the standpoint of the images they portray and the values they imply.

The works of artists, poets, novelists, and dramatists can be studied also with a view to what they see life to be and what the end result of that life is.

Discern values congruent with Christian faith

Bible study may reveal what the Christian tradition says about what is desirable and what gives meaning to life. The great themes — love, justice, mercy, liberation, life, reconciliation — can be explored with reference to what they mean in the contemporary world. The Law and the Prophets deal directly with value questions.

The evaluation of values, our own and those of our culture, needs to be made. The Christian tradition can helps us make it and teach us what it means to be human.

If you want to read more...

Berry, Thomas E., ed. *Values in American Culture,* Statements from colonial times to the present. Odyssey Press, 1966. $1.65 paper

Burgess, Evangeline. *Values in Early Childhood Education.* N.E.A., 1965. $1.50 paper

Canning, Jeremiah W. *Values in an Age of Confrontation,* a symposium sponsored by the Religion in Education Foundation. Charles E. Merrill, 1970.

Handy, Rollo. *Value Theory and Behavioral Science.* C. C. Thomas, 1969.

Huus, Helen, ed. *Values for a Changing America.* University of Pennsylvania Press, 1966.

Kuhn, James W., and Berg, Ivor. *Values in a Business Society,* issues and analysis. Harcourt Brace. $4.95 paper

*Raths, Louis E., Harmin, Merrill, and Simon, Sidney. *Values and Teaching.* Charles E. Merrill, 1966. $3.25 paper

Vickers, Geoffrey. *Value Systems and Social Process.* Basic Books, 1968. $6.50

Westerhoff, John C. III. *Values for Tomorrow's Children.* United Church Press. $4.95

Rich, John M., ed. *Education and Human Values.* Addison Wesley, 1968. $2.50 paper

Rokeach, Milton. *Beliefs, Attitudes and Values.* Jossey-Bass, 1968.

Brauer, Jerald C. *Images of Religion in America.* Fortress, 1967. $1 paper

*Boulding, Kenneth E. *Image: Knowledge in Life and Society.* University of Michigan Press, 1964, Ann Arbor paperback. $1.95

Fore, William. *Image and Impact: How Man Comes Through in the Mass Media.* Friendship Press, 1970. $1.95 paper

Wolfe, Donald M. *Image of Man in America* (2nd edition). Apollo, 1970. $3.95 paper

*Angell, Robert C. *Free Society and Moral Crisis.* University of Michigan Press, 1965, Ann Arbor paperback. $1.95

* *especially recommended*

study, and outreach opportunities.

Impetus? Nearly each person in the church is involved in one of the groups, and ideas have already grown from the interaction. How did this activity come about? What has caused the willingness to look at oneself and risk change in congregational life and mission — change that is more threatening than challenging for most individuals, much less congregations and organizations?

Bill Copenhaver quickly noted that it didn't happen suddenly or Pentecostally. "We can point to important events and programs in the early life of Trinity that have contributed significantly to our present position," he said.

Past pastoral leadership, from Paul Hoffman and Harold Garner, involved the membership in decision-making processes. Mission 12-type experiences, first for a few individuals, and then for the congregation, helped develop openness among the members. Small group meetings Sunday evenings on current interest topics, sometimes with outside leadership, were tried.

Common goal: Frustrations and failures came too, noted the pastor, more often from the lack of common goals for small groups. Now with specific goals worked out for the total congregation, the small groups are helping develop them in a meaningful context.

The future? Using the six areas of concern earlier identified at the retreat, and developed by the total church, workshops with two outside resource persons will center in on each group in different weekends this fall.

True, Trinity has the problems of many of its sister churches. Leadership turnover among the more active. Declining giving. A new facility to pay for. Lack of older and young adult age groups.

As a person who reaches the accepted age of maturity must grapple with new directions and life's changes, so a congregation might similarly reexamine its corporate life and mission to meet the challenges of inherent change. For Trinity church, this process has been full of hope and expectancy.

1971: YEAR OF THE CHURCHWOMAN?

IN THE PAST YEAR two major Christian bodies in the U.S. chose women as presidents, a California Roman Catholic nun was named to a "high" Vatican post, and the Protestant Episcopal Church, for the first time, allowed women to vote as delegates during its general convention.

These and other developments in the emergence of women in religion appear to fulfill predictions by commentators on the religious scene that 1971 will be the "year" of women in religion.

Responsibility: Little more than a year ago a Lutheran Church in America commission on the ministry declared: "The point has been reached where a responsible church has no choice but to participate in a movement toward a greater freedom of thought and action for women."

Similarly, a periodical for the United Church of Canada charged that "women power" is lacking and called for the election of a woman as moderator of the church's general council.

Since then, an unprecedented number of women have been appointed or elected to high church posts, but, more importantly, many observers believe, the traditional image of the church role of women is radically changing.

Openness: Commenting prior to the May 1971 election of Lois H. Stair of Waukesha, Wis., as moderator of the United Presbyterian Church's 183d General Assembly, Dr. William R. Laws of Columbus, Ind., former moderator, said, "All the offices and functions of the church should be wide open to women."

"Limiting women of the church to choir and kitchen is mythology based on sex," he charged.

Also in May, the 1.5 million-member American Baptist Convention elected Ruth Rohlfs of Seattle to a one-year term as president. Although she is the fifth woman president of ABC, Mrs. Rohlfs is the first to be elected since 1922.

Sister Thaddea Kelly, a 52-year-old Presentation Sister from San Francisco who was named a department head in a Vatican congregation, said her appointment should be a "source of encouragement to religious women the world over."

Described as a breakthrough for women in the Catholic Church, the nun will work with women's religious communities throughout the world, helping them update and revise their constitutions to conform to Vatican II norms.

Judaism: In March, the Union of American Hebrew Congregations, the congregational arm of Reform Judaism, adopted a resolution designed to bring a much higher percentage of women into its 180-member board of trustees.

Rabbi Alexander M. Schindler, vice-president of the UAHC, said that "Reform Judaism has always affirmed the equality of sexes in religious life, but the time has come to match our actions to our preachments . . . ."

While the past 12 months have recorded agitation and striving for additional women's rights and representation in church and synagogue administration, breakthroughs have also been noted on the lower levels of religious life and service.

Canada's English-speaking Roman Catholic bishops took an exceptionally strong stand when they declared at their annual meeting in April that women should enjoy full church membership with the same privileges as men, that all discrimination in tradition and canon law be dropped, and that qualified women be considered for ordination to the ministry.

In Houston last fall, the Protestant Episcopal Church for the first time in history permitted women to vote as delegates during its triennial general convention.

While ordination to the full ministry in the Episcopal and Roman Catholic churches is still a "hung" issue (Episcopal women can now be ordained deacons), two leading Lutheran denominations began ordaining women as ministers and the first woman is on her way to becoming an American rabbi.

A test: In January, a Roman Catholic laywoman from Des Plaines, Ill., Polly O'Grady, declared that she would become a "test case" for Catholic Church law in applying for admission to the Chicago archdiocesan diaconate training program.

Citing Mrs. O'Grady's action, Sister Agnes Cunningham, who teaches at St. Mary of the Lake Seminary, Mundelein, Ill., appealed for the ordination of nuns as deacons. She also expressed the hope that a special committee of theologians now studying the question would urge U.S. bishops to authorize the admission of women to the diaconate.

Despite rapid acceleration of women's participation and representation in American church leadership over the past year, pockets of resistance, reluctance, and outright opposition to female fulfillment do exist.

Only recently, an editorial in the daily *Minneapolis Star* brought words of caution to what was described as the "surge of women to leadership in the churches."

Male abandonment: Mentioning the women presidents of the American Baptists and United Presbyterians, as well as the fact that Cynthia Wedel of Alexandria, Va., is head of the National Council of Churches, the *Star* said it was concerned with "male abandonment of religious concerns and . . . responsibilities . . . ."

While applauding the "equalization of roles" that the growth in women's participation accomplishes, the paper warned that if "it goes beyond that and leads . . . to female domination of organized churches . . . we think it would be bad for religion and for our society."

The Lutheran Church-Missouri Synod reaffirmed in July its objection to women clergy, citing scriptural statements directing women to "keep silent in the church," and prohibiting women from exercising authority over men.

Slow progress? And, despite a marked increase in women assuming positions of church leadership during the past year, Protestant fundamentalist bodies, some segments of American Judaism, and the Christian Orthodox communions have done little to encourage such aspirations.

Whatever the progress — and it has been considerable when compared with accomplishments of prior years — the emergence of women in religion is far from complete.

Many women claim that discrimination still thwarts their efforts and that official church response is shallow, causing consternation and frustration for a large number of professional church women.

The American Catholic Church's only woman canon lawyer, Clara Marie Henning, said women are gaining a "stronger position" to fight for their rights but added that women will not gain "full equality" in the church for years to come because "we are working with men who were raised to be protective of women."

"It's time for the church to recognize the charisma of women," she said, "and its effect on the universal church."

Victims? Women, comprising a majority of every major religious body in America, have been depicted by sociologists as the victims of an historical mold of exclusion established by the Jewish culture of another time.

But in 1971, as the Rev. Wilmina M. Rowland, a United Presbyterian minister from Philadelphia, became the first woman to deliver a prayer before the U.S. Senate, the mold appeared to crack.

Whether it will shatter totally in the next few years is impossible to foretell, but it is obvious that women's lib in the churches of America is making itself felt and is gaining a substantial response from church leaders everywhere. — RELIGIOUS NEWS SERVICE

Which year for Brethren?

AND WHAT OF BRINGING the contributions of women into the life of the Church of the Brethren?

Women were increasingly being heard at the St. Petersburg Annual Conference. Of the six nominations for moderator-elect presented to Standing Committee, one was a woman, who maintained substantial support until late balloting.

But a milestone was gained when Virginia S. Fisher of Pennsylvania, now of Sebring, Fla., was nominated from the floor and became the first woman to appear on a delegate ballot for moderator-elect.

At the June Conference, delegates were reminded that "men make up the overwhelming majority of our church governing bodies" — 88 percent of Standing Committee and about 75 percent of the delegate body were men. Using September figures, women make up 20 percent of the general staff (8 of 41) and of General Board (of five nominees this year, one was elected, resulting in a net loss of one woman).

Perhaps on the horizon is the time when proportional representation will be required — when a certain percentage of Standing Committee or the delegate body be women . . . or youth . . . or members of a minority race. Whether this can be practically accomplished is another matter.

But, for the women, the delegates were reminded: "As a prophetic voice, women are called to directly involve themselves in reshaping the structures of our families, our communities, and our church."

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2. Teach Your Children
3. Fire and Rain
4. El Condor Pasa
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Ambrosian Singers in choral excellence

PART of the church's quest for meaning in the 70s will center on the kinds of music and other art forms it uses to express its worship and life together. Answers to questions like "What is sacred music?" or "What instruments or style of music is appropriate for the church?" will assuredly reflect a growing consciousness to our total culture and some curious, albeit selective, appreciation for the so-called secular sounds and rhythms.

Over the past five years there has been a steady flow of new writers, performers, and publishers seeking to enliven traditional faith settings through folk, folk-rock, jazz, and even the returning big-band idioms. Many new recordings feature relatively unprofessional solo and group performers who sing and play their particular grooved style.

Such is not the case with a group known as the Ambrosian Singers. This is a highly skilled double octet who sing medieval and Renaissance classics as well as contemporary ballads. This is clearly illustrated in their two volume (four sides) recording, *A Choral Tapestry — Masterpieces From the Sixteenth and Seventeenth Centuries* (Avant Garde AVS 128-129) and *Jesus — Contemporary Songs of the Life of Jesus* (Avant Garde AVS 130). With the release of the latter album the Singers illustrate a remarkable versatility not often found in choral groups. They perform not only the early masterpieces with great artistic insight but also the contemporary songs with equal ease and authority.

Named for St. Ambrose, who also was the namesake for the early plainsong chant in the church, the group sings representative selections from the sacred and secular libraries of William Boyd, Monteverdi, Morley, Hassler, and numerous others of this era. The songs reflect a variety of musical modes ranging from pure polyphony with fluid rhythms and counter melodies to the more homophonic ordering of material in the motet and madrigal. Also reflected is an increased emphasis on the wedding of words and music into one expressive unit.

Volume One contains fifteen selections and Volume Two, twenty-two. On both records side one contains only sacred songs while side two is predominately secular. In most of the songs the lyrics are set in the original or traditional vernacular which may be a source of disappointment to some listeners. On the other hand maintenance of the original lyrics illustrates most clearly the artful combination of word syllables with the melody and rhythm originally intended by the composer.

From the opening, "Ave Verum Corpus" (O Lord, Great Creator) by Boyd, a deeply moving motet imploring God in slow prayerful tones, through the final exaltant "O Rex Gloriae" (O King, Glorious) by Marenzio, the basic themes of man's worship and sacred emotions are expressed. The formidable Giovanni Palestina is sampled with two of his more than 600 motets. Of these "Dies Santificatus" (O Day of Consecration) is particularly beautiful, with its typically elegant multivoice polyphony free from harsh dissonance and rough melodic intervals.

The secular sections express themes of fun and gaiety, romance and folklore. The opening number, "A Little White Hen" by Antonio Scandello, is a delightful madrigal featuring an extract rendering of cackling quite comical. On another note a chanson by Passereau, "He Is Good and Handsome," is all about the battle of the sexes, bringing to mind present-day struggle. In the song woman comes off as the cunning flatterer.

With lyrics written for a totally different society three and four centuries ago, these secular songs will strike some listeners as trite and boring. On the other hand they can be insightful commentaries of both the medieval and Renaissance cultures. Of greater interest and perhaps significance are the musical settings which incorporate all of the basic modes and characteristics of the sacred music described here. This illustrates the fact that in the medieval and early Renaissance periods music, like other arts, was basically an idiom of the church. That it might

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FOR SALE — Nine-room house with three baths, located in Sebring, Fla. This house suitable for large family, two apartments. Two other rental units are on the back of lot. Located three blocks from center of town and two blocks from the Sebring Church of the Brethren. Across the street from the Presbyterian Church. Interested parties contact the Trust Department of the First National Bank, Sebring, Fla. 33870.

AMBROSIAN SINGERS / *continued*

be borrowed, indeed profaned, by baser society was no doubt a source of continuing controversy and upheaval in the then state church.

The flexibility and vocal prowess of the Ambrosian Singers is most apparent in the contemporary songs on the life of Jesus. The choral style ranges from straight four-part chordal, to solo with chorus, to four and eight part polyphony. The instrumental accompaniment is at times simple percussion with string bass and at other times full combo. Harmonically the sixth interval is often employed and occasionally the second. Beyond this there is very little dissonant effect. Melodically the range is middle to upper for all parts with a few sections upper to high.

There are twelve songs covering Jesus' birth, life, and death. "Now He Is Born" traces in prophetic fashion the meaning of Jesus' life for the world. " 'Tis Christmas This Night" swings out the familiar particulars of his birth. "Whither Bound St. James" and "St. John the Evangelist" depict the calling of James and his brother fisherman. "What Miracles of Beauty" in five simple verses recounts various miracles, but is a noticeably weak selection in both music and lyrics. "Peter, Peter Hear Me" is one of the best composed songs. The lyrics are particularly fresh as they depict Jesus' trust and confidence in Peter. "Judas, Why?" is well titled as it ponders the reason for the betrayal. "On the Mount of Olives Groves" is a beautiful hymnic-styled portrayal of Jesus' prayerful agony in the garden. "It Is Not Too Late" traces the friendship and love of Mary Magdalene. "They Cast Their Nets" and "Doubting Thomas" are colorful depictions of the disciples' seeing the resurrected Jesus on shore while they are fishing and Thomas' discovering the nail prints in Jesus' hand. "It's a Great Day of Joy" is a swinging, climactic affirmation of the ongoing life of Jesus.

Throughout the three records the vocal quality is superb. An excellent blend of all voices is augmented by charismatic solo quality, particularly in the contemporary songs. A further vocal quality is the prevailing crispness regardless of rhythm. Good intonation and enunciation plus other fine choral traits result in an exceptional performance and assure the listener of a rewarding musical experience.

Each of these albums is available from Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120, for $4.98. The three-record package sells for the reduced price of $11.95. — Wilfred E. Nolen

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READERS WRITE / *continued from page one*

following questions: (a) What is Project Equality, who supports it, and how does it use its funds? (b) Would the black community view our participation as an important witness to our support? Since the Brethren Action Movement provided answers to questions we did not have, and no answers to the questions we did have, we were reduced to following the judgment of the Board.

My main plea, however, is not to the Brethren Action Movement, but to the denomination at large. Please do not let the artless floundering of the eager BAM members becloud the fact that the issues they are trying to speak to are of utmost importance.

Robert C. Bowman
Staunton, Va.

DISAPPOINTING AND DISGUSTING

Your editorial in the August 1 issue is disappointing and disgusting. Coming from one of our top church leaders I think it is an outrage.

I cannot understand why you as a Christian leader are always lining up with the brutal, godless, and tyrranical communists, and against your own government.

So you think that Presidents Eisenhower, Kennedy, Johnson, and Nixon are scoundrels, who should be severely condemned. They were all human beings, who naturally made some mistakes, as do all people who do things; but as to their basic integrity and patriotism they were good men.

Compared to the bloodthirsty, deceiving, cruel, godless, and atheistic communists all four are lily white angels . . . .

May God save our church until our leadership believes in God and Christianity.

Ernest A. See
Keyser, W. Va.

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abingdon

The Fellowship of Christians at Rambling Run

The September air was crisp, but hardly as tart as the tone of Andrew Layman's voice when he greeted Paul Shepherd on Sunday morning. Andrew was deacon-teacher-treasurer-custodian of Rambling Run church, and Paul, along with being a full-time schoolteacher, was its part-time pastor. The attendance record, reflected on a board behind the piano, was the reason for Andrew's gloom. And today, he told Paul, there would be no one to play the piano.

Alone on the stiff bench behind the pulpit, waiting for a prelude that each worshiper would have to imagine, Paul counted fifteen persons in the pews. Altogether they could fill the first two rows on the north side. But then Paul thought of a better idea. He suggested they push back the benches and assemble in a small circle. All sixteen of them were now face to face. They may not have been much of a congregation, thought Paul, but they could certainly qualify as a small group. And he was one of them, on the same level. The question was, should they attempt to go through the motions of imitating a church service or should they, quite simply, be themselves in the presence of God?

They didn't discuss it, nor did they vote. Paul was the initiator, but the rest soon realized that they were encouraged to be spontaneous. They sang stanzas of hymns from memory and they managed quite well without an accompanist. Some other choices were not in the hymnal, but no one seemed to mind. Paul asked Andrew to read his favorite chapter from the Bible and to explain what it said to him. In place of a sermon Paul spoke in a conversational tone about the talk he had prepared and why he wasn't sure it would be appropriate. He said,

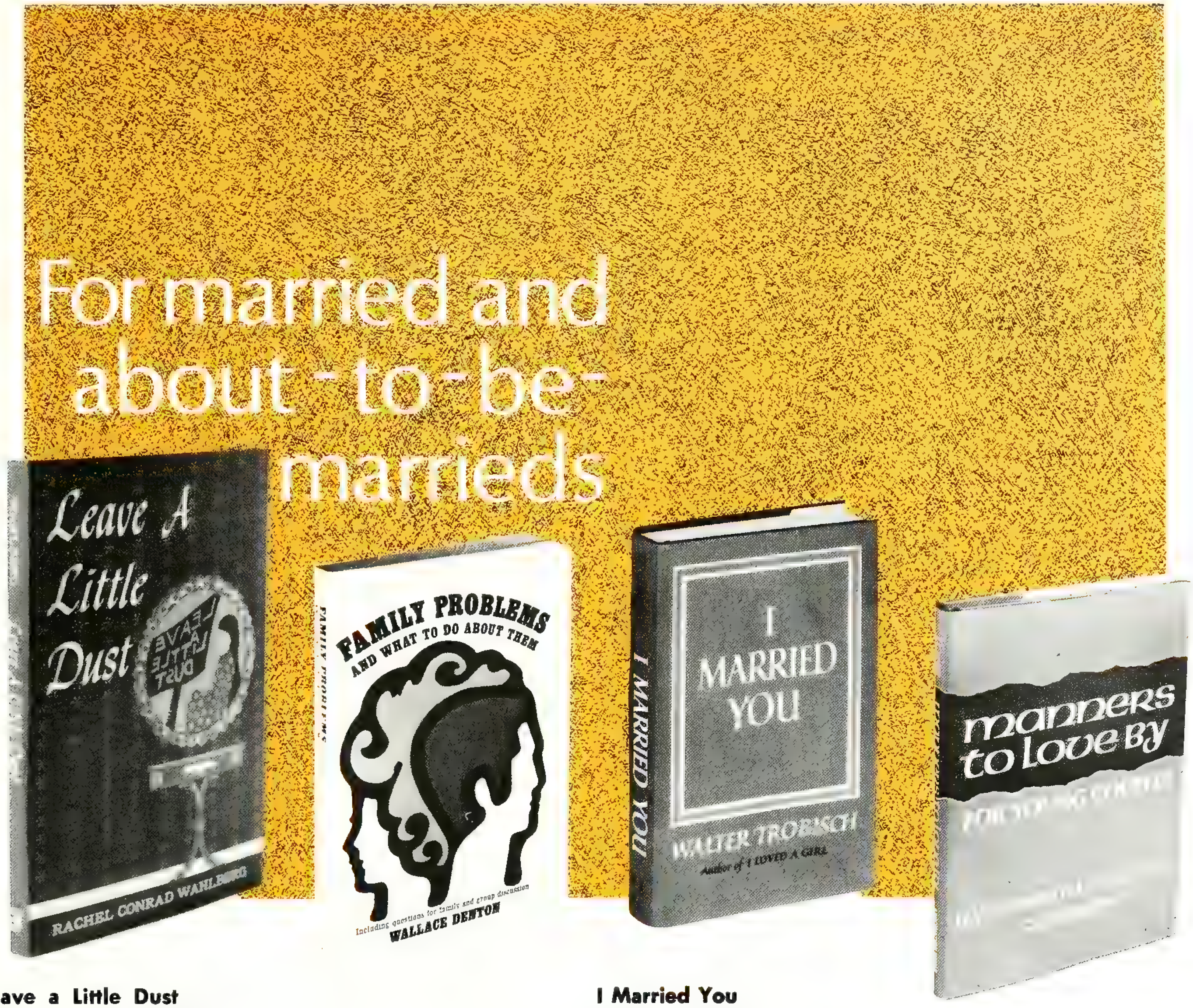
"I wanted you to think about the opportunities that are open to Christians. My text was a familiar one: the words of the risen Christ to the church in Philadelphia. 'I have set before you an open door.' But this morning I started to panic. What was the use of talking about open doors when there are so few of us to walk through them? Only sixteen. When you are scattered throughout this church, I can't see you for looking at empty benches. That is why I've often felt so discouraged and bitter. But now I feel differently about you. I see fifteen distinct persons to whom I can relate and who can minister to me. And I believe you can see one another better."

It was hardly a sermon. More of a confession. But there was a note of hope. And several persons felt encouraged to reveal their shattered dreams and broken promises. At the same time they recognized that they had a faith. One person said, "Jesus had only twelve, and they were ordinary persons as we are. Maybe we're too busy playing church to really be the church."

In place of a pastoral prayer Paul suggested that they take five minutes to think about all the persons their lives touched in one week. It was natural and easy to pray for others, including some who might be enemies. Later they shared their discovery that they carried a kind of responsibility for two or three hundred persons — friends, relatives, customers, fellow citizens. "What a congregation," someone said. "What a mission field," said another. "What a big job for so few," said a third. "And I was thinking of moving away from here so I could go where the action is," confessed another.

After an hour Paul tried to close the session with a benediction, but conversations continued and ten of the fifteen stayed on for another half hour. Finally Andrew, looking far more cheerful than he had been for several weeks, said, "I have a suggestion — no, two of them. First, let's come together in a circle next Sunday, even if there are twenty of us. And let's be ready to report on what we did, or failed to do, during the week. Paul should be able to lead us, and to suggest how we can find the resources we need — in our study and in our worship."

Paul agreed, and with that they dispersed. Paul thought a long time about that morning, especially when, a few weeks later, it was time for him to send his annual report — a white copy for Elgin, a yellow copy for the district office, and a pink one for Rambling Run church. It would not be a good report — statistically and on the surface it seemed that his church had no future. But really, what a future it could be — with a band of brothers serving and working face to face and discovering that even in the lonely hills around Rambling Run "the harvest is plentiful," even if "the labourers are few." — K.M.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Manners to Love By

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. . . in this messenger

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also

News of a new medical program in Nigeria (page 4); a contract with the American Baptist Convention to provide building counsel to Brethren congregations (page 5); the emergence of women in denominational offices (page 26); Wil Nolen reviews the work of the Ambrosian Singers in the new column **Mostly Media** (page 29); letters and the editorial.

coming soon

Continuing a series of Annual Conference Bible messages, William Faw details the discipline of loving your enemies. . . . Two ways of looking at the Love Feast — one, an historical perspective by Harold Z. Bomberger, and the other, a sensory experience by Glee Yoder — mark worldwide communion Sunday. . . . Anne M. Albright profiles John F. Young, whose story is one of doors opening — but not without difficult times when he had to decide to "Keep On Walking."

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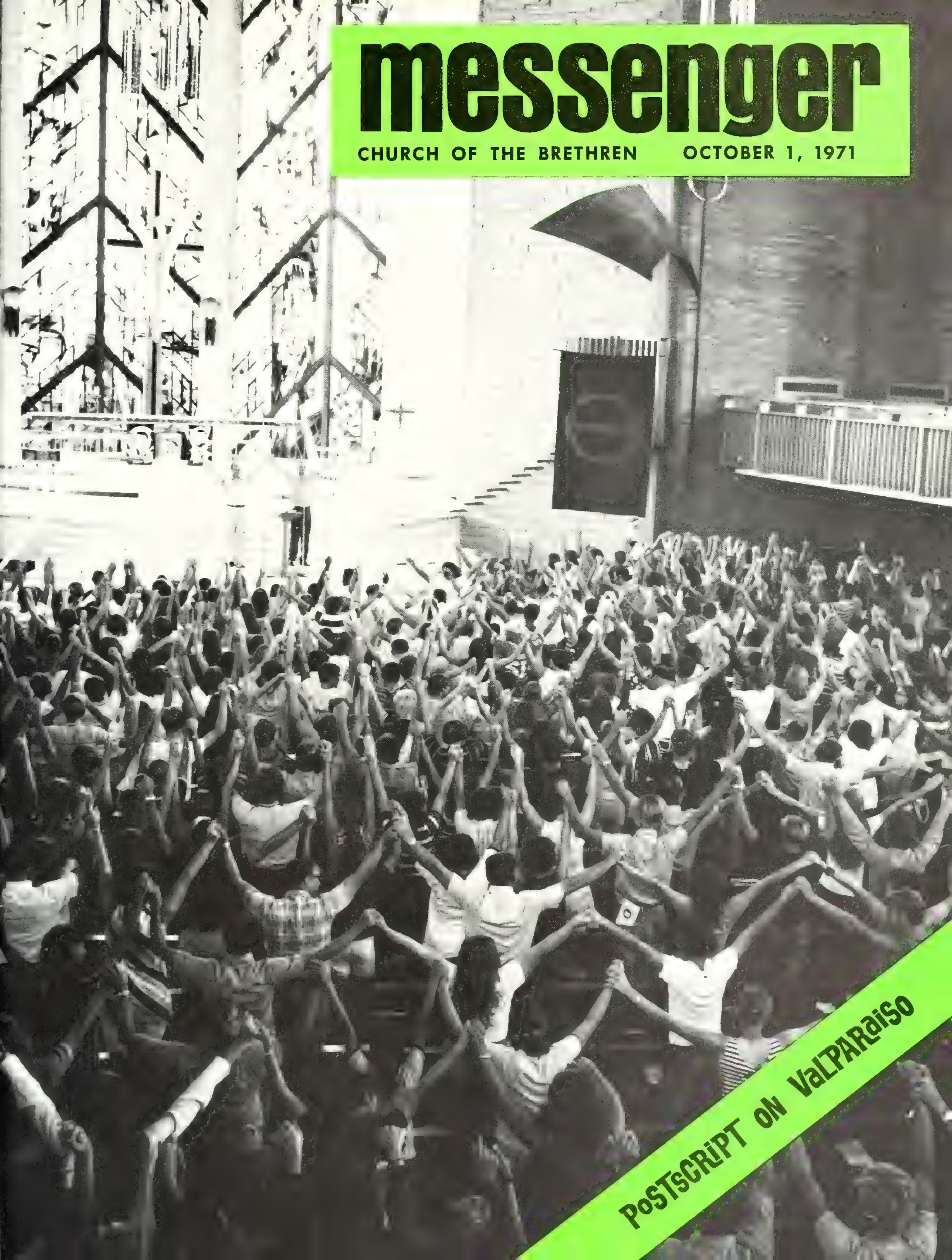

POSTSCRIPT ON VALPARAISO

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Readers Write

TOO LITTLE TOO LATE

The letter from Glenn M. Snavely, "A Sympathetic Understanding" (July 15) is much appreciated. For more than thirty years there were warnings from a few prophetic voices as to what would happen if we allowed the family farm and the rural community to decline. Among them were I. W. Moomaw, J. P. Schmidt of Ohio State, Baker Brownell of Northwestern, Arthur Morgan, Yellow Springs, Ohio, Msgr. L. G. Ligutti of the National Catholic Rural Life Conference, Dan West, and Rufus B. King. . . .

In September 1951 the secretary of the American Farm Bureau Federation spoke at the annual meeting of the American Country Life Association. . . . He took the line that farming was a business, entirely commercial. He said, "These days, if ya wanna farm ya gotta be efficient. We've got a million and a half too many farmers anyway. Get 'em offa there! Let 'em move to town." The spelling reveals the pronunciation, tone, and attitude of the speaker. . . .

Edward K. Ziegler and I attended the meeting and heard the speech. To say that we were astounded is putting it lightly. The speech was without compassion . . . for the millions who were to be shoved into the cities [and for] the cities to which the displaced persons would migrate.

The Rural Life Association was organized following a conference at Earlham College in 1942, attended by 125 concerned Brethren, Friends, and Mennonites. It was in operation for more than twenty-five years and at one time had 1,250 contributing members. . . . Apparently we were too little and too late. The opposition and the trend toward efficiency were too great. . . .

STANLEY HAMILTON
Boulder Junction, Wis.

REWRITING PAUL'S ADMONITIONS?

In reference to the article, "But If One and Two and Fifty Make a Million" (Aug. 15):

Mother God, indeed! Our only church guide is the New Testament? Jesus Christ is our savior and guide? Please rush me the information as to where Jesus talked about his "heavenly Mother." Our humble forefathers denounced the Roman Catholic church for putting Mary on a pedestal. . . . Now we have the audacity to suggest the phrase "Mother God"!

As for the woman's role in the church in general, I'm not so sure we're not rewritin the admonitions of Paul. . . .

If we are going to . . . say that Jesus wa not the Christ, that the Bible is more fictio than truth, and that the church is only another social outlet, then let's quit lying t our fellowmen and admit what we reall are.

I joined the Church of the Brethren because I admired the things it stood for. It' time we start practicing what we preach o shut up!

JAMES M. HITE
Hershey, Pa.

TRUTH AND RIGHT TO EVERY SITUATION

It is quite evident that there is a group o persons who feel very disturbed and threatened by change. They assume the title o fundamentalists.

The church, the Bible, and all relate symbols are sacred to the minimization o human beings. All aspects of life are compartmentalized into secular and religious To imply that all of life is religious stirs a fear that religion is being undermined. Th Bible gives exclusively all that is to be sai and done in religion. Human problems ar avoided by placing them in the secula category. We can go to a beautiful churc on Sunday, sit in cushioned pews, listen t glorious music, hear the Bible preached then go out with peace of soul and min without being disturbed by the thought o becoming involved in the issues which w call secular and which are troubling huma life around the world. It becomes more important to "work like hell to get to heaven,' as the modern song says, than to work t bring heaven or the kingdom to earth.

In the life of Jesus I have not observe any reference to secular activities. It wa fundamental to him to apply truth and righ to every situation.

J. D. COSNER
Waterford, Calif.

AN OPEN LETTER TO THE U.S. ARMY

I am quite interested in your much-publicized offer, "The U.S. army wants to joi you." I have some thoughts about how, in my case, this cooperation might come about.

I am presently a part of a peace education/action project based in Dayton, Ohio. I am involved in speaking to groups of people, young and old, about issues concerning war and peace and the individual's response to these issues. I talk about the draft and the alternatives of noncooperation and alternative service; about the two-thirds portion of our federal income tax which is used by the government for war and killing and the alternative of not paying those taxes; and about the moral and practical failure of war and violence as means to any sort of constructive change in the world and the alternative of finding humane, moral, and effective ways of bringing change and resolving conflict.

These are the kinds of things I am doing, and when I hear that the U.S. army wants to join me, I am encouraged, because with the long experience you've had in these areas, I know you could be of valuable assistance in the work I'm doing.

I know there are many in the army who would be very interested in joining me, judging by the increasingly large numbers of AWOLs and deserters who begin doing this kind of work as soon as they're free of the service.

Why not give these men a chance to join me in these activities *before* they decide to leave the ranks? I'm sure desertion rates would go down, and from what I've heard of the attitudes of men in the army, these activities would appeal more to the average army man than those he's now engaged in.

I await your reply, because I am eager to know if the U.S. army can indeed join me, so that together we can work to build a world in which both your present activities and mine will be no longer needed.

Bob Gross
Dayton, Ohio

BRETHREN TRAVEL GUIDE

I read with great interest your Brethren Travel Guide (June 1). . . . We have been in and around the territory four times since 1948 and came into the Valley the second time on our way to Conference this year by way of US250 at Churchville, then south. . . .

The articles are all very interesting, since I am a student of history. My wife and I both have some of our ancestral beginnings there in the Valley, especially hers: Eikenberry, Peters, Bowman, Flora, Naff, and Brower. Most of mine and her mother's people came from Pennsylvania. . . .

I would like to see other guides in the making for later issues.

John C. Puterbaugh
Rossburg, Ohio

page one

■ Four years ago when Linda Beher, Messenger's assistant editor, was welcomed on its staff, we had been looking for a copy editor whom we could train and work into the job.

To our surprise and relief, Linda brought with her such editing skills (thanks to her experience and training at McPherson College) that we forewent the training and got on with the work.

Not only is she great with grammar, but she also has considerable skill in layout and design, crafts, poetry, writing, and reporting. Once on our staff she became almost immediately indispensable.

Linda Beher: A way with words

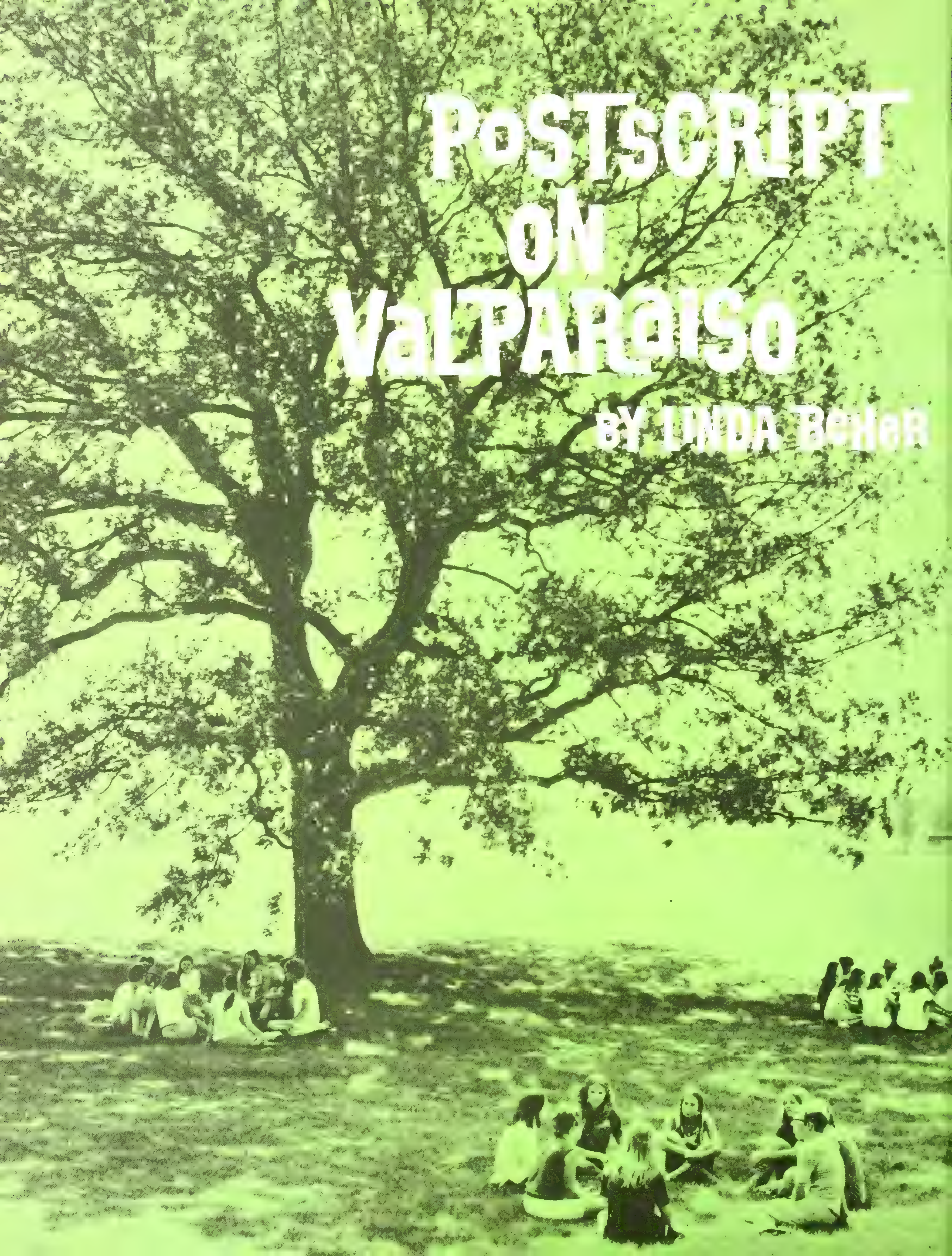
In this issue she reports on National Youth Conference. Standing a little over five feet tall, wearing wires, and dressing with flare and color, Linda was many times mistaken for one of the registered attenders. Her youth allowed her to engage freely in over-the-table conversations. "Some experiences can be reported neatly and dispassionately," Linda notes. "National Youth Conference, though, caught me up so quickly in its own spirit that I gave up trying to be the 'intrepid reporter' and simply enjoyed the week. So the story is really how one person — me — participated in a week." "Postscript on Valparaiso" begins on page two. Accompanying Linda's story are photographs by *Del Cook,* La Porte, Indiana, elementary schoolteacher who combines teaching with another favorite activity, photography. A graduate of Manchester College, Del is a member of the La Porte Church of the Brethren.

Other contributors to this issue include 1971 Annual Conference moderator and new executive for the Atlantic Northeast District, *Harold Z. Bomberger . . . Anne Metzler Albright,* Fort Wayne, Indiana, writer whose work has appeared in other Messengers . . . *Carol Steele,* editor of *War on Hunger,* in which her story first appeared . . . *William Faw,* pastor of the Imperial Heights church, Los Angeles, California . . . and Ohio pastor *Edward H. Beck,* a recent recipient of a master's degree in religious journalism.

The Editors

POSTSCRIPT ON VALPARAISO

BY LINDA BEHER



August can hang steamily over Northern Indiana's green and yellow farmlands. Towns there do a certain retrenching that time of year: window shades stay pulled; there is a glaze of hot sweat on all foreheads. Nights, the little towns lie panting in the airless heat, while young people "drag Main" in their '62 Chevys or Daddy's Olds and look sharp for some kind — any kind — of action.

Sitting at one of the long tables (ANYONE WHO HAS NOT PRE-REGISTERED) in the wide lobby of University Memorial Chapel on Monday, I hoped that the character of the next four days might be as simple in the unwelcome heat. Later, when a furious rainstorm had swept away the humidity, I remembered that hope with amusement. For there was certainly nothing simple about the kinds of happenings at the fifth National Youth Conference or about any of the 1,307 persons who attended it.

GETTING THE VISION

If we shunned routine that week, we opened ourselves to surprises of all kinds. Not the least of those was the group of sixteen- to nineteen-year-olds in attendance: their woven or leather or bandana headbands, the tie-dye shirts and faded Levis, the open sandals, long, flowing hair. Somehow, until that first registration day, mentioning Church of the Brethren and young people in the same breath conjured expectations of a certain monasticism, perhaps even shirts and ties or dresses as a self-imposed mandate even in the heat. The leader who admitted that he'd had to change his mind's-eye image of Church of the Brethren youth affirmed a recognition of their urbanity and sophistication.

Those qualities prepared us for new experiences. Brightly colored banners proclaiming themes of joy and peace and hope appeared in the magnificent chapel. Some had not worshiped amid banners.

In the Wednesday morning worship, we played with huge pastel balloons which symbolized the gifts of air and water and earth. As they floated sensually from hand to hand, to the rear of the chapel and back, their direction eschewing attempts at control, we read a litany antiphonally. No one minded the delighted cheers that accompanied the line, "Someday soon people will send up balloons in church." And later, when balloons figured again in a worship setting, the experience with them was still fresh enough to occasion responses like, "We should try that at our church at home." Worship with balloons was not a back-home kind of experience.

But after balloons, it was easy to feel comfortable with a nonverbal benediction: signs of grace, peace, and hope, hands raised high. The hope sign began growing into another kind of symbol during the week — you and the persons next to you can't long remain strangers after spontaneously clasping hands!

Free and seemingly spontaneous responses to the every-morning worship left us with an unusual openness to some new and old ideas afterward. "We're studying the past to get a vision of what we should be," Dale Brown was to affirm during the week. And so we heard history from persons like Harold Martin, who articulated the early peace position of the church, and James F. Myer, whose call to an understanding of the simple life as early Brethren practiced it drew applause and a desire on the part of the conference to demonstrate simplicity in a concrete way. Fasting for a day or doing without snacks and donating the savings were debated as gestures of concern. Later in the week, when the university had indicated it could not participate in a fast because all food had been purchased, conferees voted to donate their room key deposits to the Fund for the Americas in the United States, to CROP, the community hunger appeal of Church World Service, and to Brethren Action Movement's project to replace chickens killed by American soldiers in Vietnam. Altogether $828.90 was collected.

Robert Neher helped us relate the simple life to the stewardship of the environment, and we listened as soft-spoken Jeremy Mott told of his work as a draft counselor in Chicago. Street preacher Art Gish, who introduced his presentation by involving us in a stirring affirmation ("SOUL power! PEOPLE power! MAN power! WOMAN power! I may be young, but I am somebody! I may be black, but I am somebody!"), affirmed the taking of risks in service to other persons as part of the "courage to be Brethren." And when David Augsburger declared that "being alive to people is better than having things to live" and that "the Jesus way is breaking loose from all the external pressures to fit into mass culture," we could relate that to the multimedia statement of faith offered like a gift from the Modesto youth fellowship. In their two-hour program the *Christians Right On!* cast had drawn together some definitions

Top: Chester Raber, therapist and director of education at Oaklawn Psychiatric Center, Elkhart, Ind., served as "counselors' counselor" for the week; center (left): conferees gathered after morning session in talk-backs with speakers; (right) Willard Dulabaum as "Percy H. Purefoot" upstaged speaker Vernard Eller with an exercise in guerrilla theater; bottom: 149 small groups convened daily, this one at the entrance of the chapel

(of "Christian") and some ways of living out those definitions ("It's hard to love your brother when he takes the last sip of Coke").

We were ready, too, to hear Vernard Eller's name for the growing sense of ourselves as a group: he called us "Gemeinde," and the quality of our relationship, "Gemeinshaft." If we could have survived in community without naming it, at least by Thursday, we knew who we were — and had a lovely sound to describe us.

WE ARE ONE

Community:
  an openness
  a discovery
  a freedom to trust
  a reconciliation
Community:
  a brother, a sister
  a friend
Community:
  a clasping of hands
  a listening
  a sharing
  an accepting
  a reaching out
Community:
  a song
  a volleyball game
  a run in the grass
  a losing of self-consciousness
Community:
  a communion
  a feast
  a Gemeinde

In community you can clap to the beat of the music in church and not worry about what is or is not "proper" in worship.

In community a girl can tell a counselor, "If you'd said last week that there was an adult anywhere who cared for a kid, I'd have said you were crazy."

In community the person who wishes he could "find Christ as my personal savior" doesn't have to be afraid of getting laughed at by the person who wonders if there even *is* a savior.

In community you can confide to Tom that you are an unregistered guest at the conference — and know that your trust won't get violated.

In community Terry can say that "there are some beautiful things happening to people here," and almost no one has to ask what he means by "beautiful" or by "things."

In community you can sing happy birthday to someone you haven't even met — and really hope that the day is happy.

In community we could recite "we are one in the spirit" — and mean it.

ALL THE MUSiC TO THE LOViN' SOUND

A few weeks before National Youth Conference began, I glanced casually at the program booklet. Its revelations did not shake me. If the conference were going to rely solely on its printed outline, I feared an unbearably long week. But the real conference happened on the sidewalks and on the wide lawns and around cafeteria tables. In one sense the "real conference" emerged from the planning: 149 small groups convened daily, and ten workshops a day — on topics like ecology, drugs, poetry, peace and the draft, the Bible, prayer, morality, service, Anabaptism today, and evangelism — stimulated thinking and fueled conversations in the conference coffeehouses. Microphones studded the aisles of the chapel so that conferees could engage speakers in "talk-backs." A Rap With the Board grafitti wall measured the minds of some conferees. But the planners could not have dreamed to what extent the real shapers of the conference would be the young people themselves, and the "lovin' sounds" of their dialogue with one another.

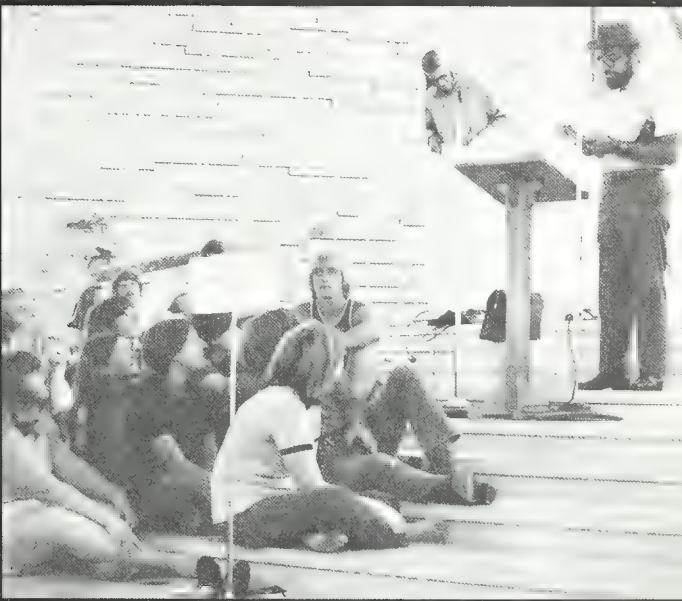
You saw them in clusters of two or three or six, talking seriously when they could have been playing.

You found them at your lunch table, ready to challenge your theology ("By 'you are all one in Christ,' don't you think Paul was talking about salvation?")

You discovered them by the Bell Tower every night — the Jesus Freaks — making personal testimonies of faith and experiencing conversion ("Before I accepted Christ, I only went to church because my girl friend went").

You watched them experiment with guerrilla theater, as a way of making social comment ("What are all the GUNS for? To KILL, to KILL") and as a way to put on and break up a "solemn assembly" — (Percy H. Purefoot's B.L.E.E.P. — Brethren League to Eradicate Erotic Persons).

And in a conference not planned to handle items of business, you met them in a caucus convened by youth from Southern Ohio and North Manchester,



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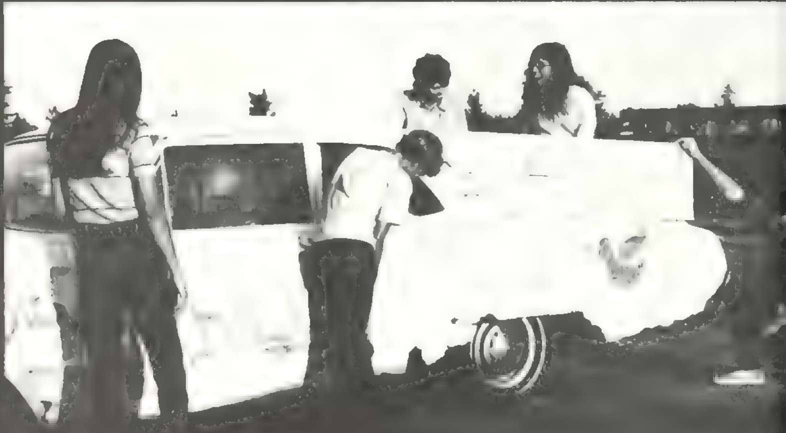

Top (left): The Spurrlows entertained at one evening gathering, combining rock music with a message of personal commitment; (right) "Someday soon people will send up balloons in church"; center (left): a sign for hope became a spontaneous way of saying, "We're feeling good about each other"; (right) some conferees knew how to travel in style; bottom: in a diad activity organized by Chester Raber, conferees made new friends

Indiana, to debate the holding of government bonds by the General Board. Later, the conference voted to "affirm anew our faith and allegiance in the Lord Jesus Christ and in so doing oppose war and the support of war in all forms. Consistent with this faith . . . we commend the General Board to immediately dispose of, at any cost, all U.S. government bonds under its jurisdiction and control. . . . We call upon the church to have the courage to be Brethren."

YOU WANT TO PASS IT ON

The gymnasium swam in harsh fluorescent light for the final moments of National Youth Conference. It was an unlikely setting for a commitment service: canvas covered floors; tumbling mats rolled up and hung on gray walls. Your legs stuck to the wooden bleachers if you were wearing shorts, and a faint odor of varnish clung to the spaces between the bleachers and the high ceiling. An unadorned platform stage held a narrow table, three metal chairs, a microphone. Even the neutral tones in the clothes of conveners Dale Brown, Phyllis Carter, and Art Gish complemented the undramatic interiors of the gymnasium.

Perhaps it was just as well. The chapel across campus would certainly have been a more impressive place in which to gather on that last night. There the stained glass would have awed, the mighty organ crashed. We would have felt moved even if nothing else happened. Earlier in the day, though, some conferees, both young persons and adults, had expressed an anxious concern: Kids full of raw joy and anguish and love could get pretty carried away if someone manipulated their emotions; some who under other circumstances would not want to make any commitment might feel pressured to join the group rush to declare something, anything — just to feel acceptance. At least, being in the gray gym would prevent the environment's making someone's decision.

Colors began happening with the speakers, though: Dale's challenge to radical discipleship ("Go home from this conference and tell your parents that you're going to live in such a way that you might get kicked out of the church"). We felt revolutionary.

Phyllis reemphasized the importance of each person's making *his own* commitment — whether it be the full acceptance of the Jesus way, two years in Brethren Volunteer Service, or simply trying to care more deeply for persons. "Don't commit yourself to something that you don't really believe you want." For a few moments, the gymnasium hovered in the silence of persons writing on cards their individual commitments. And then, as we sang "Amazing Grace" and "Kum Ba Yah," and finally, nothing, people — maybe half of the kids, it didn't matter how many — left the hard bleachers and flowed onto the floor of the gym, finding counselors to whom to give their cards. There was joy, but no hysterics; only a certain unrestrained gush of feeling; people on the floor embracing each other, some were crying. A woman I had seen a few times during the conference climbed up next to me and we hugged each other tightly. There was a kind of freedom in the event that, once we'd experienced it, we knew we could pass it on.

HOME WON'T BE EASY

August 9-13 shimmers as a fragile outpost now. The intensity of the week has diffused, its colors grow mute, its sounds distant. No one could ask — no one wanted to ask — the hard questions during the conference: We were too caught up in it to look at it like outsiders.

But those questions must be asked, questions like, Is the model on which National Youth Conference grew for a fifth time still the only alternative? Participants voted enthusiastically for another conference; some talked of a sixth in two years. But someone will have to ask, Does a National Youth Conference like the one at Valparaiso speak to the 1970s?

Evaluators will have to ask if sectarian themes like "courage to be Brethren" are meaningful. They will have to deal with more than one person's feeling that Valparaiso was in great measure a reaction to the 1966 youth conference at Cornell University, which had its detractors. One counselor's hope that "now that Cornell and Valpo are out of our systems, maybe we can have a National Youth Conference" caught one of the moods near the end of the week.

Some persons may find it too easy to feel complacent about what happened or didn't happen at Valparaiso. It will feel good for some adults to say, "See, our children are pretty good children after all. They didn't challenge our authority too much. We're still in control." But Dale Brown's admonition to "turn the church upside down" will be a voice in some heads, though, "Lord, we know that home won't be as easy as Valparaiso." ⁂

Look Who's Coming to

Dinner!

He had never said an unkind word. He had never done an unloving act. The common people heard him gladly. The misunderstood, those written off as unimportant, the discouraged, the sick, the crippled, the forgotten, the exploited, the poor, the lonely, the unloved, and the run-of-the-mill sinners — all sought him out. He gave them a new sense of worth. He helped them to find an exciting and satisfying purpose for living. He made God real to them. He was too good to be true.

So there were those who discredited him. Called him mad, crazy. They schemed to turn his friends and the crowds against him. When that failed, they plotted to kill him. Their plans were foolproof. Oh, yes, he could have escaped. He could have deserted the capital city and his cause. He could have hightailed it back to the hill country from which he came, or hid in the desert which he loved. But he couldn't do this and be true to himself and the cause to which he had committed himself. He knew his life was in serious danger and that there was not much time left.

So, he planned a supper — a farewell dinner — for a small group of friends, some whom he had learned to know and love very tenderly. This, of course, had to be well planned and in secret. It appears as though a friend offered his house, a large upstairs room, an "upper room" as it is now referred to. This dinner is remembered as "the Last Supper" because that very evening one of his guests betrayed him and the next day he was murdered. No other dinner — supper — in all history is remembered as is this one. None other has been quite like it. Who came to supper that night? Let's look and see. We do know their names — even though that's about all for some of them. There were twelve men. No women. No young people. Twelve men. At least four of them had been fishermen. Strong, boisterous, rough, with salt in their beards, scales in their clothing, and the odor of fish and the sea exuding from their pores!

Simon Peter was one of them. He was sometimes known as Simon bar Jonas, which in English is Simon, the son of John. Today he might be known as Simon Johnson. Since the New Testament sometimes also calls him Cephas, the Greek word for "Rock" (John 1:42), which is what Jesus called him, one Bible scholar, the

by Harold Z. Bomberger

late Clarence Jordan, said that today he might popularly be known as Rock Johnson! Anyway, whatever we call him, he was one of the host's best friends who came to dinner that night almost twenty centuries ago. He came to dinner, but afterwards, as insecure, quick-tempered braggarts are prone to do, he did a terrible thing. When his friend was in court and needed him urgently, he denied knowing him, not once, but three times, vehemently and profanely!

His brother, Andrew, who had also resigned his lucrative fishing business, was invited. He had been a follower of John the Baptist, and then met Jesus. He will always be remembered for having introduced his brother Peter to Jesus. Tradition tells us that some years later he was crucified.

James and John were two other brothers who came to dinner. With their father, Zebedee, they were partners in a prosperous fishing enterprise on the Sea of Galilee. Jesus saw them one day while they were repairing their nets, told them about his dream and work, invited them to follow, and they did. They were devoted and enthusiastic followers. Once, when the people of a certain village did not respond to Jesus, they became furious and wanted him to use his supernatural power to call down lightning from heaven to destroy them. After this Jesus called them Boanerges (Mark 3:17, cf. Luke 9:52-56), a humorous nickname meaning "sons of thunder"! Eventually James died a martyr's death (Acts 12:2) and while there are many Johns in the New Testament and records are sketchy, this John is often thought to be the one referred to in the gospel of John as "the beloved disciple," and perhaps even the author of the gospel.

There were two men named James who came to dinner. The second is known simply as James, the son of Alphaeus (Acts 1:13), or James the "less" in the King James Version (Mark 15:40). Except that he developed into a rather remarkable Christian person, we know very little about him.

A sixth dinner guest was Philip, a word which means "lover of horses." His home was Bethsaida on the Sea of Galilee. He met Jesus early in his ministry, possibly near the Jordan River where John the Baptist was preaching and baptizing. One of the things we remember vividly about Philip is that, after he met Jesus, he went to see his friend Nathanael and with joyous enthusiasm exclaimed, "We have found him . . . Jesus of Nazareth" (John 1:45).

Bartholomew was another dinner guest. We know very little about him. Some scholars and traditions suggest that he may have been Philip's very good friend, Nathanael.

Matthew was guest number eight. His home may have been Capernaum (Mark 2:1, 13 ff., Luke 5:27). He had been a tax collector, which meant in that day of Roman military occupation that he was an agent of the enemy. He was a collaborationist. He sat at a toll booth and collected taxes from farmers and merchants as they passed through the area. These tax monies went to Rome to support the soldiers who were there policing Palestine — something the natives resented bitterly, and, of course, for which they hated their fellow Jews who collaborated in this way.

One day Jesus came along and saw that Matthew had potential for better things. He invited him to join his movement, which Matthew did and became one of the mighty pioneers of the Christian faith (Matthew 9:9). There is some evidence that he may have been the author of one of the gospels of the New Testament.

In addition to Simon Peter, there was another man named Simon — sometimes called Simon the Canaanite and sometimes Simon the Zealot. This was because he had probably been a member of a fanatical party opposed to Roman rule in Palestine.

The tenth man who came to dinner that night we know, popularly, as "doubting Thomas." His name means "twin." He seems to have been a quiet, reflective, somewhat pessimistic and hard to convince person, but after being convinced, was a confident, courageous, and stalwart disciple. The incident we remember about him occurred on the evening of Jesus' resurrection. The other disciples said their Lord was alive. Thomas declared he could not believe this unless he saw with his own eyes and touched Jesus' body wounds with his own hands. A week later he had this opportunity and his faith was never again shaken.

Two more guests remain to be identified. Both bore the same name, Judas. One we know little about. He is sometimes called Judas the son of James and at other times, Thaddaeus. (*Lebbaeus* is used as his main name in the King James Version of Matthew 10:3).

The Judas we can never forget is Judas, son of Simon Iscariot, almost always designated as the man who became a traitor, so as not to confuse him with many other Judases found in the New Testament. He is a sorry, infamous figure. Jesus chose him in good faith. He was the treasurer for the traveling company of Jesus and the disciples. There are many theories of what happened, but let us say simply that he never quite saw the vision Jesus tried so long and hard to share. He took things into his own hands and turned the best friend he ever had over to his enemies for thirty pieces of silver — about twenty dollars, the price of a slave! When he realized the dastardly thing he had done, he committed suicide (Matthew 27:5; Acts 1:18-20).

This is the crowd Jesus invited to his farewell supper. What a motley bunch! Few of us would have cared to go to dinner with them. He invited Judas and Judas came! Even though Jesus knew what Judas was up to and Judas knew what he was going to do to Jesus. Nevertheless, Jesus invited him — and Luke in his reporting makes a special point of indicating that Jesus instituted the sacrament of the bread and the cup, the communion of his body and blood, before Judas left the table (Luke 22:14-20).

Look who's coming to dinner! What a crowd! Yet these men, except for Judas, helped to change the history of the world! That night, at that supper, Jesus, with his guests, began something which he asked his followers to remember and continue. And this year on World Communion Sunday, 2,000 years later we shall try to do so once again. Imagine, if you can, who, through the centuries came to dinner, to the Lord's Supper!

At first the crowd wasn't very impressive, as we've seen. Paul gives a candid camera shot of those who came to supper in one of the churches of the first century: "Consider your call, brethren," he said; "not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose [you]. . . . He is the source of your life in Christ Jesus . . . " (1 Corinthians 1:26-27, 30).

As time went on, those who came to the Lord's dinner increased not only in numbers but in position. Thus through the centuries there have been — and are — popes and emperors, bishops and kings, aristocrats and commoners, merchants and farmers, astronauts and pedestrians, free men and slaves, judges and prisoners, pacifists and soldiers, millionaires and paupers, Ph.D.s and illiterates, the healthy and the sick, the young and the dying, blacks, and yellows, and browns, and reds, and whites, and all lovely hues in between, saints and sinners — of all lands and climates! Look who have come, and who still do come, to dinner!

Imagine, if you can, a communion table 25,000 miles long, reaching around the world. Peoples of all races, colors, creeds, social positions, and ages eat the sacred bread and drink the holy cup, representing the self-giving of our Lord. As they eat and drink they are reminded of the love of God for people everywhere. Jesus predicted to his disciples that "men will come from east and west, and from north and south, and sit at table in the kingdom of God" (Luke 13:29).

The invitation is extended to all who are eager to be guests consistent with the nature of the invitation. I grew up in a church which practiced closed communion and closed membership, as, unfortunately, many churches still do. In fact, I grew up in a community in which quite a number of people believed that unless you were Brethren, you couldn't really be Christian and saved. Of course, we were not the only folk who taught that. There were Mennonite, Baptist, Lutheran, and fundamentalist groups who returned the compliment! It took me quite awhile to get over the idea that unless one dressed as the Brethren then did, especially women with prayer coverings, unless one were baptized as the Brethren were, and unless one celebrated the Love Feast and washed feet as the Brethren practiced, one couldn't quite be Christian!

By the time I had married a non-Brethren girl, I had gotten over it. Many experiences helped me develop this more Christian view. But one particularly stands out! I heard of a large church in Washington, D.C., possibly a Presbyterian or a Lutheran church, I no longer remember. One Sunday morning the church received a sizable group of new members who that same morning participated in the communion service. Among those who were received by baptism and partook of the sacrament were a judge of the United States Supreme Court, a Chinese government worker, a woman who scrubbed floors, and a black man who had moved into the city! For the first time in my life, I began to understand that at the foot of the Cross of Jesus the Crucified, the ground is level; that whether one is a scrubwoman or a Supreme Court Judge, one comes to God as a person, as a sinner confessing a need for the Savior; and that the invitation to come to communion is extended to all who sincerely attempt to celebrate it in "remembrance" of him who is its host!

Who comes to dinner — to communion? Well, who comes to a hospital? Those who are ill! Who comes to a concert? Those who love music! Who comes to college? Those who are convinced there are still some areas of knowledge and wisdom they do not possess! Who comes to dinner — to a feast? The hungry! "Blessed are those," said Jesus, "who hunger and thirst for righteousness, for they shall be satisfied."

The story of John F. Young's life is one door opening after another.

But not without difficult times when he had to decide to

Keep on Walking

by Anne Metzler Albright

"One night about eleven o'clock one of the Middlebury school board members came to the house to ask if I would consent to be the new superintendent. I hadn't planned to move that fast, but when the door opens, you walk in."

As John F. Young recalled the story of his life, it seemed clearly to be the story of one door opening after another, doors which led to his present position as associate superintendent for business management of the Fort Wayne (Indiana) Community Schools, a school corporation intent on educating some 45,000 youngsters.

It is also the story of one man's spiritual pilgrimage, of faith grown strong through struggle, and character sweetened through sorrow.

One is first impressed with Dr. Young's serious, methodical approach, with his appreciation for order; later one discovers his delightful wit, his humility, and his humanity. He sprinkles his conversation with allusions to the farm and to flying; he remembers homey anecdotes and favorite maxims.

One can best appreciate all the facets of this remarkable man when one listens to him tell his own story.

"I grew up on a little eighty-acre patch in Huntington County, Indiana. We were busy grinding out the necessities of life there — captured by economics. Since there was not much communication — like radio, telephone, and television — we didn't know another world existed.

"We spoke some German at home, and I was teased at school because of my second language." Dr. Young's mother was a Schenkel, an old German family which floated down the Wabash-Erie Canal to settle in Indiana. His father was born and died on the same farm which had been deeded to the Young family by the government.

"My parents were very religious people with roots in the old German Evangelical-Reformed Church, but not religious in the sense that they took part in many church activities. There was a strong value system in the home, but we never went to church — except on Children's Day, when we sometimes went with neighbor children."

You won't find Bippus on many maps — it's a tiny community of some three hundred persons, but its school system had a big impact on John Young's life.

"When I moved into the public school, I discovered a new world. Of course, my parents used their resources to make home as good as they could, but school was satisfying because it had so much more to offer — heated rooms, books, pictures, boys and girls, and interested teachers. I can never say enough for that little community; it took a tremendous interest in young people and in education."

Neither of John's parents had much formal education; he guesses that his mother may have completed the fourth grade. "She did not have much schooling, but she was well-educated. My parents always supported the school, and they encouraged me."

As John moved upward through the grades, succeeding teachers took an interest in his development; when he was a senior, he spent a period or two each day in the principal's office "helping with organizational details. It was here that I learned the importance of setting objectives."

Although John had always liked schoolwork, his graduation from high school in 1937 appeared to be the end of it for at least a period of time because of the Depression. That summer John worked as a hay baler.

During his high school years he had become involved in youth activities at the Bethesda United Brethren Church, and one Sunday morning that summer four men asked to see him after the church service.

"They offered to help finance my way through college. I figured if someone was interested enough in my going to college to help pay, they must really be serious. I knew how scarce money was from working long hours baling hay for a dollar a day!"

That summer one of his former teachers took him to see Manchester College. "I met President Winger, Carl Burt, and Andrew Cordier; I could see that I was going to like it. While I was in college, I was exposed to as fine a group of professors as I have ever known."

He recalls being invited by Don Rowe to attend a communion service. "During the feetwashing service I was struck by the fact that Professor Kintner, a man of such knowledge and stature, would participate in a service like that with me — just a green country boy, not even a member of that church. I was greatly impressed."

For four years John Young lived with other fellows at the "Hash House" where they did their own cooking. John majored in biological science; many of the others were student ministers. Pearl Harbor forced John to think hard.

"I hope that present-day students don't think that they are the first generation of students in history faced with hard decisions. They are not the first, nor will they be the last." John spent the three years following his college graduation as an aviator in the United States Navy.

Life was never quite the same for John after an experience he had in May 1945 at Franklin Field, Virginia. He was one of four men ferrying four planes to Brunswick, Maine.

"On my take-off the engine 'conked out' and the plane crashed. As I sat there in the cockpit going in for the landing — doing all those things I had been taught to do in an emergency, I had time to think: What a waste of life!" He had seen a great deal of this sort of thing, other men killed in flying accidents; he had accompanied the body of one of his friends home on the train. "I decided that since I was spared, I must have a little work left and my life had a greater seriousness of purpose than it had had before."

John had met Miriam Kindy at Manchester and they were married near the end of John's military service.

"My folks had placed a strong emphasis on hard work, on doing a job right, and, most particularly, on never letting someone else carry a responsibility if you could carry it yourself. There was an austerity about life on the farm. I knew how important it was to get through the winter; that may be why I seem to be a little overanxious in trying to get people to look ahead. Miriam brought a new dimension to my life-style — good music, the arts, design, a certain graciousness. My parents, too, loved her for what she added to our family."

The Youngs returned to Manchester College briefly so that John might acclimate himself to civilian life and also that he might take courses from some of those professors he had missed while in college — I. W. Moomaw, for example.

With no money, he set out for Northwestern University to begin graduate study. "By now I was really interested in this system of education and committed to the educational process, because I knew what it could mean to little fellows." An ad in the paper provided the young couple living quarters with a well-to-do family in ex-

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change for yardwork and maid service. "Our employers became our good friends and we were invited back to stay with them the next summer. We have remained close friends through the years."

After two years on his first teaching job, the Youngs moved to Middlebury, Indiana, Miriam's hometown, where John had taught only two years before the school board member stopped at the house looking for a new superintendent.

While John was superintendent at Middlebury, a team of professors from Purdue visited his school system and as a result of these contacts, he was invited as one of two men in the state to go to Purdue to study for a doctorate using an interdisciplinary approach to administration. The Youngs left the home they had just built and took their four little girls to Purdue for a two-year stint.

Dr. Young recalls that during his Purdue years Russia launched Sputnik and American education fell under attack. "And yet, now that we have put Americans on the moon, very little is being said about the quality of our education.

"Because of Sputnik, some of us felt it was important to be positive and to come to the defense of public education. As a result of this interest, I was first named an alternate and then a member of a seminar sponsored by the Comparative Education Society, a group which studies the political organization of countries and its relationship to education."

In 1961 he and Miriam spent the summer visiting schools and colleges in Europe.

Following four years as superintendent of schools in Plymouth, Indiana, Dr. Young assumed his present position and the family moved to Fort Wayne.

Lincolnshire Church of the Brethren played a prominent role in the family's activities: both parents had assignments in church school teaching and youth activities, work on committees and commissions, the church board, district involvement, counseling at Camp Mack. The little girls were growing up; now their home was the center of happy teen activity. Miriam went back to college to get the degree she had postponed years before; she completed one full year of teaching second grade at Maplewood School.

On an early spring Sunday in 1968 Miriam entered the hospital for surgery scheduled early in the week. The Sunday before she had directed the youth choir and led the congregational singing; it proved to be the last Sunday she would be able to attend church.

"Following the surgery, the doctors told me more than I could share with other people. I knew enough about science to know that I had to come to grips with myself — statistically she had very little time. How could I help these four young girls who were so close to their mother?" Eighty-four days after surgery, Miriam passed away.

"Miriam and I had made an affirmation during her illness that we would make this a period of hopeful and positive outlook for the girls." The Youngs discovered some incredible strengths in their daughters, now ranging from a seventh grader to a college freshman. Although neighbors and friends were very thoughtful and they had many invitations to dinner and offers of help, the girls often preferred to carry through on their own with the cooking and housekeeping.

"During this period of time the girls never gave me any indication that life had been unduly cruel. I credit this to our earlier affirmation. The doctors suggested that it would be important to continue doing things as we had been doing them or had planned to do them. Since Jody planned to get married, we kept the original wedding date. Carolyn took part in her high school graduation service — even accompanying the school choir as a part of the program — the day after her mother's death. There is a value in established routine in crisis moments.

"I recognized that I not only had a responsibility to four girls, but also to Mother and Dad Kindy, two of the finest people who ever walked this earth. And I had a job in the school system, and community responsibilities. I had to just keep walking." Like the man in a contemporary novel, John Young discovered that "a man can get through anything if he can just keep on walking."

"From that experience I personally have come to conclude that when this sort of thing occurs, it is helpful to do three things: One, do everything you can to deepen your faith. Two, keep busy in constructive activities primarily geared around service to others. Three, be grateful for all the good times you have ever had, still have, and will continue to have. And if you do these three things, you can keep walking. I am the first to admit, it is easier said than done.

"You don't raise questions in areas where there are no answers; you just accept certain things. If you spend all your time concentrating on questions and doubts, you have no time or inclination to think positively," comments Dr. Young.

As a school administrator and as a parent, Dr. Young has certain observations relating to today's youth culture.

"On the farm I learned that you can think while you are plowing. Respon-

"When the door opens you walk in."

sible dissent should be expressed through constructive activity. Young people need to develop skills to help people move out from their problems."

He continues. "What I'm saying is that I think there are certain fundamental skills of living. One of them is self-discipline, a concept not very popular these days. On one occasion self-discipline saved my life — practicing procedures and motions over and over, turning off switches, making preparations for a crash landing. We have developed an 'instant-itis' and we want everything *right now* with no postponement. Life is not like that. The people who get satisfaction are those who have accepted that fact."

Dr. Young advises youth to build up as many options as possible, to get the fundamentals. He is a firm believer in setting goals. "They don't have to be long-term goals, and you needn't hesitate to change them. But do set some goals for yourself."

Fort Wayne's John Young: Any success we enjoy generally is a result of someone's helping us

From his own experience he reminds us that "any success we enjoy generally is a result of someone helping us — learning to walk, read, play the piano, and so forth. We must be careful not to set up barriers in our lives which prohibit people from helping us."

Drawing upon his flying experience, he observes that "you don't go from a Piper Cub to a '747' without some time in the co-pilot's seat." There is a possibility that parents may be allowing premature overexposure of their children to critical problems of our society. Coping with crucial issues — race, poverty, morality, for instance — requires a certain maturity to insure that one will not overreact and become part of the problem instead of part of the solution.

Everyone can profit from the advice Dr. Young remembers getting from his grandfather. "Never let go of the plow handles when you are in rough ground. Wait until you get through it, and then let go." The implications are obvious.

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The Young family has changed. The second Mrs. Young is a teacher-consultant in the Fort Wayne schools. Now there are two additional college-age children, one of them a married boy. And there are two sons-in-law. Jody, the oldest daughter, and her husband Kevin Keller live at Bethany Theological Seminary where Kevin is a student; Jody teaches in a suburban high school. Carolyn and Jim Albright are seniors at Manchester College; Sonia is a freshman there. And Barbara is a high school sophomore.

"Life has in it an order — my science background tells me that. It consists of seasons and cycles. We can understand one part better when we see it in the context of other parts," concludes John Young.

Good Lookin' and Faithful

by Carol Steele

At tiny New Windsor in the rolling Maryland countryside stands what must surely be one of the biggest drugstores anywhere. Stacked on shelves reaching high up toward the roof of the huge warehouse are surgical instruments, soap, medical textbooks, pills, compounds, dental equipment, lotions, potions, and enough aspirin, Anacin, Bufferin, and Excedrin to cure the world's headaches.

Just up the hill is a clothing center where every day hundreds of pounds of clothes are deposited, sorted, stacked, compacted, bundled, and shipped.

Both have a single objective: to help people in developing nations. They fit into a network of field offices sponsored by Church World Services (CWS) and located in every region of the United States to funnel gifts of food, clothing, and funds donated by countless Americans to people overseas.

AID and voluntary agencies

CWS is one of many agencies, missions, and foundations active in overseas development projects. Eighty-two are registered with the Agency for International Development's advisory committee on voluntary foreign aid, entitling them to a number of benefits.

Registered agencies may apply for reimbursement of freight costs on overseas shipments of privately donated medicines, clothing, food, hospital equipment, agricultural tools, and machinery sent in support of their approved programs in some ninety-five countries. In fiscal year 1970, AID financed more than $6.5 million in shipments by thirty-five registered agencies and the American National Red Cross.

Registered agencies are also eligible to receive government agricultural commodities under the Food for Peace program for distribution through such projects as emergency feeding, Food

for Work, and school lunch programs. Nine of the voluntary agencies and the Red Cross participated in the Food for Peace program in 1970. AID administered $45 million of U.S. Department of Agriculture funds to pay shipping charges on the more than $139 million in commodities involved.

Three registered agencies have received incentive grants to carry on eleven nutritional programs in a number of developing areas. Agencies may also apply for excess government property for use in their work overseas.

As the cooperative relief and rehabilitation agency for thirty-one Protestant and Orthodox denominations, Church World Service has provided assistance in fifty countries during the twenty-four years since the organization was founded in 1946. It is an excellent example of how an effective voluntary agency works.

At the New Windsor clothing center, and at similar centers across the nation, used clothing arrives in a steady stream to be processed. Fifteen days after a garment arrives, according to H. McKinley "Mac" Coffman, director of the New Windsor center, it is on its way to a recipient overseas.

The center, which is administered by the Church of the Brethren, is quite an operation. A van rolls up to the back door and unloads a collection of big and little boxes of clothes sent from Orange, Va.; Dobbs Ferry, N.Y.; Washington, Ga.; Swanzy, N.H.; and assorted other towns.

The boxes travel along a roller line to a sorting area where clothes are categorized by size, type of garment, and climate where they will be used. The clothes tumble through chutes to tables on which they are carefully folded. Moth crystals and drying chemicals are added to protect them during shipment and overseas storage.

Each 100 pounds of clothing is then compressed by a baler into a six-cubic-foot bundle for shipment. A new baler

recently acquired by the center can compress 125 pounds of clothing into a five-cubic-foot bundle, saving space and shipping costs. The bundles are wrapped and coded so that CWS workers in other countries will know what they contain. Then they're on their way.

Gifts of Love

A wall poster at the clothing center reads: "If ours are to be gifts of love, they cannot appear to be crumbs from the tables of the rich."

"We get quite a variety of clothing here," Mac said. "Most of it is in good condition and very much needed in developing countries; volunteers make minor repairs on some; and about three to four percent is discarded.

"Finding a suitable donor for some of it is a little difficult. For instance, suits or slacks worn by a six-foot-two, 285-pound American aren't likely to find a lot of takers among the generally smaller peoples of most other nations.

"Type of clothing also has a great deal to do with how useful it will be," he emphasized. "Most requests come from tropical or other warm weather climates, so lightweight clothing is top priority."

Blankets are another "most-wanted" category at the center. Melvin B. Myers, director of the entire CWS material resources program, explained, "Blankets are really an all-purpose item. They can be used as a covering, a temporary carryall for an entire family wardrobe."

Myers said that most of the blankets Church World Service sends overseas are new, bought for just $3 with individual donations for that purpose.

Medical assistance

The Interchurch Medical Assistance, Inc. (IMA), warehouse is located at the New Windsor center. IMA is a nonprofit organization which serves as a facility for the collection of donated drugs and hospital supplies to be distributed overseas by medical missions and relief agencies of American Protestant churches.

Medical supplies are distributed only through approved medical mission hospitals and clinics staffed by qualified personnel, and they are used exclusively in the care of destitute patients.

Since 1961, IMA has collected and distributed more than $75 million (wholesale value) in drugs and supplies.

Other activities

The New Windsor center is also headquarters for a project which provides new clothing for children. Individuals and church groups in many U.S. towns purchase CWS sewing sets — fabric which has been cut into pattern pieces at the center and matched with easy-to-follow instructions. These volunteers sew the pieces together to make durable new clothes. More than 200,000 yards of cloth are cut at the center every year, and different patterns are available for children in different areas of the world.

"This project is a real morale booster for a lot of children," Myers said. "Many Americans don't know that millions of children in the world have never owned anything new. They are so proud of their new clothes that they just can't stop smiling and showing them off to anyone who will look."

The center ships such special items as hospital gowns, sewing and knitting supplies, and fabric parcels. Many church groups donate health packets, which include such items as toothbrushes, combs, and soap, or school supply packets with pencils, drawing pads, and crayons.

Packages of vegetable seeds, various types of sports equipment, and many other helpful objects are also included in shipments from time to time.

Development and relief

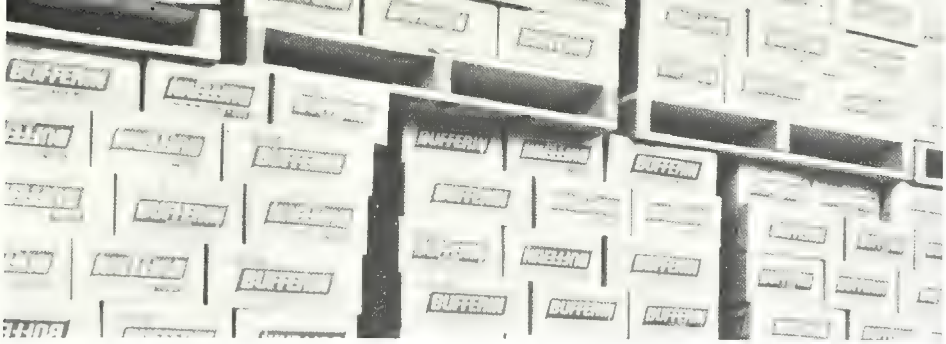
When natural disasters strike, CWS can — and usually does — respond immediately. The recent Peruvian earthquake, for example, triggered CWS emergency air shipments of one million water purification tablets, 3,000 blankets, 200 tents, and $10,000 for local purchase of food, roofing materials, and medicines. Twenty-one thousand doses of tetanus and typhoid-paratyphoid vaccines were also included in the first airlifts to combat the danger of epidemics brought on by flood pollution of water supplies. Fifty tons of CWS clothing and 5,000 blankets were dispatched to the area at the request and expense of the Peruvian government.

With the emergency over, CWS is continuing to work with the Peruvian government, other national governments, and voluntary agencies to rebuild the devastated areas.

During 1969, CWS provided emergency aid to victims of eighteen disasters in fifteen countries, including yearlong relief shipments to war-torn sections of Nigeria.

Emergency assistance makes the headlines, but the long-range development work carried out by CWS in many countries is just as important. Numerous nutrition programs, community development projects, and other CWS-assisted programs are helping millions. A few of the 1969 projects, many of them continuing today, include:

- More than 5,000 wells dug in India
- Thirty-four nutrition centers serv-



ing hot lunches to 3,000 preschool children in the Dominican Republic

- Self-help loans and vocational training for Arab refugees
- Vegetable growing, road building, and livestock development projects in Greece.

Where the money comes from

In 1969 CWS shipped almost five million pounds of clothing, textiles, and bedding (including 198,000 blankets) to persons in thirty-nine countries. More than 109 million pounds of food commodities and $4.6 million in medical assistance was provided through the organization. The total value of donations provided was more than $20 million.

The major financial support for Church World Service operations comes from its member denominations. Additional funds and goods are contributed through two special community appeals: a nationwide clothing appeal and a hunger appeal. Drugs, food, and other goods are contributed by industry, and some support is received from foundations and individuals.

In calendar year 1969, CWS received almost $8.5 million and an additional $20 million in goods from these sources.

AID reimbursed CWS for $1.09 million in shipping costs during fiscal year 1970. Catholic Relief Services (CRS) received the highest payment from AID that year — $2.01 million; followed by CWS; Cooperative for American Relief Everywhere (CARE), $.61 million; and Lutheran World Relief (LWR), $.24 million. Other registered agencies received lesser amounts.

Melvin Myers (left) and Mac Coffman talk amid mountains of medicine soon to be distributed

AID earmarked special funds for relief efforts in Nigeria during fiscal 1970. CRS received $532,000; CWS, $241,000; CARE, $112,000; and LWR, $40,000.

Food for Peace shipping costs of $22.3 million were budgeted for commodities distributed by CRS, $21.4 million for CARE, $3.78 million for CWS, and $1.97 million for LWR.

CROP, the subsidiary organization which conducts the CWS hunger appeal and administers the clothing appeal, has exported more than $19 million in food and agricultural supplies to the people of developing nations since it was founded in 1947. During the same period, it has helped to pay for the distribution of more than $75 million in Food for Peace commodities donated by the U.S. government.

Tuxedoes and sweatshirts

Myers said he has learned that if "anything goes" is not quite true, the fact that "the strangest things go" certainly is.

For instance, a manufacturer's gift of fifty outmoded but never-worn tuxedoes was accepted at the New Windsor center with more than a few misgivings. However, when they reached their final destination at a village in Africa, they quickly became the town's newest status symbol and the most prized gift in years.

And some child somewhere will soon be sporting a sweatshirt that reads: "I'm Not Good Lookin' But I'm Faithful."

To millions of people in developing nations, Church World Service and the many other voluntary agencies are both good lookin' and very definitely faithful.

The Beatitudes could be summed up in one sentence: "Blessed are they who are peacemakers even when persecuted, for they live in the peace of God." "Blessed are the peacemakers" points to the calls to discipleship of *four* beatitudes — being meek, merciful, pure in heart, and peacemaking; and "Blessed are the persecuted" says what the other four beatitudes say: that discipleship should not be thwarted by poverty, mourning, hunger, thirst, or persecution.

But what is this peace that can give your life fulfillment even when you are mournfully poor in starving persecution? Is Jesus just "whistling Dixie," or is there, indeed, a peace of God which passes all understanding? Even our text not only passes our understanding but veritably blows our minds: "Rejoice and be glad, for your reward is great in heaven." Rejoicing and being glad because you are persecuted — or at least in spite of the fact that you are persecuted clearly passes common sense! 1 Peter adds that you are to have no fear of your persecutors, nor be troubled.

But more can be said about the *source* of this strange peace, this, unutterable shalom. The source is the power of the new age in which we are to live and which is breaking in around us. The New Testament church lived under the awareness that God is at work reasserting his rule in the world. To live in that rule even now, in anticipation of its fulfillment, is to live without anxiety and fear — even if that part of the world which does not live in God's rule threatens you. Jesus said, "Do not fear those who kill the body, and after that have no more that they can do" (Luke 12:4). A person who lives in the kingdom of God now, even while *in* this world, is not *of* it and needn't fear its tribulations (John 17:14-19; 16:33).

Jesus says that we are not to work for the goals of long life, a lot of food and drink, or fancy clothing. We are to seek the kingdom of God first. Then God will see that somehow we get by in terms of what we really need. Our only goal is to live in the kingdom of God. Neither wealth nor the simple life is our goal — each is God's means!

It is clear that the *reward* amounts to living in the kingdom of God now and in the future. It is the same reward for all vineyard laborers; so any merit badge complex or great double-entry-bookkeeping-system-in-the-sky is ruled out (Matt. 20:1-16). You cannot even secure for yourself an elder brother status in the kingdom (Matt. 20:25-28; Luke 15:11-32).

The story of the prodigal son best portrays the dynamics of the gospel. The younger son has renounced his sonship. To his father he says, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of of your hired servants." The father's response is, "For this my son was dead, and is alive again; he was lost, and is found." The son's act of repentance, petition, and faith could only *merit* him the status of a servant of the father. It is the father who freely gives the gift of sonhood back to the lost lad. When Jesus says, "Your reward is great in heaven," he is saying that God's mercy is so great that we have a new chance for sonship. Notice that even when the prodigal is no longer a son, the father is still his father! God keeps the covenant.

When you go beneath all of the wild stories of heaven and hell in apocalyptic and biblical literature, you get down to two basic realities: life with God and life without God. Because mankind has squandered his inheri-

LOVE YOUR

by William Faw

tance, the most we dare ask from God is that he allow us to be his servants. But God, in his free grace, is willing to take us on as sons. Our reward, which we don't deserve, is to live in his sonship — to live in his peace. If we choose to live in our squandered lives, outside of God's sonship, outside even of servanthood toward God, then God will not force us into sonship; God will allow us to live away from him! Still, even when we live apart from him, he lives with us. And that, my friends, is life with God; hell, starting now and extending into the new age, is life without God. But even hell cannot cut off God's love! The peace of God is living in heaven now, as sons of God — no wonder the world can no longer harm you!

This audacious, unutterable peace forms the entire foundation for the ability to overcome anger, return good for evil, and love your enemy. All of these are gifts — new and great freedoms which can come to sincere Christians. All of these are *post-shalom* ordinances. The church's task is to point to the shalom of God, and the great freedom of love that can come from it. The church must warn the world — and the state — that life lived outside of the shalom of God is like chaining your leg to the mast of a sinking ship.

Let us look at these great freedoms which can be ours as sons and daughters of God.

"You have heard that it was said to the men of old . . . but I say to you" is a formula which Jesus uses to reinterpret elements of the Old Testament law regarding killing, adultery, divorce, swearing falsely, retaliation, and love of neighbor. In doing this Jesus seems to place himself with the rabbis, the liberal Pharisees, and against the literalist Sadducees for whom the literal meaning of the books of the law was the only source of truth. But Jesus goes beyond the rabbis in his freedom from scriptural literalism, by not appealing to other texts or logical demonstration for his reinterpretations. He makes the prophetic declaration, "But I say." The liberal Bible scholars, the Rabbis, were much more careful footnoters than Jesus cared to be.

Jesus' own handling of scripture gives Christians a clue for our handling of at least the Old Testament. What was said of old must be reinterpreted by what Jesus says.

The Old Testament law was just that: law. Law judges the actions. Although good motives might ease the punishment for bad action, bad motives don't count against good actions. In law, you can hate your neighbor without penalty as long as you don't put that hate into action.

Part of Jesus' reinterpretation of the Old Testament affirms that life under law has been superseded by life in the Spirit of God — a spirit which can transform our consciousness so we don't feel as much need to hate or consider someone a fool. After the prophetic period had ended, Jewish religion saw God as having stopped speaking — all the rest of history is commentary! The new era, the day of Yahweh, the kingdom of God would revive God's working in the world, renew the age of prophecy, and provide a new relationship with God — one in which the law is written in men's hearts (Joel 2:28-29; Jeremiah 31:33). The law, the temple, and the earthly kingship would be superceded by the new relationship with God wherein God will dwell with men and they shall be his people — his sons.

This is far more than a distinction between external and internal actions. This is a declaration that the Christian

ENEMIES

is called and enabled to live with a new heart, because he is living in a new age which is breaking in. It is inconsistent for the new heart to hate or to consider other people as worthless! What is called for are a new consciousness and a new life-style consistent with the consciousness. Integrity of being as children of God is what is called for. A doctrine of the Holy Spirit which activates the church and promises it greater things than it found even with Christ is crucial to keep us from creating a new religion of law, wherein charitable actions can be performed out of rotten motives. To hold to the Sermon on the Mount as a new law is to make the same mistake Jesus saw the Pharisees making! The solution: to discover the power of the Holy Spirit to make a community of love come alive, enabling people to live by the Sermon on the Mount.

The most obvious application of this call for integrity between motives and actions is that it rules out an "actions only" ethic, a works righteousness which sets forth a code of ethics and judges the saved from the damned by it. That this has been a prevalent sin of popular conservative pietistic religion has been all too smugly pointed out by liberals. What liberals and radicals must struggle with is the need for integrity of motives and actions in the field of social action. Radical peacemaking that sees and treats the President of the United States, the director of the FBI, members of the armed services, or a local college dean as enemies may refrain from killing but espouses hating one's brother. (This is not to say that the President and everyone else should be immune from prophetic Christian witness! This is a call for the most radically Christian types of witness — those which help the President and others discover the freedom of Christian love.) The religious fanatic of the right or the left who builds his faith stance upon hatred toward people outside perverts the love of the gospel. It is clear that an "actions only" ethic is ruled out. Good works, even radical good works, will not build the love relationship with God or others: "If I give away all that I have, and if I deliver my body to be burned, but have not love, I gain nothing" (1 Cor 13:3).

The other perversion of motive-action integrity is ruled out also: the legal concept that good motives justify bad action. Some people have justified a Christian's killing in war by saying that a Christian can keep his thought clear of hatred as he drops napalm on a village or lobs a bomb in guerrilla warfare. These people seem to hear Jesus saying: "They used to say you you couldn't kill but could hate. I say, you can't hate, but you can kill." The absurdity of this interpretation does not need refutation; it merely needs to be exposed. But the "motive only" ethic has much wider use than by the loving assassins. It is the basis for "the ends justify the means" logic. Much of situation ethics is based on the position that the motive of love is the only ethical guideline and all the rest is application. The corollary to this is that there are no such things as good or bad actions. All actions are to be judged by the motives and overriding goals toward which the deeds are done.

We said above that to live in the kingdom is to live without anxiety or fear. It is fear that causes us to resist evil with evil. I retaliate when I am afraid of losing that which is most real — when I am afraid of losing my inner peace — when I no longer have peace. My fear and anxiety toward another person's power over me prevent me from responding in love to him. When the anxiety has been conquered, we are free to love. The peace of God allows us, liberates us, to resist not evil with evil.

It is impossible to understand in any other terms the divine audacity with which Jesus and then Stephen could ask God to forgive the murdering mobs that were killing them. We can point to this same peace in Peter and Paul, Justin Martyr, Polycarp, the Morrison Cove Brethren, John Kline, Ted Studebaker! To have this type of peace is the reward of those who strive only for the kingdom — leaving rewards to God.

People who see the acts of making friends with your accuser, resisting not evil with evil, and turning the other cheek as cowardice fail completely to understand this peace of sonship. By opening to us the door to sonship with God, Jesus did indeed "deliver all those who through fear of death were subject to lifelong bondage" (Heb. 2:15).

The King James translation of "do not resist evil" is misleading. Jesus clearly resisted (and overcame) evil. The Day of Judgment is portrayed as a day when all of evil — God's enemies — will be subjugated to Jesus. Christians are called to "hate what is evil" (Rom. 12:9); to "stand against" and

Treat your adversary in such a way
that he hears the gospel from you . . .

"contend against" the wiles of the devil, principalities, powers, the world rulers, the spiritual hosts (Eph. 6:10-17). We are "not to be overcome by evil, but overcome evil with good" (Rom. 12:21). We are definitely to to resist evil.

And yet, even the Revised Standard Version, "Do not resist one who is evil," may be misleading if taken in isolation. Twice Paul interprets that as, "Repay no one evil for evil" (Rom. 12:17; 1 Thess. 5:15), and 1 Peter amplifies it as, "Do not return evil for evil or reviling for reviling" (1 Peter 3:9). The early Christians showed neither acquiescence to evil nor a peaceful coexistence with evil men or institutions — either the evil ones in the church or society.

You treat your adversary in such a way that he hears the gospel from you. Your response makes available to him the love of God. Just as you do not pass on the gospel by ignoring your brother who sins against you, so do you not pass on the gospel by merely tolerating your adversary — even nonviolent toleration is not sufficient! You pass on the gospel by helping him see his own evil and the alternative path of love. The burning coals you heap upon his head by giving him food and drink consist of his discovery of his evil in the clear mirror of love.

Jesus summarizes the Old Testament view of "enemies" as, "You shall love your neighbor and hate your enemy." God's steadfast love was seen in the Old Testament as *covenant love.* Even the prophets, who are usually heralded for their universalism, spoke within this framework of treaty love. But the prophets speak to an Israel, or a Judah, which has broken its end of the treaty. Instead of God's protecting Israel against her enemies, God raises up other nations against Israel, and God even becomes Israel's enemy. But it is most significant that God becomes Israel's enemy not because of his obligations to other nations, or even primarily because of his concern for international justice, but because of his need to avenge Israel's unfaithful violation of their treaty covenant. God's wrath, vengeance, and expiation were seen as his setting straight his covenant obligations with Israel: whether he fought on Israel's faithful side or against Israel's faithless side.

In spite of the predominant word of hatred and war against the enemies, the Old Testament does have some suggestions of responsibility and even love toward enemies, some of which anticipate Jesus' and Paul's remarks. Psalm 7:4-5 suggests that we should not plunder our enemies without cause. Amos and other prophets catalog the war crimes committed by many nations, including their own. The legal code demanded that you help your enemy if his animals are lost or hurt (Ex. 23:22). Proverbs comes the closest to some of Jesus' words: "Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles," and "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink; for you will heap coals of fire on his head, and the Lord will reward you" (24:17; 25:21).

Most of the laws of the covenant referred to one's responsibility toward others in the covenant, and toward those, such as sojourners, who throw themselves upon the mercy of the covenant. Those who are outside the covenant or who break their side of the covenant are your "enemies."

The message and death of Christ shatters much of that. Paul sees the significance of the event of Christ in "God [showing] his love for us in that while we were yet sinners Christ died for us. . . . While we were enemies we were reconciled to God by the death of his Son" (Rom. 5:6-11). Even though God had been seen almost rejecting faithless Israel, he is seen here loving his enemy.

Jesus says that to love your enemies is to be sons of your Father who shines his sun and sprinkles his rain on the just and on the unjust. To love your enemies — just as you love your friends — is to do the same thing that God does.

Throughout the message of God's grace gives us the task of reconciliation, after reconciling us with God and each other. When you can acknowledge that you had made yourself an enemy of God, that you had squandered your right to be a son of God, and then can proclaim that God in his own free will took you back as his son — that God took you, an enemy, and made you a neighbor, a son — then you can understand your obligation to extend that sonship, that brotherhood, to your enemies. That is the lesson the elder brother in the prodigal story never learned!

Jesus Christ opened up the covenant so that all kinds of "strange" people — like Gentiles and tax collectors and women — can come in. The Spirit blows on its own steam. You cannot even always tell the goats from the sheep, the enemies from the neighbors, those who live as God's sons and those who don't. Profession of faith is not even a clear divider.

And if you cannot tell the enemy from the neighbor, you can either start treating the neighbor as an enemy — which usually happens, or you can treat the enemy as a neighbor. To love your enemy is to treat him as a brother even if he chooses to live as your enemy.

Please cancel my subscription.

by EDWARD H. BECK

"... And finally, I think that editorial was a bunch of rubbish. You certainly do not speak for me and for many other members of our church. ... Don't send me your publication anymore."

Do such comments express your feelings toward your religious periodical? If so, ask yourself three questions before you cancel your subscription: (1) What is my objection? (2) Can I afford to be without this publication? (3) How can I get my point across?

The objection

Does your criticism have merit or is it a superficial emotional reaction? Write your complaint. This will help you to get specific.

Are you upset about just one opinion in one article? Try to learn the general thrust of the magazine by scanning several complete issues. Perhaps the editorial stance is different from what you think.

Is the periodical merely *reporting* something you dislike, rather than *commending* it? It is not fair to blame an editor for distasteful news which he feels necessary to report so that you may keep informed.

Is your objection to the way an opinion is presented? Study the periodical to find out whether more than one side of an issue is shown.

On the positive side, think through what you really want from the publication. Perhaps other valuable features in it offset the item that bothers you.

The cost of ignorance

Second, can you afford to cancel your subscription? A printed periodical is a valuable means of communication. Information can be clipped and saved for later use. More depth coverage of issues is possible through the printed medium than can be broadcast over TV. You can carry your periodical wherever you wish and read it at your convenience instead of being a slave to a TV program schedule.

Perhaps there *are* serious shortcomings with your religious periodical. Can you think of another publication that can provide the information you want in place of your religious newspaper or magazine? Secular newspapers can provide only brief, general coverage of denominational news without taking a particular religious stance.

By refusing to read what may occasionally displease you, you will be at a disadvantage when conversing with other people who do read your periodical.

But assuming that you are strongly opposed to the content and slant of your religious publication, what might happen if you and others of a like mind kill it by canceling subscriptions? Its successor might be even worse.

Even if you dislike your publication's slant, it is wise to get more than one opinion about events and issues. By subscribing to at least one religious magazine or newspaper that you do not always approve of, you can be enriched by angles which you had not considered regarding current problems.

Finally, if you are completely opposed to your religious periodical, it is still worth subscribing in order to know what "the enemy" is doing. Thus you can keep on your toes and can use your opponents' own ammunition to shoot down their arguments. You can learn what their weak points are and thus you can be more effective in presenting your opinions.

How to persuade

Third, if you feel that you have an important opinion at variance with that of the editor of your periodical, tell him about it in a letter. Make your letter brief, factual, and relevant.

It is only common courtesy to tell an editor *why* you are dissatisfied. Just to cancel your subscription or to let it expire without any explanation is like turning your back and walking away from someone who is speaking to you.

The editor wants to hear from you. Because only a few readers bother to write, your letter will carry extra weight.

If your objection involves misinformation in the periodical, you owe it to other readers to try to correct the situation. Let your editor know. He wants to be accurate.

Finally, this religious periodical that you dislike is really a valuable potential tool for your cause. You can make it into an important forum to gain support from other readers.

If your letter to the editor is written thoughtfully, he will probably print it, even if it disagrees with his own views. Your opinion might well trigger similar reactions by other readers. If enough persons reply to your comments, the editor might change his policy, or at least give more consideration to your point of view.

Is not this the democratic way: to try to change something constructively, instead of trying to destroy it or running away from it?

If you are critical of your religious periodical, this may be an indirect compliment to the editor. At least he is challenging you to think!

But no publication is perfect. Your constructive reaction can help the editor to "zero in" on issues that matter. You can help him do the kind of objective reporting that is journalism at its best.

So think twice about canceling your subscription. You may want to renew it instead.

People you know

An Ecuador missionary, **George Kreps,** begins a two-year leave of absence this month. He has been studying at The Ohio State University the past year. . . . **Erhard Koch,** BVSer from Essen, Germany, was credited in May for saving three persons from drowning. He is in alternative service at Sebring Manor in Florida.

Church World Service Center director H. McKinley Coffman has announced the appointment of three persons to posts for the center. **D. Miller Davis,** Broadway, Va., has been named director of general services, responsible for development and promotion of the center's facilities. . . . **Carl Beckwith** inaugurates a new full-time position with SERRV, as director of sales. He comes to that post from a previous one as coordinator of the center program. . . . Named director of the Nappanee, Ind., Service Center is **Ernest R. Jehnsen** of Wakarusa, Ind. He will maintain a part-time pastorate with the Baugo Church of the Brethren.

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Having completed ten years as editor of *The Mennonite,* a General Conference Mennonite Church publication, **Maynard Shelly** will represent the Mennonite Central Committee in Dacca, East Pakistan. He and his wife Griselda, herself an editor of a General Conference children's paper, will relate to voluntary and governmental agencies in their new assignment.

Registered nurse **Mary Ann Packer de Moddee,** formerly of Westover, Md., has extended her term in Peru for another year, until September 1972. Sent to Peru by the Church of the Brethren for Church World Service after last year's earthquake, Mrs. de Moddee was married this summer in that country.

Bridgewater College professor of religion **Robert McFadden** participated with twenty-four others in an eight-week faculty seminary in India. The summer program included travel to eleven different Indian cities and studies in such aspects of Indian life as art, architecture, history, politics, and urban problems.

Orville Cline Flory is dead at 78. The Stuarts Draft, Va., churchman and farmer was killed July 9 when his automobile was struck by a train. He was a member and a deacon of the Mt. Vernon Church of the Brethren, where the funeral service was held.

Montage

Holding a **billfold** that was lost at the St. Petersburg, Fla., Annual Conference is the Conference Office. Its owner may claim the billfold by identifying it and the approximate amount of money in it. Write: Annual Conference Office, 1451 Dundee Ave., Elgin, Ill. 60120.

Engaging in a search for **History of the Mississinewa Church of the Brethren,** by Ralph G. Rarick, is Keith Rarick, Route 4, Nashville, Ind. 47448. The volume was published by the Brethren Publishing House in 1917. Mr. Rarick is willing to pay at least $10 per copy.

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"There is a growing awareness in the church of the importance of art and the artist, and in the unlimited possibilities of the ministry of art." With that affirmation **Art in the Church: A New Ministry,** by Mary Ann Hylton, details activities, ideas, and insights for congregations who want to pursue the arts. The author is director of the Church of the Brethren Art School at Frederick, Md. *Art in the Church* may be ordered at 75c per copy plus 20c postage from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120. For multiple copies add 5c for each dollar over the first.

Youth of the **Lynnhaven Community Church of the Brethren,** Phoenix, Ariz., lined hymns and used a table in place of the pulpit when they conducted Sunday morning worship in the manner of their ancestors this past summer. In charge of planning the service was Ruth Ann Rowland, president of the youth group.

Three congregations in the Brotherhood celebrated freedom from indebtedness recently with note-burning services: **Melvin Hill church** and **Mill Creek church** (Southeastern District), and **Cando, N.D., church.**

The pastoral scene

Eighty-four-year-old **M. S. Frantz,** Nampa, Idaho, observed his sixty-second year in the ministry by preaching at the First Baptist Church near his home. . . . **L. W. Blackwell,** who has moved from Danville, Va., to Route 1, Box 168A, Elliston, Va. 24087, announces that he is available for revivals and pulpit supply.

In pastoral placements, **Terry Hatfield** has left the Rockingham/Bethany yoked parish in Missouri for a post at the Parsons, Kansas, church. He succeeds **John Groth,** who went to the Tucson, Ariz., Church of the Brethren last month.

Summit, Va., Brethren are learning to know their new pastor, **John D. Byers,** who accepted their call from his Rummel, Pa., pastorate. . . . In the Southern Plains District, **Marion Nansel** accepted a pastoral call at the Oklahoma City church after having served as pastor of Molsbee Chapel at Nocona, Texas.

Licentiate **Thomas Auker** has begun pastoral responsibilities with the Pottstown, Pa., congregation in the Atlantic Northeast District. . . . **Earl Strausser** has postponed retirement to take a pastorate at the Park View Church of the Brethren in Middle Pennsylvania.

In a **volunteer chaplaincy program** at Rockingham Memorial Hospital, Harrisonburg, Va., nineteen area pastors — among them eight Church of the Brethren ministers — are visiting patients who do not have pastors and working with hospital staff to meet special needs of patients.

After fifty years

Our congratulations go to couples who recently celebrated golden wedding anniversaries: the *Emery Reeds,* Bremen, Ind.; *Mr. and Mrs. Raymond Welch,* Empire, Calif.; and the *Ed Lehmans,* Jewell, Ohio. Four Washington State couples marked golden anniversaries: *Mr. and Mrs. Lloyd Baker,* Anacortes; the *Bill Bolenders,* Olympia; *Mr. and Mrs. Hugh Lambeth,* Olympia; and *Mr. and Mrs. Jesse Barnett,* Olympia. The *Fred Eisenbarths,* Weiser, Idaho, observed their fiftieth anniversary.

Take it from here!

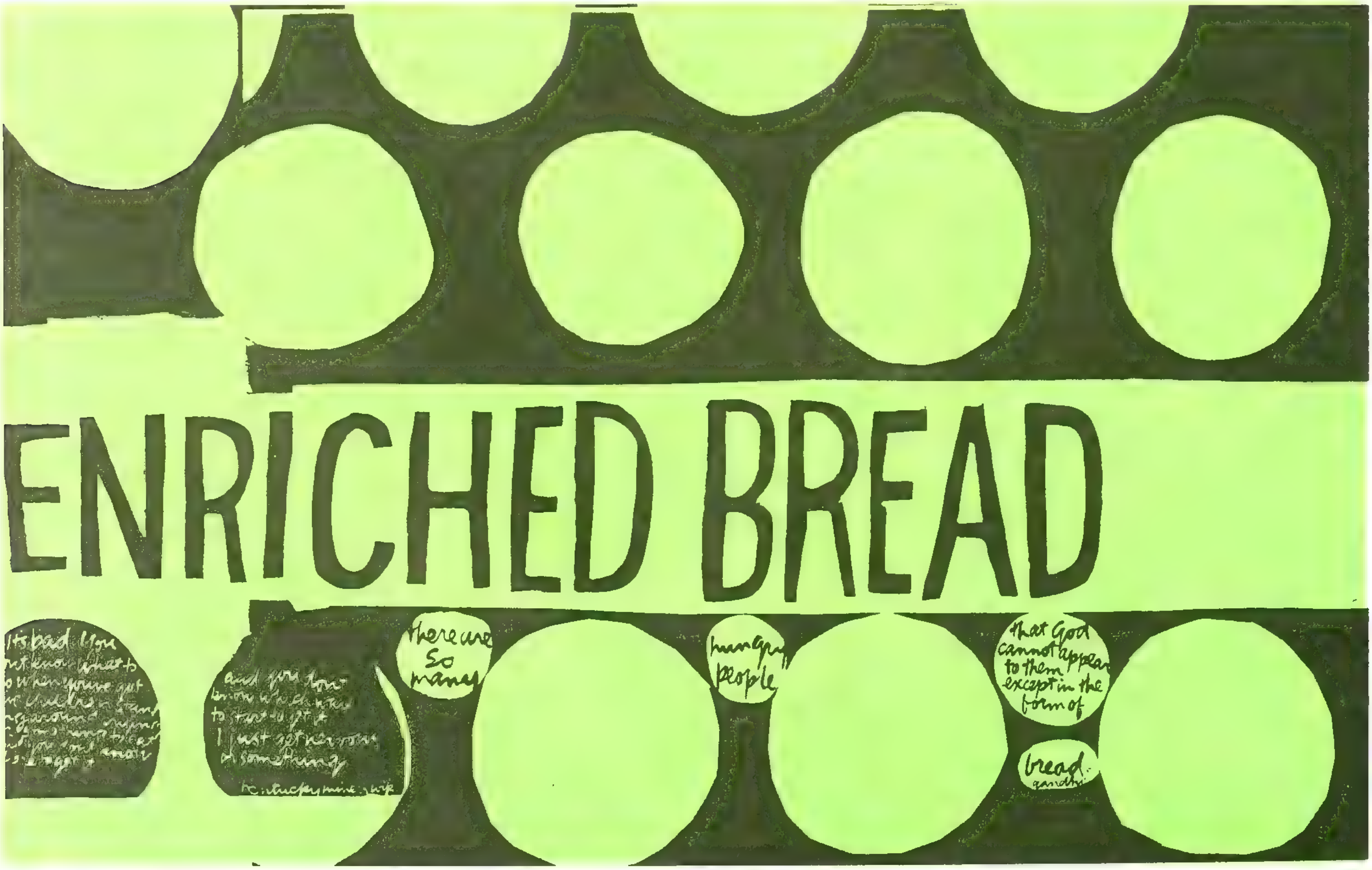
"Don't touch!"

"Don't put in your mouth!"

But Jesus said, "Take, eat. . . ." He took the bread, blessed it, broke it, and shared it with his disciples. The Bible is full of experiences in which the senses played an important role in the building and strengthening of relationships between persons. Jesus opened the ears of the deaf and they heard; he restored sight to the blind and they saw. He touched the hand of the leper and immediately he was clean again. They touched the fringe of his garment and as many as touched it were made well.

How refreshing cool water felt to tired, dusty feet! How soothing the oil gently rubbed into the wounds of the man left bleeding beside the road! How fragrant the ointment poured on the head of Jesus! The senses are marvelous avenues of response to one's neighbor and to God, his world, and his creatures.

Who can forget the aroma of a loaf of bread as it is taken from the oven? Rich, firm bread, with a thick crust, made from good wholesome grain. It is so common, so universal, yet so needed, so nourishing. In it is seedtime and harvest, labor and love, hope and fulfillment — life itself! It is said that a hasty man will cut it with a knife but a man who loves food and life does bread the honor of breaking



it with his hands.

So they broke it in a communion service shared with *Leader* readers by Esther Eichelberger. "I took the small loaf from the basket and broke off a chunk. I was aware of its freshness, the fine texture of its center. I noted the many varieties in the basket before I passed it to the worshiper next to me. While some of the loaves were topped with seeds, my piece was quite unadorned — simply a scarred crust covering a finely textured center. It smelled sweet. This was one of those rare moments of worship when the secular and sacred meet, or perhaps when the secular becomes sacred. 'Give us this day our daily bread.' 'Man lives not by bread alone.' 'Take, eat; this is my body.' 'I am the Bread of Life.' These thoughts ran through my mind. . . . We saw; we heard; we smelled; we touched; we tasted. Through that celebration, the daily had become special; the secular had become sacred."

A participant in a chitterling communion, Graydon Snyder wrote of breaking cracklin' cornbread together. It was a New Year's party to welcome 1971, a communion supper with a special "black meal" menu — the first time "soul" food had dominated communion dinner at the First church in Chicago. "Some wondered if it might have been the first 'soul' communion in the Church of the Brethren as we broke fresh, warm cornbread with cracklings and spoke of the breaking of bread together in the promised body of Christ."

Another church celebrated worldwide communion with traditional breads from many countries. Women of the congregation baked the kinds of breads their mothers or grandmothers had baked from "old country" recipes or from recipes which their own families especially enjoyed. Hungarian, Chinese, Dutch, Swedish, German, English, Mexican, Navajo, and others — breads of the world — helped the congregation to feel truly a part of the world family of man who remember "the bread which we break is the communion of the body of Christ."

[illegible]

Some Asian churches have a unique form of benediction which is being used by some Brethren congregations. At the close of the worship when the peace is given, all take part. The giver places his right hand against the right palm of the receiver, and each closes the left hand over the other's right. The giver says in a low voice, "The peace of God be with you." The receiver then turns to the person next to him and gives the peace to him. In a larger congregation the leader gives it to the first person in each pew who will then pass it on to the next person. In this tactual experience persons can feel truly "members one of another" as they speak God's blessing. — Glee Yoder

Lord,
You are always doing miracles
with common things.
You give us
the nurture of the earth
the sprout of the seed
grain
the skill of an unknown baker
and we share the goodness
of bread;
but the miracle of how bread
comes to us is hidden from
us.
You give this bread, Lord, a common thing.
We eat, and share in its goodness;
but the miracle of how life
in Jesus Christ is given is
hidden from us.
As we eat, help us to share in the
miracle and rejoice in the reality
of Jesus Christ. Amen.
(Earle W. Fike Jr.)

Youth revivalism: One Brethren view

In the historic Brandywine Creek near Wilmington, Del., Susan Smith is one of 13 new converts baptized by Bruce Latshaw. She said she was "born again" several months ago after two Jesus People talked at a meeting at Goldy Beacom Junior College where she has been a student. Brought up a Presbyterian, Susan was baptized when she was in the ninth grade, "but afterwards I did what I pleased and didn't really dedicate my life to him"

"Eight more came, one after another, to be baptized. As we came out of the water we were hugging each other with a love and joy that I've never experienced before." Such was the emotion of William W. Longenecker, pastor of the Salunga, Pa., Church of the Brethren, in his first encounter with the Jesus People movement that is sweeping the country and in late summer was finding expression in Lancaster County, Pa.

That evening, in a pond on the Longenecker farm, some 15 area youth were baptized in acceptance of Christ by Bill Longenecker and Ted Hayes, leader of the "Lord Jesus People," the group then in the county at the invitation of Mennonite teens. Mr. Hayes, converted to Christianity in California, had been deeply involved in the drug culture.

Bill Longenecker is a facilitator, not a leader in the movement. He is accepting of the new Christians, as is his congregation, but on that July 18 occasion and again two weeks later, he was providing a place for them to meet. His farm pond has in the past been the scene of baptisms by his and area churches.

That Sunday began when Bill invited ten of the Jesus People to his morning service to give their testimony. Several spoke. That night some 300 youth gathered on the farm lawn, fences, and chairs to hear testimonies and join in celebration, many Brethren among them. "At the close of the evening," Bill Longenecker said, "a number of youth made their decision to accept Jesus. I have never seen such joy and freedom when, after we thought the evening was ended — about 10:45 — there was one fellow who wanted to express his rededication in baptism. Some 60 youth just couldn't leave."

For many of the youth it meant a rededication of their lives, an affirmation of a former baptism that may have been less meaningful. Two weeks later the Jesus People and many youth met in the Longenecker barn, where on straw bales and from hay lofts, they heard testimonies of faith. As one boy told Mr. Longenecker then: "I was Christian for five years but nobody ever knew it until the last two weeks. Now I'm telling people."

Pastor Longenecker's appraisal of the movement? Though he can't subscribe to all of their theology, he believes that "the church ought to respond to them. I think we make a mistake if we push them out saying they're too emotional . . . The thing is they're coming out clean, and they're so honest. They're very open to your thinking and I think they can grow."

He believes the church can provide the nurture for these young people to look more deeply at their faith, if it won't reject them for their long hair and lack of a suit and tie on Sunday mornings. He's caught up in their enthusiasm, and wishes that some of it in the Brethren youth exposed to the movement can touch the adults in the Church of the Brethren.

Well-thumbed pages and underscored passages in Bibles left behind on his farm indicate their particular interest in the book of Acts and what the early Christians were like. "The Jesus Movement needs us and we need them," says Bill Longenecker. "Praise the Lord for a revival among the youth of the nation."

Where else is the Jesus Movement touching the Church of the Brethren? MESSENGER *news would appreciate letters from pastors who are involved, youth who have testimonies to give, adults who are reached by the new awareness. Write Communications/News, Church of the Brethren General Board, Elgin, Ill. 60120. For a current look at the movement elsewhere, read the following story by H. Elliott Wright, Religious News Service staff writer.*

Fad or Faith?

"WHAT DOES THE Jesus People movement really mean?" The question brings an avalanche of responses:

✓ "Miracle of God."

✓ Part of a "rush for instant salvation."

✓ "Water on the long-parched ground around many churches."

✓ Fad: "we've seen this sort of thing happen before."

✓ Denial of "secular city" and "God-is-dead" theologies.

✓ "It's frightening."

The one common sociological observation shared by nearly all commentators, regardless of religious frame of reference, is that the basically youthful phenomenon is a protest against purely rational, unemotional faith.

House divided? That said, the house divides, with some rather surprising bedfellows turning up, for example: Dr. Harvey Cox of Harvard, harbinger of the "secular city," agreeing on television with the avowedly fundamentalist Rev. Arthur Blessitt of Hollywood that the Jesus movement is "where the action is" — now.

What is sometimes called the "Jesus revolution" is, of course, almost as manifold and varied as the assessments. It is possible to react positively to aspects and particular expressions while withholding endorsement of others.

Evangelical Protestants have generally welcomed the Jesus People — also called "street Christians," "Jesus freaks," and "neo-Pentecostals" — especially their opposition to drugs, sexual promiscuity, and violence.

Asked if he thought the movement was a fad, evangelist Billy Graham replied, "It doesn't bother me that it might be a fad. . . . It's a lot better fad than tearing down the city and burning buildings the way they were doing a couple of years ago."

Questions: Yet the evangelicals are not without some criticism. For instance, the Rev. Hudson T. Armerding, president

Two girls emerging from baptismal waters at Corona del Mar, Calif., explode into the waiting arms of friends who already have been baptized

of the National Association of Evangelicals, has questioned whether the view of the "person and work of Christ" among Jesus People is just what it should be. *Christianity Today*, the evangelical fortnightly, raised the same issue, while basically applauding the movement as a sign of spiritual revival and "water on the long-parched ground around many churches."

Dr. Armerding is also bothered by close linkage of the Jesus Movement to the widely-heard rock opera, *Jesus Christ Superstar*, which makes no affirmation of the resurrection. This concern points again to the diversity among those called Jesus People. The differences can best be summarized by a glance at the background.

The Jesus Movement is generally traced from southern California, coming on the heels of the hippies as a spiritual awakening, claiming the allegiance of many former drug users.

Succinctly put, cadres of youths "turned off" to drugs and "turned on" to Jesus without changing their somewhat bohemian life-styles: long hair, "hip" clothes, communes, and identity outside the mainstream of society.

This is the variety of Jesus People which began to attract mass media attention in 1970. It was rebellious youth culture with a difference. These were the "Jesus Freaks," a phrase intended to contrast with "speed" or "acid freaks."

Fundamental: Outside the churches for the most part, these young people reasserted many characteristics of Protestant fundamentalism. Speaking in tongues, expectation of the forthcoming return of Jesus, and great enthusiasm over religious rock music abound.

But a revival among southern California's ex-hipped is not the full picture.

The stress on personal salvation through Jesus so evident in Jesus People circles has been the crux of the work of many youth-oriented organizations and individuals for years. Campus Crusade for Christ, Youth for Christ, and Teen Challenge come to mind. These advocate church involvement.

While they do not seem to object, long-established evangelical groups, which attracted no mass attention during the 1960s, have been gathered up in the Jesus People momentum, as has the Catholic Pentecostal movement, which has a heritage quite its own.

Still a third thing happened in bringing Jesus People into society's eye: Commercial "Jesus entertainment" mushroomed, or, in some cases, entertainers joined the Jesus revolution. And the development introduced to the whole nation a kind of gospel music familiar for decades in smaller circles.

Jesus sounds: While not doubting the sincerity of either old or new performers now giving virtually full time to testimonies through gospel and "Jesus rock" sounds, Jesus entertainment is not all the same.

Superstar, hailed by serious critics as excellent music, does contain a heavy dose of skepticism — as it asks pointed questions about the identity of Jesus. (Yet newer religious-oriented rock presentations, such as *Godspell*, do make affirmative statements.) The popularity of the rock opera suggests that all the youths enthralled with Jesus music are not consistently involved in the movement itself.

Yet it is pertinent to ask why the appeal of the Jesus People and the new visibility for evangelical groups surfaced with such a force, when it did.

Among the answers given by *Time* magazine in a late June cover story is the desire to reemphasize the personal nature of God who comes to man, over against social action or a faraway God.

"The Jesus revolution, in short," said *Time*, "is one that denies the virtues of the Secular City and heaps scorn on the message that God was ever dead."

Sara Davidson, a free-lance writer, is inclined to see the popularity of *Superstar* and the resurgence of fundamentalistic Protestantism as part of a "rush for intant salvation."

In the July issue of *Harper's* magazine, Ms. Davidson considers "Jesus freaks" in context alongside spiraling interest in Zen Buddhism, scientology, transcendental meditation, Khrishna consciousness, and a host of other cults. She sees all these aiming at "personal salvation — a way to proceed through life with harmony and peace, a minimum of tension, and a maximum of fulfillment."

Ms. Davidson gives sympathetic treatment to social factors propelling persons toward a more heartfelt religious experience.

Perspective: She also suggests that "one of the dangers of immersion in the spiritual movement, especially for young dropouts, is that it is possible to lose perspective, to suspend critical judgment, as one loses touch with the larger society."

Most evaluations of Jesus People have come from evangelicals and the secular media. Mainline Protestants and Roman Catholics have had less to say.

Writing in the *National Catholic Reporter,* Catholic author Sidney Callahan has voiced a wait-and-see attitude. She says Americans have a tension between "cool Anglo-Saxon rationalism and orgiastic emotional self-expression."

Mrs. Callahan does not want her personal and public religious expression to be emotional but she calls attention to the need for awakenings "to bestir the reserve and lethargy of the formally (and formerly) religious."

Protestants inclined toward ecumenism and social relevance are suspicious of what they feel is a lack of social consciousness among Jesus People.

If not worried by anti-institutionalism, they have problems with the sect aspects and the biblical literalism.

Yet few of the liberal-minded churchmen have vigorously attacked the Jesus People. They are with Mrs. Callahan in waiting to see, or with the writer of *Christian Century's* satirical "Pen-ultimate" column in diagnosing "fad."

Or they may be with Martin E. Marty of the University of Chicago Divinity School: "Five years from now you may have some better Presbyterians because of their participation in the Jesus movement." — H. Elliott Wright, rns

Two districts merge to form Virlina entity

From the First and Southern Virginia districts of the Church of the Brethren has been formed a new entity in their merger, the Virlina District.

The new district includes 81 congregations (91 individual churches) and some 14,700 members. Some of the congregations are in West Virginia and North Carolina.

Although Owen G. Stultz and Robert R. Jones have been serving the two Virginia districts together as executive and associate executive, respectively, the districts have maintained separate boards, commissions, and conferences.

The Virlina District office will remain at 330 Hershberger Road, Roanoke. In addition to the executive directors, the current staff includes Mr. and Mrs. James Berrier, Camp Bethel manager and dietitian, and two full-time office secretaries.

Basic approval was given to the new district by First Virginia in May, and by Southern Virginia in July, after the measure had first failed by three votes in a special called conference in April.

While basic approval has now been given by both districts, there will be a uniting conference at a later date.

CLASSIFIED ADS

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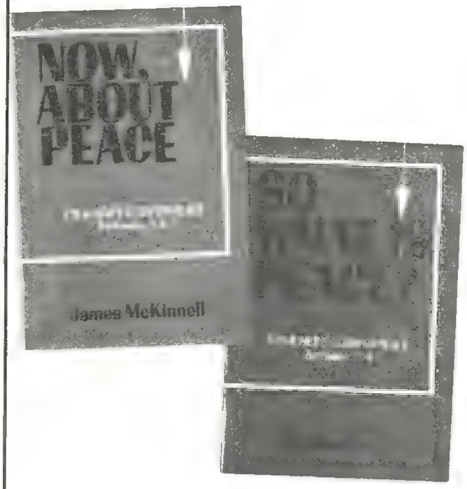

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EDITORIAL

Do You Dream in Color?

This was the question my wife asked me one morning. I had to confess that most of my dreams, at least those I could remember, came off in black and white, or a fuzzy gray, but I could recall a few vivid dreams that reflected a shattered rainbow.

There was one that demanded to be experienced in living color. Its setting was a church sanctuary, but it was neither the stained-glass windows nor any liturgical robe that caught my attention. Rather it was the almost infinite variety of worshipers, the way they appeared, the clothing they wore.

It must have been on a sunny, late summer Sunday morning. My eyes glanced forward, backward, and sideways, and everywhere I responded to a barrage of color. Not attempting to distinguish whether the source was a dress or a blouse, a coat or a shirt, a necktie or a sash, I reacted to bright patches of yellow and turquoise, lilac and orange, to printed patterns on green and blue, to stripes and solids, to paisleys and plaids, all of them reflecting a generous selection of primary and secondary colors with blendings and shadings that rivaled nature's own patchwork of hues.

From this palett of color I turned to watch the faces they brightened. Here was an even more complicated variety, worthy of an artist's lifetime effort to capture nuances of expression in flesh tones that ranged from an austere paleness, through a fascinating spectrum of pinks and tans and browns, to a black that was indeed beautiful. I must have been dreaming, but I had the distinct feeling that God wanted it to be this way, that somehow it must be a part of his dream to create and develop human beings who can be distinct individuals, each one unique and colorful in his own way but each reflecting some facet of the image of God.

Is it only in dreams that persons so differently attired, so distinct in their life-styles, can come together in a church service or in the fellowship of believers? In reality, as well as in dreams, I have watched men conservatively attired in business suits, with white shirts and modest neckties, feel at ease with a fellow Christian decked out in a tie-dyed tee shirt, patched jeans, and maybe sandals and beads. So far as I know, there is no single attire that is a prerequisite for Christians; but sometimes a church fellowship behaves as if you have to conform to a required standard before you are welcome.

Contrary to what its enemies maintain and some of its defenders insist, the church does not need to be drab, dull, or dismal. Instead it should partake of a spirit that reflects something of the refulgent glory of a God whose throne is surrounded by a rainbow and whose love can only be pictured in terms of a shower of colors — as indeed is the natural world God made and intended as a home for his children.

What we lack in many church fellowships — and what accounts for the drab image that many churches project — is the kind of acceptance that Paul advocated in his Roman letter. He writes, "The man who eats must not hold in contempt the man who does not, and he who does not must not pass judgment on the one who does; for God has accepted him" (NEB). On a related topic he observed that "this man regards one day more highly than another, while that man regards all days alike." Recognizing differences in scruples and convictions, Paul endorsed variety while at the same time he urged Christians to be tender toward the scruples of their brothers. He concludes that they should "accept one another as Christ accepted us."

All of this supports the dream of a Christian fellowship in which a mixture of tastes, a mixture of life-styles, and a mixture of convictions may be expected as the norm rather than the exception. A rainbow was once the sign of a covenant between God and the earth. Could it also be a sign of the kingdom of God for which we pray and by which we should live?

Do you dream in color? God does. — K.M.

WATERMARKS

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A collection of contemporary poems by four young poets.
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. . . in this **messenger**

7 **Postscript on Valparaiso.** *August 9-13 shimmers as a fragile outpost now. But the week of National Youth Conference at Valparaiso, Indiana, was a heady experience for the 1,307 conferees.* **by Linda Beher**

8 **Look Who's Coming to Dinner!** *The guests at the Last Supper were not the sort we would want to invite to our homes: rough fishermen, even a tax collector. But no other dinner in all history is remembered as this one.* **by Harold Z. Bomberger**

12 **Keep On Walking.** *Life has often seemed like one door opening after another for public school administrator John Young. But there have been times when he has agonized over the decision to keep going.* **by Anne Metzler Albright**

16 **Good Lookin' and Faithful.** *Church World Service activities — among them AID and CROP — touch nearly all areas of the world and engage many denominations, including the Church of the Brethren, in its investment in people.* **by Carol Steele**

20 **Love Your Enemies.** *The way in which Christians respond to their adversaries can make available to them the love of God. an Annual Conference address* **by William Faw**

22 **Fad or Faith?** *Personal testimonies and baptism by immersion characterize the Jesus Movement. What is the movement's meaning for the young persons who are caught up in it?* **by H. Elliott Wright**

also

Please Cancel My Subscription, by Edward H. Beck (page 24); **News** In Brief (page 25) and of a new Church of the Brethren district (page 31); **Take It From Here!** by Glee Yoder (page 26); and **Youth Revivalism: One Brethren View** (page 28)

coming soon

Arguing "in praise of play," Ronald Morgan contends that the kingdom of God enables men to laugh at the tragic in life and to celebrate victory over death and destruction. . . . James F. Myer, continuing a series of Bible messages from the St. Petersburg Conference, insists that "The Source of Love" is in the heart of God. . . . Lyle E. Shaller, author of several books devoted to local church planning, has some guidelines to offer church members who will inevitably ask, "How Much Should We Pay Our Pastor in 1972?" . . . More youth features are in prospect: one telling of a Kansas girl who has been around the world and wants to improve it, and another describing the outreach program centered in a youth ministry in Glendale, California.

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CHURCH OF THE BRETHREN OCTOBER 15, 1971

We give Thee thanks, O God.

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Readers Write

FROM ONE WHO KNOWS

In "A Little Bit of Love for Sally" (Aug. 1) Margaret J. Anderson is so right about the loneliness of persons. I, too, have been in this situation since my husband died a few years ago: places where "couples only" is the rule, of coming out of a worship service and hearing snatches of conversation ("We're going out to dinner" or "We're having John and Mary for dinner" or "We're going for a ride this afternoon").

Yes, I have my children. Many people say that since I have them, and my music and sewing and books, that I should not be lonely. But my youngest is a teen-ager and usually has plans for a swimming party or playing ball with other youth. . . .

I am the only "younger" widow in our congregation. Perhaps some of the wives feel I may have designs on their husbands. . . .

True, there are class meetings, women's groups, hymn sings, and other such activities, but many times these are just places to go to forget yourself for awhile. . . .

Christians, look around you in your congregations, and open your eyes to this opportunity to practice the Golden Rule. I am sure *you* will be rewarded by a fervent "Thank you."

NAME, TOWN WITHHELD BY REQUEST

GOD IS SPIRIT

As a subscriber I find MESSENGER interesting, for the most part. But there are times when I cannot reconcile some statements printed therein, to God's word, for instance, the question and comments by some as to God's sex. A stupid question, to say the least, unless one does not believe the words spoken by our savior Jesus Christ.

He said, "God is spirit," and went on to instruct us that we must worship God in spirit and in truth. . . .

MRS. JANET JOINER
North Hollywood, Calif.

WIDTH AND BREADTH

Congratulations for the way MESSENGER of June 1 has been printed, especially the picture on the cover, the history of the early church in Virginia, and the map. We have traveled the width and the breadth of the United States going to Conference and always enjoyed stopping at places of special interest.

MR. AND MRS. P. S. HEISEY
Neffsville, Pa.

DISCOVERING THE HYMNAL

At eighty-three years of age, I have recently discovered what a great book *Th Brethren Hymnal* is — not as a songboo but one of great truth and wisdom expresse in poetry. . . . My Brethren heritage emphasized the study of the Bible, especially th New Testament. Here was the great sourc of religious truth. So I was surprised a fe years ago to hear a young music lover say that most of his theology had come fro the religious choruses in which he had take part.

Lately, just reading this poetry (moder psalms) has been for me an eye-opener an food for my spirit. I have been using it a devotional reading. From the "Classificatio of Hymns and Responses" I pick out th section I am most hungry for. I note th author of each poem, and the time in histor in which it was written. . . . I plan to stud the index of scriptural allusions. . . .

OTA E. GIBSON
Westmont, Ill.

RETURN TO SIMPLE LIFE

Many of us were grieved and saddened a the situation of Bethany Theological Seminary's financial dilemma. But we were no surprised, for it seems it has been violatin the Brethren heritage of the simple life an the simple gospel. In my opinion the mistake was made when there was an urge t change from "Bible school" to "theologica seminary." Here they lost the Brethren an confused the rank and file of our people. . . Solution? Return to the simple life and th simple gospel.

MEDFORD NEHER
Pompano, Fla.

A SPECIAL TREAT

Thank you very much for the soundshee from Annual Conference, along with th printed "sounds" (Aug. 15). I've listene to the recording three times and almost fee I'd been to the Conference.

If I'd write to MESSENGER every time think of it, you'd hear almost every tw weeks. It seems to me it brings us the bes in our denomination; therefore, I'm sorr when someone writes what appears to m undeserved criticism. I know you expec these and want all views.

Steve Engle's letter on this subject wa well said. And I want to say "Amen" t the person responding to Dale Aukerman' article on "Directions for Cleaning Church." That letter (his or her name an town withheld) could just as well have been from me, although it wasn't.

Paul Robinson comes through in the recording as he really is — a dynamic Christian. . . . A special treat for me was the voice of a former pastor, Howard Keim. Mary Cline Detrick's plea for more female leadership is indeed apropos. And Dale Brown's moving benediction is a fitting close.

Finally, thanks for the thoughtful, as always, editorial. I agree that one of the worst faults of the church, or of Christians, is that we do not do what we say. We mouth a lot of fine phrases, but following them up with action is too hard. That might mean drastic changes in our life-styles. Who wants to sacrifice that much?

Mrs. Charles Sheller
Eldora, Iowa

BUBBLING OVER WITH JOY

For a long time we laymen have been telling ourselves it is the job of the minister to do this and to do that: All we need to do as laymen is attend services regularly, maybe teaching a class or singing in the choir.

We as laymen, no matter how busy we are, must get more involved in the work of the Lord. It is our job to visit the sick, the lonely, new folks who may be interested in the church. . . .

I'm confident if all of us would do this, we would be bubbling over with joy. . . . All of us should be so excited about the Lord to the point that we have to tell others about him. This is the only way our churches can reach out and grow. . . .

Patricia Brate
Naperville, Ill.

A BLESSED PRIVILEGE

Recently there have been several letters in Messenger about feetwashing and its place in the Love Feast. It appears that the early Brethren knew more Greek than some of the English translators, for they put the feetwashing at the start as the Greek of John 13 has it. . . .

We should not regard feetwashing as a ritual or rite but as a blessed privilege and a sacrament, every bit as much as we do the eucharist, because it is something Jesus both did and ordered. A still more important command is to be found in verses 34 and 35. Verse 35 is the mark of all true followers of Jesus, and, I wish I could say, of all Brethren. . . .

Harley J. Utter
Wichita, Kans.

page one

■ A reader who complained goodnaturedly that his Messenger always arrived late discovered to his delight that his postman was taking each issue home and delivering it only after he had finished reading it!

Another reader reported his own mailman's comment: "That's a good magazine your church has!"

Obviously Messenger has been opened for postal inspection, perhaps much more than we know.

Even at the risk of dogears and delays, it seems worth keeping a Messenger subscription just so that "he who *walks* may read."

Think of some other places Messenger could serve as a silent witness — hospitals and doctors' waiting rooms, YMs and YWCAs, business office lobbies, rest homes, retirement communities, college dorms, city and county libraries — wherever people have time to read.

One congregation — McPherson, Kansas — donated Messenger subscriptions to several nearby institutions and received many letters of appreciation from them.

Sometimes though we are unable to talk about our faith, we can make Messenger available to persons who have little awareness of the Church of the Brethren and its witness, or who are looking for timely and interesting reading about the Christian faith.

When you can't go yourself, send a Messenger. It's the next best thing to being there.

Look in this issue for some thinkers and writers you might like to know better. *Ronald K. Morgan*, who has contributed other features to Messenger, serves as pastor of the Mack Memorial Church of the Brethren at Dayton, Ohio.

Author, church planner, and onetime rural pastor *Lyle Schaller* has also appeared in these pages. He is now on the staff of Yokefellow Institute, Richmond, Indiana, where he is involved in training programs and consultations with local churches.

Brethren Revival Fellowship treasurer *James F. Myer*, whose Annual Conference Bible hour address appears in this issue, lives at Lititz, Pennsylvania.

G. Wayne Glick is president of Keuka College in New York. As Bible scholar, educator, and parent, he interprets his son's actions.

The Editors

The retarded child experiences Bible

■ For seven years the Elizabethtown, Pa., Church of the Brethren has conducted a day nursery school for retarded children, helping prepare them to attend public school. For the first time this summer, the church held a Bible school for the children, with the help of three teenagers and three psychology students from Elizabethtown College. The writer is Olive Peters, a member of the East Petersburg congregation and correspondent for the Lancaster, Pa., newspapers, where the story first appeared.

THE CHIRP OF A BIRD, wind in the trees, and the melodic notes of chimes in a bell tower are sources of delight for any youngster.

But for 20 retarded children the sounds became a special source of pleasure when they were introduced in the unlikely confines of a church school room.

For two weeks the Elizabethtown Church of the Brethren Bible school held a special program geared to the needs of the youngsters who need special help.

A tape recorder brought the sounds of a pleasant ploop of water dripping from a faucet and the contrasting varoom of a speeding motocycle to the ears of the children. On the walls pictures of ears visually communicated the message that ears were made for hearing.

A trip outside confirmed that birds did sing, and wind made music as it blew through the trees.

As they returned to the classroom, Mrs. George Lewis, supervisor and teacher, guided the children over the material covered and used stories from the Bible to illustrate the points.

There was Hagar, the Bible character who had eyes to see much needed water for her boy's thirst. And, there was Onesimus, who used his feet to go back to his master after running away. One of the ten lepers used his lips to say thank you for healing, while the complainers used their lips and voices to say they were tired of manna. Samuel used his hands to anoint David.

"Today," said teacher Mrs. Alvin Givens, "the Bible story teaches us to listen with our ears." The children watched as she placed figures on a flannel graph. Some joined in the tune she hummed.

Then she told the story of the man who could not hear until Jesus took him apart from the crowd to heal him. "We should use our ears to hear what God has to say to us when we read our Bibles," she said.

The youngest in the class at age four sat on a soft sheepskin, fascinated by the moving figures, while some of the older ones, the eldest being 25, took part in the motion song about the Bible.

Crafts and coloring in three separate ages followed the story groups. The older group had three volunteers to say grace before having a snack of juice and cookies. A ten-minute worship period emphasized that the children can choose to be kind in everyday play.

A rhythm band ended the day as the children marched around the room in time to the music.

Brethren Press reprints curriculum texts, book

THE BRETHREN CONTRIBUTION to the Cooperative Series for vacation church schools this summer proved so popular that reprintings were required.

Brethren Press published materials for grades 5 and 6, *All That Is Within Me*, written by Glee Yoder of McPherson, Kan. For use of the 18 cooperating denominations, three printings or 14,473 copies of the teachers' books, two printings or 84,398 of the pupils' books, and two printings or 11,488 copies of the teaching kits of Mrs. Yoder's unit were required.

In addition, a private group in St. Louis chose Mrs. Yoder's materials for translation into Braille for use by the blind. And in 1972, armed services chaplains will use the Brethren-produced material for use with children on military posts and stations.

Being reprinted this month is William E. Stafford's book, *Down in My Heart*, the third edition since it was issued in 1947 by Brethren Press.

Mr. Stafford, professor of English at Lewis and Clark College and last year's poetry consultant at the Library of Congress, recounts in brief vignettes the experiences common to many of the 12,000 men who entered Civilian Public Service in World War II. The book holds relevance for today's peace movement as it did when first published for an understanding of pacifism and conscientious objection.

13 churches file brief on death penalty test

THE CHURCH OF THE BRETHREN General Board is among 13 major religious organizations which in late August called for the repeal of the death penalty.

The church bodies joined in a "friend of the court" brief with the U.S. Supreme Court, which will rule on the constitutionality of the death penalty when it hears cases of four condemned men this month.

Their petitions, as does the brief of the churches, raise the issue that the death penalty violates the Eighth Amendment's clause against cruel and unusual punishment.

If their petitions should fail, 675 men and women now on Death Row face execution. There have been no executions in the U.S. in the past four years.

The churches argue that "life ought not to stand forfeit upon human judgments. Such judgments are necessarily fallible."

Brethren at the 1957 Annual Conference said that the sixth commandment applies to organized societies as well as to individuals, and in 1959 reaffirmed that "the sanctity of human life and personality is a basic Christian principle which the state is also committed to uphold."

New films: The social condition

A Man of Peace

"I have never heard of a President pinning a medal of honor on a pacifist. These are the sacred glories reserved for those who can kill, maim, capture, or destroy the most. And the more human lives involved the more glorious the award seems to be. What a contradiction of values! How can a great society be so inconsistent and incoherent?"

So wrote Ted Studebaker in one of his letters home before his April 26 death while doing his alternative service in Vietnam Christian Service.

The film, produced by the Church of the Brethren with a segment originally telecast by ABC News, illustrates how one individual's personal, biblical, and Brethren faith was incarnated into a life-style of peace and service.

Reared on the Studebaker farm near West Milton, Ohio, Ted took his agricultural skills to the Montagnard tribesmen, many refugees of the war, with "the dedication to the ideal that more can be accomplished with tools than with guns."

"A Man of Peace," 17 minutes, 16mm, color, free loan, plus postage.

Ted Studebaker, right; Ted's parents and widow, above, walk beneath the willows on the Studebaker farm where Ted's ashes were strewn, "blowin' in the wind"

The following films are available now. Order from the Visual Education Service, 1451 Dundee Ave., Elgin, Ill. 60120

If Any Man Thirst

The Quito-Llano Grande bus, bringing Ecuadorian Indians to the capital city for daily work, represents well for these rural people the desire for "social injustice made right."

The story of how, nonviolently, the Llano Grande people preserved their rights and livelihoods in a bus boycott is only one part of this film produced by Church of the Brethren, describing a 25-year history of agricultural, healing, and preaching ministries.

The film also speaks to the indigenous leadership being developed in Ecuador and, by implication, in India and Nigeria, as well, where Brethren are involved.

Says World Ministries executive Joel K. Thompson in the film: "Perhaps one of the toughest problems we have to wrestle with is learning to measure our effectiveness and view our presence not in terms of how many missionaries are on the scene directing programs, but in new terms of the indigenous leadership we support and the technical skills we have to place at the disposal of our overseas Brethren as we work in partnership at the tasks of mission."

The film pinpoints various facets of work in which Brethren and Ecuadorians have been involved. And where North Americans like John Horning, Jack Warner, Benton Rhoades, and George Kreps have worked, there are now Zoila Guachamin, Juan Benalcazar, Andres Guaman, Rene Tufino and others, who grew in the life and work of the initial Brethren mission.

Toting 400 pounds of camera and sound equipment and unexposed film, general staff members John G. Fike, Merle Crouse, and Ronald E. Keener spent two weeks in Ecuador gathering the interviews and film footage. In Quito they met college student Joseph Stuckey, a Quaker from North Dakota, who became a fourth member of the film team.

The film is dedicated to the life and leadership of Raul Tasiguano, killed from ambush this summer, who assisted in producing the film. A community worker among his people, Raul was one of the "drivers" of the bus on the Quito-Llano Grande road toward nonviolent social change.

"IF ANY MAN THIRST," 18 MINUTES, 16MM, COLOR, FREE LOAN, PLUS POSTAGE.

QUITO LLANO GRANDE
3

ECUADOR
PXBO

When John Fike, above, wasn't filming, he often had the attentive enthusiasm of the area's children and, with a hurriedly learned word or two of Spanish, made the transition in the communication barrier. John and Merle Crouse, former Ecuador missionary, right, talk with Indians during a community work day in a remote village area

Tauw

The whole city of Dakar is the stage. Tauw, 20 years old, unemployed. Hope and frustration. Generation gap. Individual struggling against impersonal system. Life-style of youth in a developing nation. The courage to be.

Such phrases describe the first church film for mission education to be produced by an African filmmaker, Ousmane Sembene of Senegal. The film is the cooperative production of the National Council of Churches' broadcasting and film commission, relating to the 1971-72 interdenominational mission study concern, "The New Generation in Africa." Church of the Brethren investment in the film was $600.

Few American churchmen know much — much that is authentic — about the African people. Tauw *is a film by an indigenous filmmaker, viewing the African people from an African perspective. And it is not a film of much hope.*

Against the sights and sounds of a modern city and the tumbled wooden shacks where Tauw and his family live, the film takes one day in the life of Tauw, unable to earn the respect of his father, unable to come into his own manhood, because he cannot find a job. His future? Perhaps one of stealing. He would be ashamed to beg. And he cannot get a job.

Yet there is a kind of faith explicit in the film. Said Sembene: "The greatest courage for man is to struggle to live honestly, to earn a living for his family, to be at peace with his soul."

The film sums it up when Tauw declares himself a man, takes responsibility for a wife and child, and tries to make his way in an uncertain and unpromising future.

"TAUW," 26 MINUTES, 16MM, COLOR, RENTAL, $12, PLUS POSTAGE.

A late riser, Tauw takes his morning bath before setting out on a job search that will bear him only frustration

IN BRIEF

Achievements of coeds gain them recognition

Two eastern Pennsylvania teens, graduates of the same high school, received special recognition this summer for their individual accomplishments.

■ Alisa Huffman's first attempt at song writing proved so successful that she may be well launched on a music career.

Depressed one day at home, the 18-year-old, then CBYF president at the Lancaster, Pa., congregation, began to find words and music flowing through her mind as she sat at the piano. The result was her own "Shallow Brooks Flow Into Deep Waters."

Nine months later, she recalled the song and showed it to Hempfield High's music director. He liked it and decided to use it in the commencement program, sung by the Hempfield Singers, of which Alisa was president.

Now at Bridgewater College, Alisa is considering music therapy as a career: "There's so much good that can be done with music." Alisa is the daughter of the Clifford B. Huffmans of Lancaster.

■ Named "Teen of the Week" in Lancaster County was Sherry Hollinger, a member of the East Petersburg congregation who has a point of view on many things, including her own locality.

"If anything in Lancaster County is really lacking, I'd say it's that many people's minds are too closed to new ideas, especially what the young people have to say." A long newspaper article shared her views on education, national problems, parents, the future.

She noted a national apathy. "Our parents could see these problems coming but they didn't really react because the problems weren't actually on them yet, but kids today have always known pollution, overpopulation, and the war."

Now preparing for elementary education at Catawba College in North Carolina, Sherry in high school was an outstanding athlete in hockey and track. Her parents are the Jay L. Hollingers of East Petersburg.

The pastoral scene

In the Mid-Atlantic District, Beaver Creek, Sharpsburg, and Fahrney-Keedy congregations have united in a shared ministry, calling **Leroy Wastler** of Hagerstown, Md., to a full-time staff post. **Howard Kaucher** will continue in a part-time ministry there, as well as in the chaplaincy of Fahrney-Keedy Home. . . . Considering joining the tricongregational team is Downsville in the same district. Downsville pastor **Burton Lange** has resigned to be more involved in evangelistic work.

* * *

W. Marvin Kemp, an ordained minister in the Southern Baptist Church who combines public schoolteaching with pastoral service to a small SBC congregation at Menomonie, Wis., will conduct Sunday services and give limited pastoral care to the Church of the Brethren congregation at Menomonie.

Filling a long-vacant Wisconsin pulpit is **Samuel Keller,** who left Pompano Beach, Fla., for the pastorate at Rice Lake, Wis.

Ending a three-year tenure at the Green Hill, Md., Church of the Brethren was **George J. Shively,** who accepted a call from the Indiana/Penn Run parish in Western Pennsylvania. . . . West Virginia native **Eldon G. Shingleton** has taken the pastoral post at Champaign, Ill., after serving as pastor for Central Church of the Brethren, Roanoke, Va.

* * *

Church of God minister **Charles Elliott** went to the pastorate at Yuba City, Calif., in July. . . . **D. Paul Greene Jr.,** who had served a pastorate at Richland, Pa., is filling similar responsibilities at the Akron, Pa., Church of the Brethren.

The Eglon, W. Va., congregation lost **Galen D. Wine** as pastor when he accepted a call to the Collinsville, Va., Church of the Brethren. . . . The former manager of the Houston, Texas, Service Center, **Phil Zinn,** has taken the pastorate of the Alabama parishes in the Southeastern District.

Beaver Creek/Laurel Branch pastor **Jimmy O. Cannaday,** Floyd, Va., was ordained recently to the ministry at his church at Beaver Creek. . . . Licensed to the ministry in his home church at Polo, Ill., was **Robert Garrison.** . . . **Greg Peters** was licensed in First Virginia District.

Our apologies . . . to the **Glendale, Calif., Church of the Brethren,** whose members have called John Martin as pastor. We inadvertently confused the California Brethren with their Arizona Brethren with the same city name.

J. Wayne Judd, Cedar Rapids, Iowa, having completed a summer of clinical pastoral education, will continue for an intern year on the chaplain's staff at St. Luke's Methodist Hospital, Cedar Rapids.

* * *

A call from the Maple Grove congregation in Northern Ohio brought **David Ockerman** there as pastor. He had been serving at the Pipe Creek church in Middle Indiana.

The Woodbury congregation in Middle Pennsylvania last month greeted its new pastor, **Raymond Boose,** called from his pastorate at the Green Tree church in the Atlantic Northeast District.

In Northern Indiana the Elkhart Valley congregation called **Berkey Knavel** to the pastorate. He left a post at the Westmont church in Johnstown, Pa., to accept the call.

Resigning his pastorate at the Timberville church in the Shenandoah District is **John Sayre,** who has accepted a post with the Community Counseling Center in Harrisonburg, Va. Summit church pastor **Wilmer Hurst** will succeed Pastor Sayre.

* * *

Pastor of the Christiansburg, Va., Church of the Brethren, **Beverly A. Smith,** is president-elect of the ministers' association there. . . . Licensed to the ministry in the Iowa/Minnesota District was **Darlene Garwick.**

Three persons were licensed recently to the ministry: **William Biddle,** Albright Church of the Brethren, Middle Pennsylvania; **James Hutchinson,** Carson Valley church, Middle Pennsylvania; and **Johnny Cantrell,** Melvin Hill church, in the Southeastern District.

Newly licensed ministers in Southern Pennsylvania include **Carl Baughman,** Ridge church; **Larry Dentler,** Mechanicsburg church; and **Marlin Ressler,** Upper Marsh Creek congregation.

People you know

Named advertising/promotion manager for the Fleming H. Revell Company is **Ruby Rhoades,** Emerson, N.J. Well known in the advertising field, Mrs. Rhoades attended Manchester College and served for ten years as a missionary to Ecuador.

A fifth round-the-world voyage with World Campus Afloat engages **Desmond and Irene Bittinger** until Dec. 23. The floating university carries about 500 students from 200 different universities. Desmond is serving as dean of the ship.

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French and Israeli ambassadors attended the funeral of André Trocmé in June, attesting to his work on peace in the Middle East. The initiator of EIRENE and onetime traveling secretary for the International Fellowship of Reconciliation died June 5 at Geneva, Switzerland. Bethany Theological Seminary had in 1959 awarded Trocmé an honorary degree.

After fifty years

Our congratulations to three couples who recently observed golden wedding anniversaries: *Mr. and Mrs. Harry Hoff,* Fresno, Calif.; the *Howard Hoovers,* Roaring Spring, Pa.; and *Mr. and Mrs. Raymond P. Welch Sr.,* Empire, Calif.

Other couples celebrating anniversaries include *Mr. and Mrs. Alexander Hetrick,* Hanover, Pa., fifty-two; *Mr. and Mrs. Raymond Davis,* Salunga, Pa., fifty-three; the *D. Russell Rohrers,* Argos, Ind., fifty-five; *Mr. and Mrs. Niels Esbensen,* La Verne, Calif., fifty-six; *Mr. and Mrs. Paul Rhoades,* Astoria, Ill., fifty-eight; the *Niels Bendsens,* North Manchester, Ind., sixty; *Mr. and Mrs. Roscoe Inman,* Greenville, Ohio, sixty; *Mr. and Mrs. Miller Garst,* Roanoke, Va., sixty; the *Cleveland Lams,* Astoria, Ill., sixty; the *Allen H. Shisslers,* Elizabethtown, Pa., sixty; and *Mr. and Mrs. Chauncy Ganger,* Goshen, Ind., sixty-seven.

Montage

The Sangerville, Va., Church of the Brethren hosted an annual homecoming, combined with the dedication ceremonies for a new church building September 19.

The Mid-Atlantic District Peace Fellowship sponsored a **banner contest** this month, encouraging entrants to use the theme of peace. Banners were displayed at the Mid-Atlantic District conference and winning entries are to be exhibited at the Brethren Peace Banquet Oct. 16.

* * * * *

Seven courses on such diverse themes as marriage relationships and cults' meaning for the church are being offered in the annual **leadership education school** sponsored by the Lancaster, Pa., Council of churches and hosted by the Lancaster Church of the Brethren. Among resource persons for the school are James D. Glasse, president of Lancaster Theological Seminary and speaker at the St. Petersburg Annual Conference; Earl K. Ziegler, pastor of the Mechanic Grove Church of the Brethren; and A. G. Breidenstine, Pennsylvania educator and former Annual Conference moderator.

* * * * *

Registrations closed this month for the seventh annual Church of the Brethren **postal chess tournament.** Tournament director Ward B. Crabill announces the names of winners for games begun in 1969, explaining that it takes a year and a half for a game to be played. Winners: 1969 championship section, *Harold Duncanson,* Modesto, Calif.; Abraham Rothrock section (co-winners), *Mervin Sauder,* Manheim, Pa., and *Harold Duncanson;* Daniel Leedy section, *Mervin Sauder;* Jacob Wigle section, *David Nichols,* New Madison, Ohio.

Persons who are searching for **books** published by Brethren Press and the Brethren Publishing House may find that Glenn E. Stauffer has what they need. He is selling a quantity of Church of the Brethren books and invites interested persons to request books from him at 123 W. Hively Ave., Apt. H-90, Elkhart, Ind. 46514.

* * * * *

Two genealogies of interest to Brethren are available for distribution. The **History and Genealogy Book of James Jamison,** tracing descendants of that Scotsman who emigrated to North America in 1700, is available from Miss Alvina Williams, Dallas Center, Iowa 50063, at $5.50 postpaid.

The **Cline-Kline Genealogy** traces the Cline-Kline ancestors from George Klein Sr., 1715, to the present. The 488-page volume, which is indexed and contains coats of arms, pictures, and connecting lines, may be ordered from Paul G. Kline, Linville, Va. 22834, for $12 plus 45c mailing and handling.

* * * * *

A "celebration of remembering, thanks, and hope" engaged 133 persons representing ten churches in the August observance of the centennial of the **Union Church of the Brethren** in Northern Indiana. Special music, a carry-in-dinner, Allen Weldy's guest leadership, and other special activities marked the event.

Deaths

Fisher, Walter K., Woodland, Mich., on Aug. 14, 1971, aged 79

Snider, David C., Salem, Oregon, on Sept. 19, 1970

Stoner, Eva, Altoona, Pa., on Oct. 14, 1970, aged 77

Studebaker, Orpha, New Carlisle, Ohio, on Oct. 19, 1970, aged 87

Sutsinger, Mabel E., South English, Iowa, on Dec. 9, 1970, aged 92

Troutwine, James, Arcanum, Ohio, on Oct. 26, 1970, aged 35

VanHorn, Marshall, Everett, Pa., on July 3, 1970, aged 76

Wackler, John, Greenville, Ohio, on Oct. 30, 1970, aged 85

Warner, David F., Woodland, Mich., on Aug. 2, 1971, aged 95

Weddle, John R., Floyd, Va., on Aug. 17, 1970, aged 71

Wenrick, Bessie Mae, Springfield, Ohio, on Oct. 8, 1970, aged 88

Winey, Lola G., McAlisterville, Pa., on Nov. 12, 1970, aged 83

The Laws of Men and the Law of God

A college president, minister, and Bible scholar reflects on the meaning of his son's action

by G. Wayne Glick

It has been almost a year now since our son Ted was arrested in the Federal Building in Rochester, New York. The events leading to his arrest, and the events succeeding that arrest, are not fully known. What many members of the Church of the Brethren do know is that Ted burned a reclassification notice at the Annual Conference in Louisville in 1969. Thus he became, to many, a scandal. I believe the time has come to speak out regarding Ted's action and to attempt some interpretation to the church.

These are the facts. In January of 1969, Ted told his parents that he could no longer cooperate with what he regarded as a system of death, and therefore was returning his draft cards to his local board. This he did in May of 1969 — and was immediately reclassified 1-A. (This practice has since been declared illegal by the Supreme Court.) He was called for induction at Lancaster, Pennsylvania, in September 1969, and refused it. He worked for a period in Lancaster, starting a draft information center and bringing other resisters to Lancaster to speak.

Early in 1970, Ted moved to Philadelphia and continued his activities in opposition to the war. He accepted responsibility, along with others, for the disruption of draft files in the Philadelphia area in February of 1970, an act "to save lives." In September of 1970 he was arrested in Rochester, New York, for draft file destruction, and in a statement made at that time, stated his reasons:

> Why did we so act? We did so because, as with Martin Luther, "We could do no other." We had no choice but to attempt both to block the operation of the daily more terrible and dangerous war against the poor of Southeast Asia, and to communicate with our fellow Christians and Americans the urgency of our situation and the injustice of the present government . . . . What we call for is for good men and women to examine their own lives — for people to ask themselves whether or not their lives reflect the terror of our times — and for these good men and women to act in a nonviolent, sustained, effective manner, both stopping the violence of the old and creating love and community of the new. What we call for is a moral revolution, that is, the only true revolution, *the revolution of the human spirit.*

In November of 1970, Ted and his friends were placed on trial in Rochester, New York. For ten days the prosecution presented torn paper, gloves, briefcases, paper cutters, flashlights, and photographs of peace symbols. Ted and his co-defendants talked of napalm, of bombed hospitals, of prison conditions, of electronic surveillance, of charters of death. Exhibit One for the defense was the Sermon on the Mount; Daniel Berrigan, brought to Rochester from Danbury, Connecticut, read the Beatitudes to a hushed court.

The jury deliberated for five hours, and brought in verdicts on all of the counts for all of the defendants, "guilty with a recommendation of leniency."

The statement Ted gave before the sentencing was short: "I did what I did for my country and my God."

From December 1970 until May 1971, Ted was at the Ashland Federal Prison in Kentucky. On April 30, he was indicted, with seven others, by a federal grand jury in Harrisburg, Pennsylvania for "conspiracy" to kidnap Henry Kissinger, to blow up the heating system in Washington, D.C., to destroy files and property of the federal government and the Selective Service System, and to possess illegal explosives. The other seven persons in the indictment are Sister Elizabeth McAlister, Dr. Eqbal Ahmad, Fathers Neil McLaughlin, Philip Berrigan, and Joseph Wenderoth, and Anthony and Mary Scoblick. At the arraignment, held on May 25, 1971, Ted presented this statement:

> As a young Christian American dedicated to changing the policies of my country, dedicated to the creation of a society which is concerned first of all with the preservation and enrichment of human life, I state that I have never been involved in a conspiracy to kidnap anyone or to bomb anything. The beliefs and principles which I hold, and for which I am in jail, do not allow me to take such actions. . . . I call upon my friends and loved ones, supporters, and those whose consciences are troubled by the direction of their country to examine their lives and to seriously consider the price that will have to be paid to bring peace and health to our country. . . .

On June 6, 1971, Ted was transferred from Harrisburg to the Federal Correctional Institution at Danbury, Connecticut. At the time this is being written, Ted and four other resisters have begun a fast protesting the recent federal parole board decisions on Daniel and Philip Berrigan, and the continuing United States support of a regime in South Vietnam which locks men in the inhumane "tiger cages" of Con Son.

Why do I speak out now, and how do I interpret Ted's witness?

I believe Christian faith demands that issues, seen, must be faced. It may seem a strange thing to say, but as a minister and an American citizen, living in this country for fifty years, I had not seen the ravages which institutionalized selfishness had wrought on human life. True, I had seen some things. Trained under a pacifist faculty at Bethany Theological Seminary, I had learned that the way of the Christian is the way of peace. At Bethany, I had also been confirmed in the conviction that the Bible is the touchstone by which all human action must be judged. And, through a godly father, I had been taught, in the words of his favorite hymn, that

> A charge to keep I have,
> A God to glorify;
> A never dying soul to save
> And fit it for the sky.
>
> To serve the present age,
> My calling to fulfill;

Oh, may it all my powers engage
To do my Master's will.

Thus, there was a stance, a viewpoint, a way of looking — but I had not related this to the citizen's duty when violence is being committed in his name. As a result of Ted's action (and, of course, because he is my flesh and bone and blood), I have been "educated" to these facts: that the prisons of this country are schools of crime, moral abscesses on the body politic, hypocritical in their claim of rehabilitation while punitive practices prevail, and, seen simply from a pragmatic viewpoint — ineffective; that our leaders manifest an arrogance of power and knowledge, committing crimes against humanity in the name of national self-defense and pride. This is now present for every citizen to see, since the Pentagon Papers have been published; that we now have, in this country, government by rhetoric, where people are not trusted but seduced into complacency; that, pitifully, our people are unwilling to look at bombed hospitals and napalmed children, at murdered women and children in a My Lai ditch, and say, "This is being done with my money in my name."

Now we see judgment turning itself back upon a nation more concerned with its own affluence than with its children's agony; and this judgment, perhaps as it always comes to us from God, is in the form of hundreds of thousands of drug addicts, ghetto blight, bankrupt cities, polluted air and water, and a polarization of the nation's people. Now I have been "educated" to the "third world" — direct victims of our greed, to the violence that haunts every large city, to the corrosion of civil liberties in the name of national security, to the burgeoning of surveillance until it becomes harrassment. And the list could go on and on.

I was at ease. And I was shocked out of that ease and my eyes were opened because of the action of brave and loving men and women.

To interpret this action requires, above all things, that we take the Bible as our guide, and take it seriously. More particularly for the Christian, it means that the Word, the Christ, who is the center of the Bible for Christians, must be taken as guide and must be taken seriously. The standard is not that of some daily newspaper, or television commentator, or Pentagon official, or the President, or a self-serving nationalistic patriotism. The standard is the Christ.

When one seeks to read the Bible from the standpoint of the revelation of God in Christ, one is seeking "signs of the times" and one is seeking to read these through the eyes of faith. Such signs are all about us, waiting for the eye that sees, the ear that hears, the heart that understands. This is one of the mysteries, in fact, for biblical faith — that people "see but do not see," "hear but do not hear," and turn their heads, pretending:

JEREMIAH: "To whom shall I speak and give warning,
that they may hear?
Behold, their ears are closed,
they cannot listen. . . . "

ISAIAH: "Hear and hear, but do not understand;
See and see, but do not perceive."

Attempting to read the signs of the times will drive us to the history in the Bible, the stories of men who confronted their time and denounced the infidelity to the Sinai Covenant. There was Amos of Tekoa:

"I hate, I despise your feasts,
and I take no delight in your solemn assemblies.
Even though you offer me your burnt offerings . . .
I will not accept them . . . .
But let justice roll down like waters,
and righteousness like an ever-flowing stream."

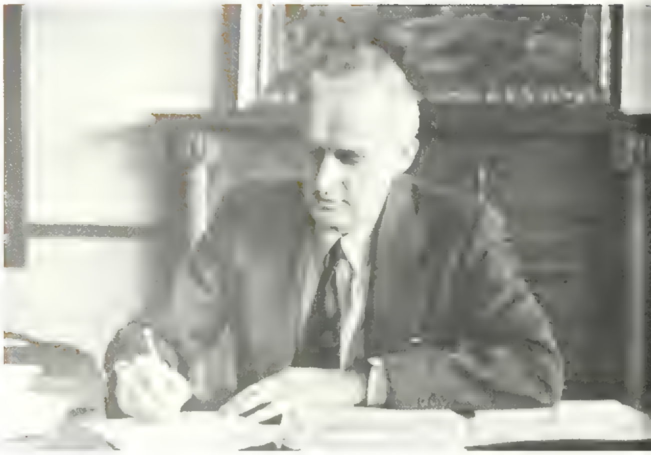
HOSEA: "Because you have trusted in your chariots
and in the multitude of your warriors,
therefore the tumult of war shall arise among your people,
and all your fortresses shall be destroyed."

MICAH: "He shall judge between many peoples,
. . . and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more."

ISAIAH: "The Lord . . . warned me not to walk in the way of this people, saying: 'Do not call conspiracy all that this people call conspiracy, and do not fear what they fear, nor be in dread. But the Lord of hosts, him you shall regard as holy; let him be your fear, and let him be your dread. And he will become a sanctuary, and a stone of offence, and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem . . . . Behold, I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts, who dwells on Mount Zion. And when they say to you, 'Consult the mediums and the wizards who chirp and mutter,' should not a people consult their God? Should they consult the

Continued on page 25

Dan West: Like a giant willow



Youth director . . .

A man dies — and suddenly you realize that he cast his shadow over more than your generation. If that man was Dan West, you cannot expect ever to discover all the persons he has influenced or to know how many he has inspired.

Pick up any one of the files your colleagues may have kept on Dan. Leaf through the news releases, note the clippings from papers and magazines, examine some of his correspondence, read the tributes paid to him on anniversaries of the Heifer Project, recall the ideas he was still developing a couple of years ago for MESSENGER articles (he called them "prunes" that needed a little more soaking), and you realize how difficult it must be — in the scope of a few magazine pages — even to suggest the broad outlines of the Dan West story.

But, fortunately for all of us, among Dan's friends there have been several persons who knew him well, who have been eager to have his story told, and who could articulate the impressions that Dan made upon them. One such writer is Joe Van Dyke, who knew Dan for more than forty years and who was moved a few months ago to describe "The Dan I Knew." His words of appreciation (see page 14) speak eloquently for all who walked, even for only a short time, side by side with Dan.

If you talk to adults who knew Dan, let's say those who are fifty or older, they will inevitably begin to reflect about his leadership in the summer camping movement and his contribution as director of youth work for the Brotherhood. Inez Long aptly describes what so many of us remember: "The red orange light of the campfire threw shadows on the faces of the campers under the trees. It outlined the speaker standing near the center of the circle. Suddenly the fire flashed, tracing sharply in light and shade the profile of a man.

"He spoke in a casual manner, his shirt open loosely at the throat, his sleeves folded back in neat carelessness below the elbow. Bending easily toward the campers as he spoke, he was like a giant willow at the lakeshore leaning toward the wellsprings of its life. Even as he spoke to the youth around the campfire, he was learning from them. That speaker, Dan West, has taken the vigor of his youthful audiences to put force into ideas which will grow for many years to come."

Bernice Hoover Cook recalls that "Dan West came several times to Missouri in the early thirties with a carload of precious people — Chauncy Shamberger, Perry Rohrer, Al Brightbill, Bertha Butterbaugh, and others — to put on our first camps. The living was primitive and it must have been terribly draining on the leaders, but the campers never realized that. These camps were projects in group Christian living relationships, and I still recall Dan's calm patience with immature youth and adults in any number of situations. There is a whole generation of my kind in Missouri who feel the same love for Dan. There must be thousands, even tens of thousands of others, scattered all over the world."

In 1930, after such camping experiences had introduced Dan to many areas of the Brotherhood, the Church of the Brethren called Dan to its national staff to become the director of young people's work. He

Lay churchman . . .

Discussion leader . . .

succeeded Chauncy Shamberger, who introduced Dan to the Brotherhood as something of a philosopher, scholar, and teacher. He noted that Dan, who had been born in 1893 in Preble County, Ohio, had studied at a number of institutions — Bethany Bible School, Lewis Institute, Manchester College, Cornell University — and had been also a student at other universities. Chauncy wrote, "As a teacher he chose to teach in high school. Colleges and universities have sought his services, but he has been of the conviction that a teacher can be of greater helpfulness to those of high school age than to those who are in college."

Dan's association with the general staff was to continue until his retirement in 1959. Although he was director of youth work for only six years, his subsequent responsibilities kept him in almost constant association with youth. The Brethren Volunteer Service program, initiated in 1948, was in part a response to the encouragement Dan gave to work camps, youth service projects, and many other early examples of volunteer service. It was natural that Dan should be one of the most active participants in the training experiences for volunteers. Again, Inez Long describes what it was like to see Dan in action with a group of young people: "In a discussion room at the Brethren Service Center at New Windsor, Maryland, he sits within a circle of youth. This time he is listening and speaking to young Brethren preparing for an adventure — an adventure of Christian love and service.

"Dan's gray-blue eyes, set below eyebrows that are now white, look at the young with the same spirit of adventure which lighted his own youthful eyes years ago. Alone, he had left his childhood home in southern Ohio to find out whether the ideas preached in the plain brick Brethren meetinghouse a mile and a half away would work in places a hundred miles away, then a thousand miles away, and finally halfway around the world. He believed that they would. This adventure was his and his alone at first. He had to make it while young, and he had to make it on his own. He had a burning curiosity to find out whether the only way of life he had ever known was important enough to hold his respect and his loyalty for a lifetime."

The way of life that Dan West found in his own heritage and which he chose for himself early in life frequently placed him in tension with the society in which he lived, sometimes even with the church that claimed a heritage similar to his. Dan was a young man during the years of the First World War. As he later told his friend, Kermit Eby, it was during this time that his idealism came into focus. At the time of his induction in 1918, he had been assured that he would receive noncombatant status. But the time came when Dan learned that he had been transferred to a machine gun battalion. It was at that point that he made clear his stand.

Dan said later, "Suddenly I decided that I would go to Leavenworth [prison]. As soon as the decision was made, I had peace of mind. Later, when I read a sentence from a book by a conscientious objector, I knew what was meant: 'I could stop thinking and go to jail.' " Dan was discharged from the army without having to go to jail, but he had now formed a number of convictions that were to stay with him for many years, particularly during the time that he was director of peace education for the church. But the church was not always willing to abide by its heritage of peace. Dan once observed that, during some of his early years on the national staff, "it was a very lonesome business to try to hold up the peace doctrine." But he quickly went on to say that he was grateful to see the changes that had taken place in the acceptance of this part of the Brethren heritage.

One of the men on the general staff with whom Dan worked from the beginnnig was M. R. Zigler. He shared Dan's concern for peace, and his life interests were often parallel to Dan's. But he observed also the tension that develops when a committed leader comes up against a constituency that is not always so committed. "And then came along this creative Dan West," M. R. says. "His imagination was tremendous. He was hard to live with, really. He was always so far ahead of me because I was an administrator and I saw the people in the churches and how much they would do and wouldn't do. Dan couldn't see that. He only saw the distance. Where are we going? And I had to somehow come along, as administrator of home missions and in the placement of ministers, to keep the peace while he was tearing up the earth, so to speak. In peace education, he went among churches, working with youth, deciding he should begin with children. Then he finally took on the men and said they had to do it, and they didn't. So then he took on adults, and any group he could attack, he would try to get them to go along in his peace efforts to prevent war. Then he worked on an emergency campaign for peace in cooperation with other agencies. So far as I am concerned, he was the top of that whole organization which was national, interdenominational, and all the rest. Dan was the best of them all because he had a basis and he represented us."

Twenty years ago, in a MESSENGER article, Kermit Eby reviewed the early history of the Heifer Project. He began by saying that he had named his youngest son after Dan West and he explained why. Kermit Eby wrote, "Dan West is a modern mystic, yet, like all his Brethren forebears, practical. Out of his culmination of the mystical and the practical, the 'heifers for Europe and the world' program was born. The program is rooted in the simple belief that milk knows no politics, that Communist babies are not born flying the hammer and sickle any more than ours are born computing compound interest. The idea for the Heifer Project first came to Dan West in the autumn of 1937. He was then in Spain on a relief mission for the American Friends and the Brethren. Dan tried to help the victims of the war wherever there was suffering, be it on the Republican or the Franco side. It was while he was watching the starving children on the Franco side that he noticed children were hungry in the midst of plentiful grass. 'Why not,' he wondered, 'bring cows into Spain to eat the grass? The cows would give milk and the Spanish people could feed their children.' "

Although Dan shared his idea with others and many were interested, the proposal did not take on a concrete shape until a few years later. Dan's farmer neighbors in northern Indiana helped to make that dream a reality. In 1942 the Brethren Service Committee approved the project. Virgil Mock, of New Paris, Indiana, gave the first heifer, a Guernsey named Faith. O. W. Stine of the Rock Run congregation provided the feed, and his son cared for her until she was sent to Puerto Rico. By 1945, the project had become so extensive that it needed a full time director. Since then the project has sent more than 40,000 food producing animals and 1,500,000 chickens to some ninety countries abroad and to many states in the United States.

Although Heifer Project has become worldwide and ecumenical in its scope of operations, in many respects it still reflects characteristics that were important to its founder. Dan West regarded outright charity as "the most degrading form of cooperation" and, therefore, from the beginning he

Continued on page 16

The Dan West I Knew

Anyone who speaks aloud about Dan West admits to the world that he knows only a fraction of the man that Dan was. No one person — even one of those who were closest to him in his living and his work — could possibly realize the whole truth about him. Still, I imagine everyone who knew Dan at all must feel about as I do — that my friend was the real Dan.

That Dan was Brethren to the core was absolutely true, I am sure. The first layman ever to moderate a Church of the Brethren Annual Conference, he was a churchman who early staked his life on the conviction that the church is the only sure leaven in society that can make the kingdom of God real and visible on earth. Most of his life he worked for peace, he helped feed the hungry and clothe the naked, he gave direction and inspiration to young and old — all under the official direction of the denomination into which he was born. He loved the church.

Even if he had not been a sensitive inheritor of the Dunkard tradition, however, he would have been a pacifist,

by JOE VAN DYKE

peacemaker, a believer in "the
iracle of the human heart." Though
an was a brilliant thinker, his choos-
g the way of love was not the result
a rational acceptance of its reason-
leness any more than it was an imita-
on of the convictions of his fore-
thers. Rather it was the heart of his
ature. He knew in his bones that love
etween all of us was natural and right
- even inevitable.

If there was conflict in Dan's life —
d I think there was — it was due to
e fact that he was also born with an
usual capacity for rational thought.
an was a thinker and a philosopher.
is mind was an instrument that cut
rough the complexities and con-
sions that others grope among, and
saw clearly what lesser minds take
ars to understand and deal with.
inking itself fascinated him and he
ver stopped reaching for more facts,
ore knowledge, more concepts —
ore light.

Early in his life, however, this gift
most became a stumbling block. I
member a night in Colorado near the
d of the twenties, when five of us
t around a final campfire after a
mmer of summer camps. As we
ared into the flames, each of us was
ven an evaluation by the others.
hen it came Dan's turn, the four of
agreed on one criticism. It was that
metimes Dan was more concerned
th the ideas that people held than
th the people who held them. The
ea shook him. He listened quietly and
en he thanked us for caring enough
speak the truth. But he never forgot
at we said, and it was never true
ain. Only a few years ago he re-
embered with gratitude what hap-
ned that night under the stars.

For what Dan did was to turn his
ge to explore the ideas in people's
ads into a lifetime career of helping
hers learn how to think and so live
tter. He continued to lead open
rums of hundreds of young people in
nferences and summer camps; he led
aller groups of youth leaders in hill-
p meets; he talked with groups of all
zes and complexions; and any indi-
dual who has had the chance to talk
th Dan on a one-to-one basis can
ver forget the night it happened. He
was a hard teacher who refused to pass on ready-made answers to any learner; his way was to help one achieve the ability and will to stand on one's own feet — to gain a measure of his own toughness of mind and spirit.

He believed in honest doubt. He believed without reservation that human intelligence is a God-created tool without equal, that if we discipline ourselves to think straight and hard, we will always come up with better versions of the truth than what passed for truth in our minds before. He questioned dogmas and creeds and traditions; he challenged established policies and techniques; he often refused to go along with the status quo. He was a radical in the finest sense — he could look past dead hulks and find the living root, and help it grow again.

To incorporate doubt into one's religious faith is a painful thing to do, but Dan West accepted struggle and sweat and pain as necessary parts of one's growth as a religious being. So he doubted and encouraged others to doubt. And from the seeds of doubt he grew the trunks of a healthy living faith that made him into what I can only call a modern prophet and saint. Perhaps those who lived and learned and suffered with him became a little saintlike too.

I think of Dan — who lived in the same fractured and confused world as we do — as a whole man, a complete man, a finely balanced man. He knew that our age has monumental evils that threaten to destroy us, but he invested his life in an attempt to erase as much of the evil as he could and put good in its place. He worked in many ways to bring about change. One way which he felt was most essential was simply to live a personal life that would measure up to his own standards. And that is never easy.

Dan was a twentieth-century man, but he loved the simple life and for much of his life he lived on a farm near Goshen, Indiana. Here he was not the world figure but an ordinary husband and father and minor farmer. Being a member of a family group was not a sideline to him; it was a principal reason for his existence. The farm was the locus to which he returned for living at its highest and deepest levels. The warm love that was given and received there was what Dan needed to take and give.

Although that particular circle meant so much to him, Dan drew wider and wider circles all his life. There was the circle that took in all the Brethren, liberals and fundamentalists alike, and also the Friends and the rest. There was the circle that widened and widened to take in hundreds of personal friends. There was the circle that surrounded and saved the many who suffered from war and catastrophe. There was the great circle that took in any individual or group that endured any kind of mental or physical suffering or even the greater agony of suffering spirit. And long before it was the "in" thing to do, Dan drew circles that went around all races and all classes and accepted them as brothers.

The Dan I knew understood that the great sickness of our times can only be cured by taking secure hold on the greatest reality of all. He realized that what a man believes, he lives by, and that in our century men often have a deadening vacuum where there should be a lively faith.

Probably the lodestar idea which was always foremost in his mind was the conviction that the "more abundant life" that Christ offered mankind was the one thing he and all of us must seek first. He called such a life the result of "a cyclical integration of the most honest thought, and the widest knowledge, and the best choices in living." He said that life is good and it promises even greater good. Then he added, "I don't need to say that I *believe* this — I know it."

Dan — who lifted a towel high instead of a gavel at the opening of a meeting of Brethren — was always a person who gave. He gave affection freely. He gave direction and wisdom. He gave hope and confidence. He even gave the therapy of blunt truth — truth that hurt — when that was called for.

He is giving yet. This is the miracle that is ours.

LIKE A GIANT WILLOW / *continued from page 14*

insisted that the gift of the heifer should be passed on. Heifer Project differs from other aid organizations by requiring farmers who receive livestock to pass their animal's first offspring to a needy neighbor.

Dan believed that one of the Heifer Project's greatest contributions would be the bringing together of the people of many nations, races, and creeds. The project has enlisted more than 7,500 farmers and doctors, clergymen and teachers, young and old, men and women, who have served as "cowboys" assisting in Heifer shipments. Both the gift of an animal and the personal contact involved in the delivery of the gift carry out Dan West's concern that gifts should indeed be "living gifts."

Any review of Dan West's activities, even though brief, dare not overlook the importance that the church had for him and his own basic concern for the life and spiritual health of the church. Indeed, it would be difficult to imagine Dan West apart from the Church of the Brethren.

But his commitment to his own heritage did not develop without a struggle. He pointed out a few years ago in an article written for *Brethren Life and Thought* that, as a small boy and youth, he experienced what he was to recognize later as a surprising discovery: "I had hated the culture which had helped produce me." He wrote, "Back in the 1920s, a year at Cornell University gave me a new chance to learn new people and ideas and cultural meanings. During that Christmas vacation back home, I spent a weekend at a youth conference in southern Ohio. Sure, these folks were green, with plenty of lacks and faults — I knew them well enough. But in that short time, I came to feel, 'This is my bunch.' That new feeling lasted all through the rest of that year; and it has grown since then. With it came a better appreciation for people from other cultures. My own self-respect and respect for them deepened together."

The church that Dan went on to serve so well in different capacities finally, in the time of his retirement, called on him to be its first lay moderator. This was a responsibility that Dan took quite seriously, as this reporter can testify in recalling the number of times he talked to Dan regarding Dan's eagerness to be sensitive to all of the various groups within the church who would look to him for leadership during his term as moderator.

Dan frequently quoted a statement made by Arthur Holt during World War II, when that church leader expressed his feeling that "the leadership of America is coming to the historic peace churches." Dan picked up the same idea, expressing it in more biblical terms when he said that perhaps the church had "come to the kingdom for such a time as this."

In his keynote address, opening the 180th recorded Annual Conference, Dan mentioned confusion as one of the forces working within the church. He said, "The church is more confused than I have ever seen it before." As the Conference went on and the debate regarding COCU grew in intensity, many persons remembered Dan's remark about confusion, which had been abundantly illustrated, but forgot the other quite positive things he had to say.

In that same Moderator's address, Dan had a lot more to say about the resources available to the church than he would say regarding the problems it faced. He saw Brethren culture itself as one of those resources. He said, "I'm not favoring ancestor worship, just honest bookkeeping. If we fulfill the best from our home culture, we can look our children in the eye and urge them to do better than we. Then they can urge their children

Continued on page 26

COUNTDOWN

by Dan West

Moses was eighty
When he got going right
And walked up to old Pharaoh and told him,
"Let my people go!"

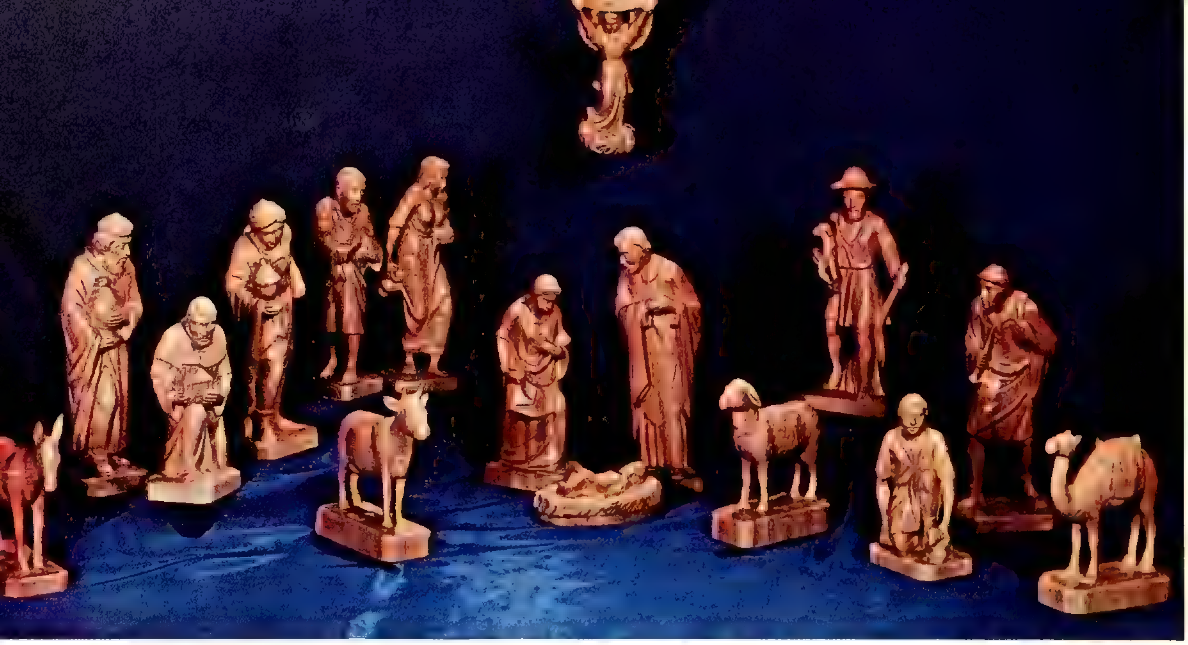
Abraham did not stop at seventy-five.
He got an idea beyond his father's — made a new start,
And shifted into overdrive.

Do you suppose
I might be able to get into orbit
By seventy?

And you — maybe
You might move into a much better orbit
By sixty, perhaps by fifty
Or maybe even by thirty-three!

SERRV • CHRISTMAS 1971

SERRV



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1. Holy Family plaque pictured on preceding page. Carved in India from whitewood, 8½" high.
   IN425 .... $9.95
2. Creche set, carved in India from whitewood, tallest figure 7½".
   IN426 16 figures $85.00
3. Walnut modern creche set, carved in Ecuador. Tallest figure 11½" high.
   EC325 Set of 4 .... $18.50
4. Bamboo brooch in Christmas tree motif, made in Thailand, 3½" high.
   TH105 .... $1.25
5. Walnut madonna plaque, carved in Ecuador, 16" high.
   EC317 .... $6.95
6. Tree design hanging, woven in Colombia, 25" high. Available in green or other assorted colors.
   CO101 .... $7.95
7. Bamboo angels, ¾" high, for placecard or gift decoration.
   TH806 Set of 12 .... $1.25
8. Deer ornament made from stuffed cloth, in Taiwan, 6½" high. Specify color: green or gold.
   TA102 .... $1.25
9. Teakwood angel plaque set, carved in Thailand, Each figure 14½" long.
   TH415 Set of 2 .... $11.50

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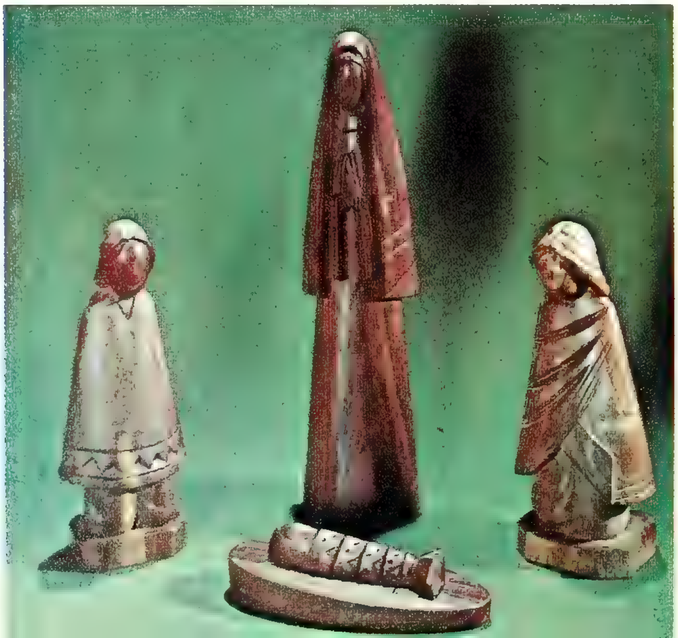

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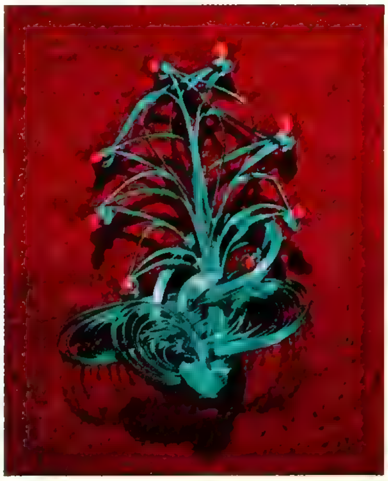

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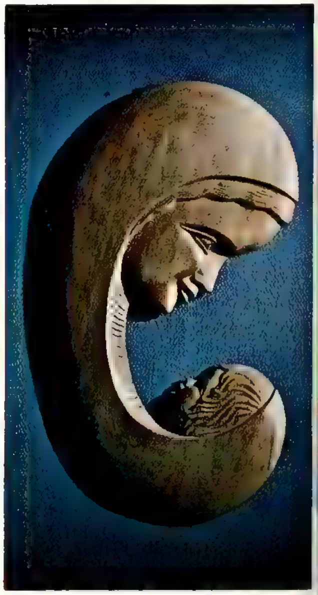

ELF-HELP HANDICRAFTS—

towards a flowering of human dignity world wide

For many caring persons, participation in the SERRV self-help handicrafts program has become a channel of Christian concern and action.

Hunger and disease caused by poverty still plague most of the world's people. Effective ministry to such persons includes trying to find a way to help them solve their own problems, to draw out the will and resources with which they themselves can break the cycle of poverty. Often the problem is that there is simply no adequate income source.

Through SERRV persons with handicraft skills are being helped to make their skills marketable and thus increase their income. Also important, self-esteem can blossom when the work of one's hands is valued by other persons.

Many church groups cooperate now in this program begun on a small scale years ago by the Church of the Brethren. High quality SERRV handicrafts from over forty countries are offered for sale through the SERRV International Gift Shops related to the Church World Service Centers, and smaller sales outlets are operated in increasing numbers by interested persons and groups across the United States. There is also an extensive retail mail order service from SERRV at New Windsor, Maryland.

SERRV offers here to Messenger readers handicrafts which have special appeal for Christmas giving and family celebrations.

SERRV (Sales Exchange for Refugee Rehabilitation Vocations) serves the interdenominational overseas programs of the churches through the Department of Church World Service, Division of Overseas Ministries, National Council of Churches, U.S.A., and is administered by the World Ministries Commission of the Church of the Brethren, Elgin, Illinois.

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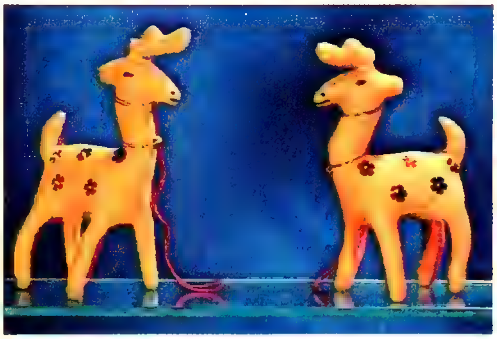

JORDAN OLIVEWOOD

1.	JO417	Candlestick, German style, 6"	$1.35
2.	JO418	Candlestick, American style, 6"	$1.25
3.	JO301	Camel caravan, 4" high, 4 pc.	$1.75
4.	JO305	Kneeling camel, 5" long	85¢
5.	JO304	Eating camel, 3¼" high	75¢
6.	JO306	Walking camel, 4" high	85¢
7.	JO308	Donkey, 3½" high	75¢
8.	JO302	Creche set, tallest figure 4" 12 pieces	$4.50
9.	JO416	Praying hands, 6" high	$5.95
10.	JO425	Creche set, tallest figure 6½" 12 pieces	$35.00
11.	JO303	Shepherd's flock, tallest figure 2". 10 pieces	$1.50
12.	JO307	Walking camel, 7" high	$2.50
13.	JO310	Set-up creche set, 6" high	$4.75
14.	JO312	Creche set, tallest figure, 6" 12 pieces	$15.75
Not pictured:	JO311	Creche set, tallest figure 5", 12 pieces	$7.50

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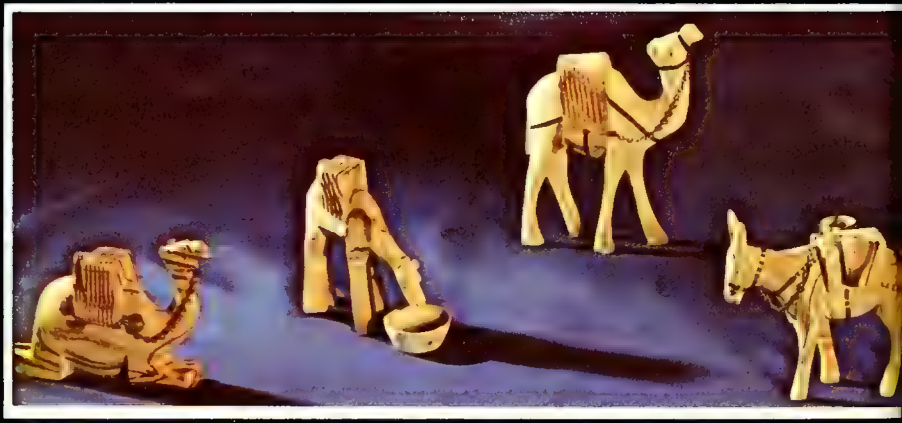

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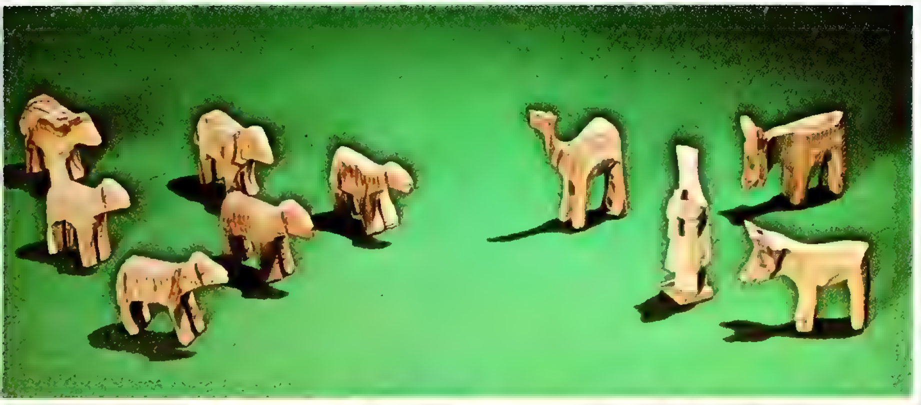

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CHRISTMAS CARDS

1. *THAILAND NATIVITY,* painted by Philip Tsang for the Church of Christ in Thailand. The message is a paraphrase of Luke 2:8-14 beginning "There were people huddled in their shattered homes watching over their wounded by night," and ending "And suddenly the whole sky was filled with voices singing praises to God about his purpose of peace on earth good will for all men!"
   THO12, 4¼" x 6" . . . . 10 for $1.00

2. *ADORATION OF THE MAGI,* painted by Indian artist Frank Wesley. The sale of the cards promotes the work of world literacy ("Lit-Lit"). His interpretation of the visit of the Wise Men is appropriately Eastern. In India, the "eyes" in the peacock's plumage symbolize God's all-seeing presence.
   USO12A, 6¾" x 4½" . . . . . . 12 for $1.50

3. *MADONNA OF THE ANDES,* a Lit-Lit design by Roberto Claverie. The Latin American Indian mother's tender strength symbolizes the peace and love that draw all men everywhere in the name of God.
   USO12B, 4½" x 6¾" . . . . . . 12 for $1.50

4. *WONDER,* a Lit-Lit card painted by Zambian artist Emmanuel Nsama, who used as his models the things most precious to him—his wife, his new baby, and his own thatched home. The message: "O come, let us adore Him!"
   USO12C, 4¾" x 5¾" . . . . . . 10 for $1.00

SERRV Self-Help Handicrafts
INTERNATIONAL GIFT SHOPS
CHURCH WORLD SERVICE

Send for the current SERRV catalog which pictures many other beautiful handcrafted articles from thirty countries for gift-giving at Christmas and year round.

5. *AUSTRALIAN MANGER SCENE,* by Mick Magani of the Jinang tribe, winning entry in a contest for people of Aboriginal descent, organized by OPEL (an association of all people living in Australia). The picture represents Mary and Joseph inside a cave with the baby Jesus. Looking on are fellow tribesman, some birds, and a small kangaroo. Also shown are various types of trees and tubers used for food.
   AUOO1, 6½" x 4¾" . . . . . . .12 for $1.50

6. *VELLORE CARD,* handprinted by the physically handicapped at the Vellore (India) Christian Medical College Hospital, and reproduced from a charcoal drawing made from a photograph of a peasant home. The inside bears a poem, "Emmanuel", by Chandran Devanesen, Principal of the Madras Christian College in South India. It ends with the verse: "God is with us, terribly, simply with us. And the shadows of men with arms outstretched to take Him fall across the manger in the form of a cross."
   IN103, 5¾" x 4½" . . . . .12 for $1.50

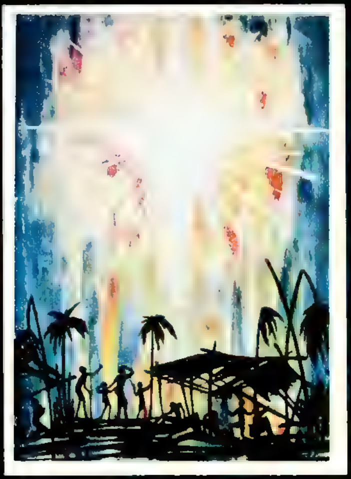
7. *BETHLEHEM, JORDAN SCENES,* in Photochrome. Inside each is a pressed flower design and a Bible verse, with the greeting "Christmas greetings and all good wishes for a happy New Year." Available only as a set of 8, 2 each of the 4 designs shown.
   J0075, 4" x 5" . . . . 8 for $2.00

The following two designs are painstakingly cut and pasted by boys and girls from many racial backgrounds who are preparing at the Presbyterian Bible School in Hsinchu, Taiwan, to evangelize their people. Their work on the cards helps them earn part of their school expenses.

8. *SHEPHERD AND LAMBS,* cut-paper design.
   TA005K, 4" x 6½" . . . . 10 for $1.00
9. *HOLY FAMILY,* cut paper design.
   TA005L, 5¾" x 4½" . . . . . . 10 for $1.00

●

Would you like to participate in SERRV's self-help ministry by selling SERRV handicrafts in your community? Check the SERRV order form to send for information on how you or your church or club group can order in quantity for resale, either on a consignment or wholesale basis.



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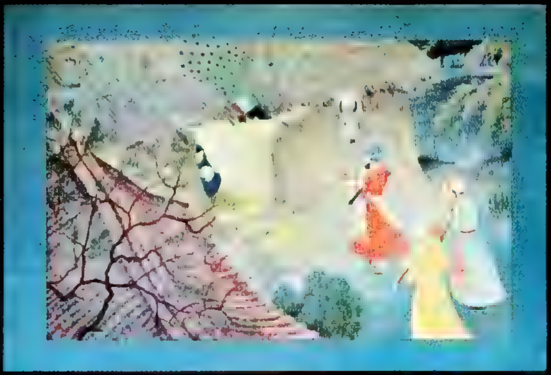

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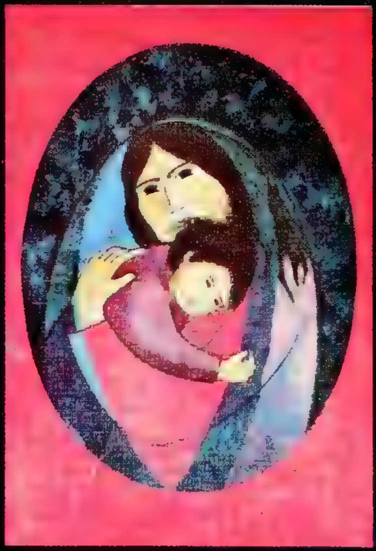

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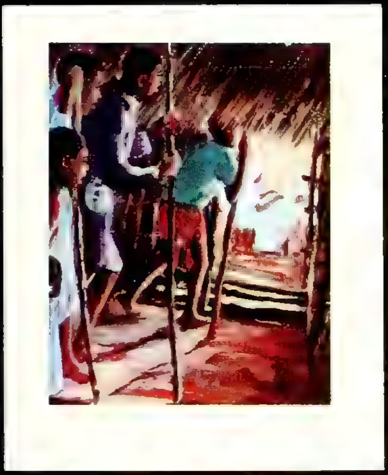

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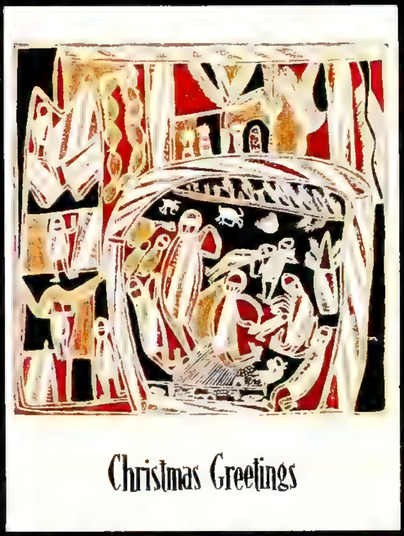
Christmas Greetings

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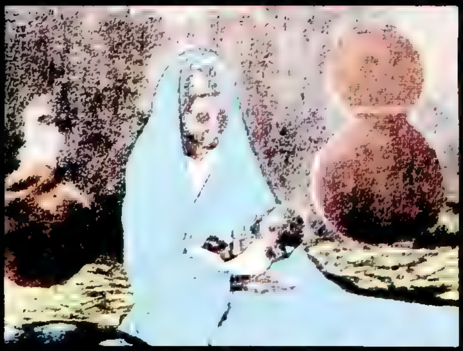

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BETHLEHEM — CHRISTMAS BELLS

SHEPHERD'S FIELD AND JUDEA HILLS

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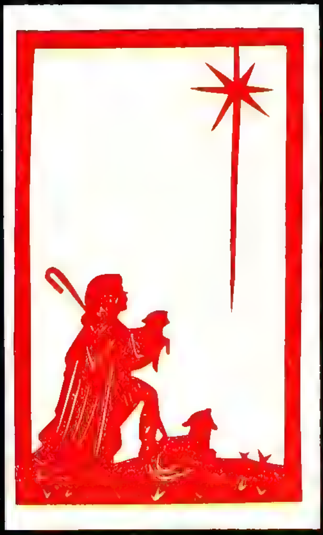

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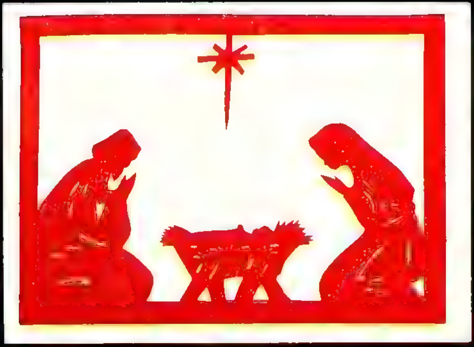
THE LITTLE TOWN OF BETHLEHEM

THE SHEPHERD'S FIELD



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1. Snack tray carved from monkey pod wood in the Philippines, 10" long.
   PH350 . . . . $4.50
2. Organdy hostess apron, made and embroidered in Pakistan, 18½" long.
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3. Christmas stockings made in Hong Kong, about 15" long, red cotton. Tree or candle design.
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by Ronald K. Morgan

In Praise of Play.

There were quite a few ministers of a generation and more ago who would never take a vacation or take a day off. They always said, "The devil never takes a day off, so how can the Lord's workman?" That is in some respects an admirable and devoted point of view, but it doesn't represent much faith in God, and probably places more faith in the power of the clergyman than is warranted.

It is not only ministers who have tended to be suspicious of play time. Someone years ago (I think it was probably John Calvin) sold our ancestors a good idea in the Puritan work ethic, but some people have taken such large doses of it that they have become sick.

I have been influenced by it and so have you. We pass on to every generation the parental slogan, "You can't play until you get your work done," and since some of us (housewives included, I am told) never finish our work, that means we would never get to play. There surely are a lot of us — and Brethren have been especially guilty of this — who while we are working wish we could be out playing, and while we are playing we feel bad because we think we should be working, and consequently we do neither very well.

Humor, fun, laughter, and play have been suspect by our work-oriented people. Many Brethren used to call amusement parks "Sin City." In 1965 at the New York World's Fair one of the Christian pavilions featured a film entitled *Parable*. The Christ figure in that symbolic film resembled a clown. There were people who were terribly offended that the Son of God should ever be depicted as a clown.

Is it any wonder so many Christians have had difficulty in retirement? They never learned to play, to use their leisure creatively, to enjoy fun, to do anything but work. And therefore retirement is a boring premature end to life for them.

The United States pavilion at Expo '67 in Montreal showed a film of about twenty-five minutes length that was simply about children at play. "How terrible," I heard people say. "It makes us look like a nation of kids playing." We are a people suspicious of play. From a Christian point of view this is unfortunate. Might we develop a positive attitude about play, humor, and the lighthearted?

We could begin by recognizing play as God's gift. It is an ability we have as humans universally, and one which brings a great deal of joy to people everywhere. How can we call it evil or the work of Satan? And if it is not, then why not exercise our ability to play with Christian zeal? (Some of us do weekly on the softball diamond in the name of the church, and even pray a prayer of thanksgiving together before we do.)

Even people in the Bible knew the humorous and playful. If it is present in every other culture, we should assume it was also present then. And it was. Noah was a silly nut. He was also a man of great faith, to be sure, but Bill Cosby and others play him accurately as an absurd old man building a boat miles from water and without a car to pull it to the beach.

Abraham's sterile wife Sarah laughed out loud at her husband when he reported to her that the Lord said in her old age she was going to have a son. Apparently God didn't know the facts of life. She even named her son Isaac, which means "laughter." God is the God of Abraham, Laughter, and Jacob!

Elijah was a ham. On Mt. Carmel he played a game with the prophets of Baal: Whose god would light the altar fire under the sacrifice? He really hammed it up. He taunted and teased them: "Call a little louder. Maybe Baal's sleeping, or went on vacation, or is busy." Then he even had them pour water on his altar. He really put on a show.

And Jesus was not without humor, fun, play, and vacations. He exaggerated to the point of the ridiculous to make a point — a camel through the eye of a needle, the log in your eye. He went to parties, and made some good wine. The Pharisees complained about him — he wasn't serious enough to be a truly devout man. They thought he was too gluttonous and liked wine too much. He said, "Look, you people can't be satisfied. John came seriously and you called him a dead beat. I come having fun and you call me a winebibber." He was something of a pathetic clown figure, a Buster Keaton-type, in the crucifixion. People mocked him, made fun of him, laughed at him.

So the fact that there is so much of the humorous and playful in the Bible, and that our Lord was even this way at times, makes play and humor authentic Christian behavior.

The most frequent way we try to justify play is by saying it is necessary in order to do our work better. We have to defend play for its value to

work. There are some things about play, however, that make it legitimate Christian activity in and of itself.

A great deal of literature is now being written about life and religion as play, and it is not crackpot stuff. It is serious theological reflection. Writers both Catholic and Protestant are finding in the comic a legitimate approach to life. (Brethren author and professor, David L. Miller, has written one of the best books on the subject, *Gods and Games.*)

You won't think it possible at first, but consider how much comedy and play are like the kingdom of God. Dante said that in hell there is neither hope nor laughter; in purgatory there is hope but no laughter; and in heaven there is no hope because it is no longer necessary and laughter reigns.

When we are at play we are in a world which suspends the realities of tragedy and seriousness and sets up another world in the midst of this one. And that's what the kingdom of God is — another world which conquers the tragedy and evil of this world and yet is experienced in the midst of this world.

Time is even suspended in play. I recall how much trouble my mother had in getting me home for meals when we were playing baseball. It isn't suppertime; it's the fifth inning. In a football game it isn't 4:15; it's the third quarter. Like the quality of eternity, play suspends time.

Peter Berger recounted an episode of 1945, just before the German army occupied Vienna. When the guns could be heard in the distance, the Vienna Philharmonic Orchestra went on with its concert. In the suspension of this world, orchestra and audience were above and beyond the grip of the tragic. For a time they had conquered evil, fear, and tragedy. The kingdom of God is like that. It is an affirmation of triumph over all the threats of war and death.

In Nigeria people have a fantastic ability to laugh at the misfortune of others. But this isn't much different from ourselves, is it? Don't we laugh when someone falls on ice skates? On the ball diamond when I split my Bermuda shorts, we all laughed. How often when we tell of some frightening experience we laugh about it. We say, "It wasn't funny then," but now we laugh about it. The kingdom of God is like that. It laughs at tragedy, for it is a world in which tragedy is conquered.

In the film and book, *Catch 22,* Yossarian is a cowardly and crazy World War II pilot who is a buffoon in contrast to the colonels and generals. But by the end of the story his crazy and stupid approach to things seems like the only rational way to look at the war. And regardless of what you may think of the politics of Bob Hope, it is significant that his tours of military personnel on location, doing comedy about the war and military life, bring some kind of sanity to life in the midst of it all. The kingdom of God is like that. It enables us to laugh at the tragic in life in the faith it shall all one day be conquered.

And for whatever you think of demonstrators in Washington dancing in the streets, singing songs of fun, and climbing statues playfully, that kind of attitude and behavior in the midst of the tragedy of war and violence is a playful kind of celebration, a momentary victory over the war against which they demonstrate. And the kingdom of God is like that. It is a celebrative style of life in victory over death and destruction.

Worship has been called "holy play." Communion can be interpreted as a festive cup raised to toast the victory of Christ and the future that we believe is ours. Prayer may be understood as a kind of disciplined fancy. Confession is an imagination of how it would be if we had not erred, and believing it will be made that way. Petition is thinking ahead to how we'd like it to be.

There is a popular religious kind of play called a "song fest." Notice what we call it — a fest, a festival, a fun time, a feast. In a song fest I doubt if many of us get very caught up with the words and deeper theological meanings of the hymns. It is the experience of the music, the fun of singing, the disengagement from the troubles which are ours, and a retreat into the music. The kingdom of God is like that. Some have pictured it as angelic choirs, you know.

Play, humor, comedy, recreation, vacations — all these are a faithlike way of approaching life, of suspending the real for the hoped for, living now in the ideal.

One of my teachers a couple years ago frequently used a Latin word I never felt I fully understood — *hilaritas.* I think I have a better feel for it now, after a look at the comic and playful aspects of the Christian faith. Hilaritas, a joyful and celebrative approach to life, a life of faith in God's victory for us. It is a "nevertheless" perspective. "In this world you have troubles," Jesus said. He never tried to deny that. But he added, "Fear not. I have overcome the world."

Don't be afraid of laughter and play. It may be the most realistic, Godly perspective on life. God is Lord, let us rejoice!

How much should we pay our pastor in 1972?

by Lyle E. Schaller

"We paid our pastor a cash salary of $7,000 back in 1967 and we have been raising it every year until we're now up to $8,400 for 1971. How much should we recommend for 1972?" asked the chairman of the finance committee at St. Paul's Church. The seven-member committee was meeting that evening to begin preparation of a recommended budget for 1972. They had spent the first hour taking care of some of the simpler items, such as the amounts to budget for utilities, postage, office supplies, and heat. Now they were ready to take up the more difficult issues.

"You mean to tell us that since 1967 we've raised the minister's salary by $1,400?" questioned a new member of the committee. "That's a little hard for me to understand when our congregation is not one member larger than it was four years ago."

"If you did the grocery shopping for your family, you wouldn't have any trouble understanding it," responded the only woman on the committee. "According to last week's newspaper the cost-of-living index has gone up over twenty-one percent since 1967. A $1,400 increase on a 1967 salary of $7,000 is only a twenty percent increase. What you're telling us, Mr. Chairman, is that in terms of the buying power of the dollar we have cut our minister's salary by one percent during the past four years."

"It's really worse than that, Mildred," added a schoolteacher who was in his second year on the committee. "A more realistic yardstick is to look at what the people who were getting $7,000 in wages or salary in 1967 are receiving today. According to a report I saw at school the other day, the salary of the average worker rose by nearly thirty percent between 1967 and 1971."

"Yeah, and you can count on 1972 salaries being at least seven percent above the 1971 level," commented a thirty-three-year-old carpenter on the committee. "I move we set the 1972 salary at $7,000 plus thirty-seven percent. That'll keep the preacher's salary in line with the raises other people have been getting. How much would that be, Mildred? You're quick with figures."

"An increase of thirty-seven percent over $7,000 adds up to $9,590," she responded. That is an increase of almost $2,600 in five years and means a jump of nearly $1,200 for next year over what we're paying now. I don't think we can get that recommendation adopted. After all, we have a lot of members living off of Social Security and on fixed incomes."

"Don't try to hand me that hogwash," responded the young carpenter. "My dad's on Social Security and in less than two years his payments have been raised by approximately twenty-five percent. I'll change my motion, if it's all right with you, Mr. Chairman. I move we recommend the minister's salary be an even $9,600 for 1972. That's exactly $800 a month and that'll make it easier for the treasurer to figure."

What are the criteria?

This committee at St. Paul's was engaged in what has become one of the most difficult annual tasks confronting every congregation in the nation. In an inflationary era when wages and salaries are climbing at uneven rates, how much should the minister be paid in the coming year?

One approach to this question is to develop a set of criteria or guidelines that can be used in developing a recommendation.

A guideline used by many congregations is to grant annual increases that are large enough to offset the increase in the cost of living. It appears this is what had been happening at St. Paul's in recent years. If they were to follow this pattern they would set the 1972 salary at $450 to $500 above the $8,400 figure for 1971.

The young carpenter suggested a different guideline. He insisted that simply responding to the increase in the cost of living was not sufficient. He urged that the minister's salary should be increased at approximately the same pace as the increases received by other people in the labor force. While he did not state it in these terms, what he was saying was that if a salary of $7,000 put the pastor in forty-sixth place among a representative group of one hundred persons in the labor force in 1967, his 1972 salary should be increased enough to keep him in forty-sixth place in a similar group.

Strong support for his position can be found in the annual reports on consumer income by the Bureau of the Census. He was proposing that between 1967 and 1972 the pastor's annual cash salary be increased from $7,000 to $9,600, an average of $520 per year. Between 1967 and 1970 the median family income in the United

States rose from $7,970 to $10,200, an average of $730 per year. Since 1967 the average (median) income of men with four or more years of college has climbed at an average of $850 per year from the 1967 figure of $10,555.

One of the most important considerations that was not examined in the discussion at St. Paul's, however, was the adequacy of the salary paid back in 1967. Was that figure too low? Too high? Or was it an appropriate figure and, therefore, a useful base for discussions for 1972?

Why not use a checklist?

Another, and perhaps more helpful, approach is for the finance committee to develop a checklist which can be used in examining the larger question of the minister's total compensation rather than limiting the discussion to only the cash salary. Such a checklist might include this list of a dozen items.

1. How much should the salary be increased to offset the increase in the cost of living?

2. How much should the salary be increased to match the increases received by other professional persons in the community, such as the principal of the high school or the county agricultural agent?

3. What was done in past years? Has this church kept up with the general increase in prices and salaries? Have the fringe benefits been changed?

4. What are other comparable congregations in this community doing? How much have they increased their pastor's salary recently?

5. What does this church pay toward the pastor's car expense? Does this cover the full cost of his driving on church-related business?

6. Does the church provide a home for the minister or pay a housing allowance? If a home is provided, does the church pay for all utilities? A rapidly growing proportion of churches now pay all utility bills. If the minister receives a housing allowance, is it adequate? When was it last increased to cover higher taxes and rising maintenance costs?

7. Today the vast majority of businesses provide some form of in-service training for employees. During the 1960s, an increasing number of congregations began this practice with the result that today thousands of local church budgets include an item for in-service training and the continuing education of the pastor. Typically, this amounts to $100 to $300 a year plus a week or two of leave for training experiences. In many congregations, this can be cumulative, thus allowing for lengthy training experiences once every three or four or five years.

8. Perhaps the most difficult item to measure on this checklist is the question of merit. In an increasing number of congregations, however, this is becoming a significant factor in setting the pastor's salary. As more and more laymen are employed in firms and agencies where meritorious service is recognized by a financial reward, they are carrying this concept back into their local church.

9. Closely related is the matter of experience. In the past, in several denominations, experience was not a major factor in setting pastors' salaries. More recently, however, there appears to be a growing belief that the number of years of experience as a minister should have some influence on the pastor's total compensation.

10. Unless he has been exempted because of religious scruples, every pastor now must be covered by Social Security. Under the law, clergymen are categorized as "self-employed" and, therefore, pay one and a half times the regular rate. As a result, the local church does not have to pay the normal employer's contribution. In many congregations, this saving to the local church is taken into account in setting the pastor's salary.

11. The committee in the local church that is responsible for recommending what the pastor's salary should be in 1972 should ask itself, "Are there any unusual factors that should be taken into consideration here?" This question should be asked and answered before submitting a final recommendation.

12. The amount of the salary increase granted the pastor usually is interpreted in various ways. An increase of four percent, for example, represents a salary reduction in terms of buying power. Is this how this recommendation is intended to be interpreted? An increase of two or three percent represents a substantial reduction, and could be interpreted as an invitation to the pastor to move. Is this the intended message? An increase of fifteen percent could be interpreted as recognition of exceptional service. Or it could be interpreted as an effort to make up for previous years when the increases lagged behind the general pattern. What is intended?

It often is helpful for all concerned if the reasons are clearly stated for the recommendation on the pastor's salary for 1972.

Four recent general trends

In looking at this question from a broader perspective, it may be helpful to note four recent general trends.

First, the number of pastors receiving a cash salary of $10,000 or more has increased fivefold between 1963 and 1971, according to a recent national sample.

Second, in a survey of 683 midwest congregations, almost exactly one half granted a salary increase of five and a half percent or less for 1971 over the 1970 figure. This meant that in terms of the buying power of the dollar one half of the congregations cut the pastor's compensation. The average overall increase granted by all churches in the study was slightly over seven percent.

Third, the total *increase* in salary between 1963 and 1970 for pastors who moved *at least once* during that period was slightly more than fifty percent larger than the increase in salary received by ministers who did not move.

Finally, the smallest percentage increases in salary for 1971 over 1970 tended to be in (a) small congregations, (b) congregations with less than 150 members, and (c) congregations with the same pastor for ten or more years.

THE SOURCE OF LOVE

BY JAMES F. MYER

A religion without a divine savior is a religion incompetent and insufficient to meet the needs of a suffering, sinful humanity

To speak on the source of love requires us to press beyond the hazy atmosphere of a world that is filled with shallow, gushy, sensual, meaningless expressions of love, to the heart of God where real love begins. The word of God constantly emphasizes the goodness of God, his lovingkindness, his steadfast favor toward those who do his will. I believe that God's basic intention for all of his creatures is one of benevolence and one of kindness and love. God is the fountainhead of love from which all streams flow out and down to the earth. Love is simply basic to the nature of God.

John's epistle puts it very simply. In 1 John 4:7 he says, "Love is of God." In the eighth verse he says, "God is love." He does not try to give us an intricate network of events that produce love. Just as the Bible does not try to prove the beginning or existence of God but simply declares God to be there, to be eternal, God to be in full control, so the Bible simply affirms that there is God, in all his fullness of God, and there is love. I think it's wrong for us to complicate it, make it difficult or hard to understand. Love is of God. God is love.

Some people are never satisfied with the way God does things, with the way he says things in his Word. I heard of a man who was critical of everything God did, always looking for God's mistakes, even in his creation. One day he and a friend came to the edge of the field, next to a piece of woodland. He said, "Here's a perfect example of the things I've been trying to tell you. Down here on the ground is a little pumpkin vine, and on the end of that little pumpkin vine is a great big pumpkin. And then over here there's a giant oak tree. Look at its strength, its mighty limbs, and on the ends of those mighty limbs, just a little acorn. Wouldn't it have been much better for God to have put a big pumpkin out on the great oak tree, and a little acorn on the end of the pumpkin vine than the way he did it?" About that time a little acorn fell off the limb and hit him a good rap on the head. His friend said, "Do you wish it had been a pumpkin?"

With the psalmist we ought to declare, "How great is thy goodness which thou hast laid up for them that fear thee." It was the love of God that produced what we know as grace. He opened his own heart to provide a way forgiveness for the sinfulness of man. The closer we are to the heart of God, the more we are going to know about that love. It is no mistake that John, the beloved disciple who was the one to lean on Jesus' breast, who was the one to outrun the other disciples to his graveside, would be the one who writes so much about love. If you want to know something about the love of God, you've got to get close to his heart.

I see something else in this portion of scripture. In the ninth verse John says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." The love of God is not some good mysterious force that bubbles up in heaven and evaporates into thin air and gives heaven a sweet aroma. The love of God caused him to open his eyes to see man's predicament, to see man's sin and his plight. "But God commended his love toward us in that, while we were yet sinners, Christ died for us" (Romans 5:8). Here is the channel wherein the love of God can flow in power to sinful humanity.

To prove the love of God, John takes us back to Bethlehem and back to Calvary. When we gaze at the twin wonders of the incarnation and the crucifixion and realize that this was God's way of making apparent his love to us in order that we might have life abundantly, we are forever convinced. God, who created all things and set all things in motion, created the universe and all the galaxies beyond, also created an individual in his own image and then created the possibility that that individual could reject his creator. Yet God also provided from the foundation of the world a way in which that creature who rejects his creator can still come back in divine fellowship.

It's not our love that impresses anyone, but God's love ought to impress all of us. Galatians 4:4 says that God in the fullness of time sent forth his son, made of a woman. Luke's gospel explains the miraculous birth of Jesus Christ in the womb of the virgin Mary through the miraculous conception of the Holy Spirit, and that is why we speak about the virgin birth of Jesus Christ, a perfect combination of humanity and divinity. He was human so that he could associate with man in his sinfulness, divine so that he could be a perfect sacrifice for sins.

Jesus grew up into manhood, lived a perfect life, was given the full approval of God at his baptism: "This is my beloved son in whom I am well pleased," and then finally took his place as the lamb slain before the foundation of the world on the cross of Calvary and shed his precious blood. The apostle Paul says to the Philippians, "In being found in the fashion as a man, he humbled himself and became obedient unto them, even the death of the cross." Why was this necessary? The death of Jesus Christ on the cross of Calvary, the shedding of his precious blood for the sins of the whole world, is the heartbeat of the Christian message. "Hereby perceive we the love of God because he laid down his life for us." No wonder the poet comes forth and says, "Oh the grace that brought it down to man,/ Oh the mighty gulf that God did span / at Calvary."

We need to say that forgiveness is in the blood of Jesus Christ. A religion without a divine savior is a religion incompetent and insufficient to meet the needs of a suffering, dying, sinful humanity. No man has moral strength within himself to live the life that he ought to live. Systems of ethics and codes of morality however beautiful and worthy in themselves cannot and will not transform men who have the sense of sin in their lives. That's why God needed to do something about it. If man could have saved himself, there would never have had to be a divine savior. Herein is love, not that we love God but that he loved us, and "sent his son to be the propitiation for our sins." The most we can do for the world today is to present to the world a divine savior in all of his fullness, for Jesus Christ is the manifestation of the love of God.

The apostle John also speaks of love being made perfect — not only that God is the fountainhead of love, or that Jesus Christ is the manifestation of that love, but that that divine love needs to be perfected in our lives. The Bible declares that for the love of God to be expressed effectively, through Jesus Christ that love must be received. Verse 15 of our lesson says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." This is the way love is perfected. Receiving God's love through a personal relationship with Jesus Christ is the whole matter of eternal salvation.

Herein is the great commission that has been handed to the church of Jesus Christ. Go therefore and teach, and baptize, and teach again, and baptize in the name of the Father and of the Son and of the Holy Spirit. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. There has been an estrangement through Adam that has passed the condemnation of sin on every human being. The Bible does not teach that we, automatically and universally, are children of God because we look like human beings. The Bible does teach, however, the universal depravity of humanity. When Adam sinned, sin entered the entire human race. His sin spread death throughout all the world.

When we see what sin has done and what the punishment is for sin, then we can more fully appreciate what God has done through his love to provide a way of escape from that condemnation. I notice that many Brethren quote the first part of John 3:16, "For God so loved the world," and I notice that there are others who go one phrase further, "For God so loved the world that he gave his only begotten son." But for some reason we seem to run out of breath right there. It seems as though we've forgotten that John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." While the Bible upholds the love of God, almost equally it upholds the holiness of God, and the holy nature of God demands that sin be judged. If God were ever to adjust his nature so that he could tolerate sin, then God would no longer be holy; in fact, God would no longer be God.

So if I want to be an honest preacher of the word of God, I speak about the other aspect of God's word, the side of it that Paul spoke about to the Thessalonians when he said, "There is a day appointed when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord."

We could see a little more emphasis on what it means to reject the love of God. This is just as much a part of the word of God as the fact of his love. The wages of sin is death. We had done the work and earned the pay, but God would not have it so. So he sent his son to be the savior. "Behold what manner of love the father has bestowed upon us that we should be called the sons of God." This is the message the world of ungodly men needs. To get hate and prejudice and greed out of men's hearts, get the love of Jesus Christ in that heart.

Here is real evangelism, not the shallow kind of evangelism that hardly gets through people's eardrums, but the kind of evangelism that penetrates the mind and renews the mind and gets down into the heart and changes the heart. It's what the Bible calls "regeneration." To live abundantly in fulfillment in a world of sin and hatred and iniquity is to live under the auspices of the love of Jesus Christ. There's a real program that the Lord has given to the church.

To receive God's love is the way to begin to perfect that love. We are not to sit on the love of God. We are not to act as a sponge only to absorb the love of God. We are not to keep lying around the pool of Bethesda after we've been healed. We don't preserve the love of God by putting it in moth balls or storing it in a safe deposit box. We don't pass on the other side of the road with it. We are to act as a mirror to reflect it, or a magnifying glass to pinpoint it at some sore spot.

What is the greatest commandment? "You shall love the Lord thy God with all your heart, with all your soul, with all your might, and the second is like unto it, love your neighbor as yourself." There is a twofold response. John says, "We love him because he first loved us," and "He who loves God loves his brother also." How does one express love to God? Jesus said something about it in the 14th chapter of John, "If ye love me, keep my commandments." In 1 John 2:5, the apostle says, "But whoso keepeth his word, in him verily is the love of God perfected."

Brethren from the beginning were concerned about what the Bible says; they were known as biblicists, people of the book. They said, "We take the New Testament as our only rule of faith in practice." To be able to love in a world of hate requires a valid connection with the supply center. We can be very doctrinal, we can be very theological, but the love of God must get beyond the bounds of theology and doctrine for it to be fully perfected. Christian love, which is Christ's love in us and through us, is a practical thing. It is not just a doctrine apart from life expressed verbally in the singing of certain hymns and the reciting of certain phrases and nothing more. There is a time for the church to get its overalls on, and get down where it's sweaty and smelly and let the perfumed aroma of changed lives have its effect in this world. Sometime ago a group of Christians went to a local mission work and cleaned several hundred leghorn chickens. It might be a little hard to see the love of God through a snow flurry of chicken feathers, but it's there in a very practical way.

God never had the problem of finding a person he could not love. Sometimes men do today. In this intellectual and enlightened age, when we're so concerned with the mechanics of things, we need to recapture the spirit of being moved with compassion, and to be filled with feeling and spirit for the world that has become so mechanical and so loveless. There is no more perfect program for the church than the program of love.

LAW OF GOD / *continued from page 11*

> dead on behalf of the living? To the teaching and to the testimony! Surely for this word which they speak there is no dawn."

Clearly, so it seems to me, we must be responsible to that kind of word from the Lord.

To be responsible in our time means that we must act in the present in order that there be a future. No longer is it possible, as Teilhard de Chardin has reminded us, to pretend that nationalism will suffice; rather, "the age of nations is past. The task before us now, if we would not perish, is to build the earth." Of course there are dangers in attempting to draw precise parallels between the time of the prophets with its violence, and the twentieth century with its violence. But in their history we can learn something about our history, about the givens within which we live our lives, about our willingness to turn aside from conflict, about our fear of suffering for what we believe, about the human condition as we observe it in our everyday life, about "what God requires of us" — today.

What God requires is that we become witnesses to the Christ in *this* world. What God requires is that we discern through the model of Jesus of Nazareth what it means to be human. What God requires us to remember is that "to sin by silence when they should protest makes cowards of men." And to the infinite variety of rationalizations we can give ourselves as to why the imitation of Christ is not a way in which we can walk, there is a clean and clear and judging word from Christ: "I am the Way." The variation of our temptations and of our response to those temptations from the autocrats of the eighth century B.C. to the autocrats of the twentieth century should not blind us to the fact that we too seek to make the worse appear the better, we too say "well, all is well, when naught is well," we too betray and delude ourselves in subtle and novel ways. And to that kind of sentimental and unfaithful response, Jesus' life stands as judgment upon us, saying to us that there is another way to the way of violence and destruction. The light, indeed, has come into the world; and if we love darkness rather than light, it is because our deeds, perchance, are evil.

Thus we are called in our time to discern the signs of our times. It is here that honest confession is as difficult as it is necessary. For what I have seen in Ted's life, what I have seen in a Rochester courtroom, what I have seen in two federal prisons, these also are matters in response to which confession must be made. I will not demean the witness of those who in my judgment are the sign in our time, the judgment on our complacency, by dwelling on the fact that my interpretation might differ from the reader's interpretation. Is this not inevitably so, given the fact of our individual freedom before God?

What I will say is that I have seen Christian joy in action. There was that holy moment in Rochester when Daniel Berrigan, "a prisoner for Christ," read these old words of promise from a new covenant:

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are those who mourn,
for they shall be comforted.
Blessed are the meek, for they
shall inherit the earth.
Blessed are those who hunger and thirst
for righteousness, for they shall be satisfied.
Blessed are the merciful, for they
shall obtain mercy.
Blessed are the pure in heart,
for they shall see God.
Blessed are the peacemakers, for
they shall be called sons of God.
Blessed are those who are persecuted for righteousness
sake, for theirs is the kingdom of heaven.
Blessed are you when men revile you and
persecute you and utter all kinds of evil
against you falsely on my account. Rejoice and
be glad, for your reward is great in heaven,
for so men persecuted the prophets who were before you.

At that moment, in a court of the mightiest nation ever known on the face of the earth, a power infinitely more compelling than the powers of attorney generals, armies, directors of federal bureaus, presidents, and federal prison systems, moved like a spirit — a holy spirit — declaring the good news of people suffering for the guilt of a nation.

Ted had written, shortly after he was incarcerated in the Monroe County Jail, "What is needed is a revolution of the human spirit." That is an authentic word to me. His grandfather had written to him, "Do not worry thinking you have caused me to be unhappy. To have a grandson standing against power for conscience' sake is occasion for joy, not grief." That in my judgment is an authentic word.

There is a compelling vignette of fidelity in the film *The Holy Outlaw*, telling the story of Daniel Berrigan's months underground. In this film, there is a segment where Daniel's mother is being interviewed. The questioner asks, "But does it not disturb you that your sons have broken the law?" The camera plays on this remarkable woman's face, as she thinks of her answer. Then her answer comes, calmly and quietly: "It is not God's law."

LIKE A GIANT WILLOW *continued from page 16*

to improve on that." Still another resource that he mentioned was the Bible. "We Christians have spent more time worshiping the signpost than following the road. For me, the New Testament is a gambler's handbook giving rules for betting our lives that Jesus is the way, the truth, and the life." Another resource was the record of accomplishment within the life of the church. About these Dan was quite specific, mentioning foreign missions, work camps, conscientious objectors, Brethren Volunteer Service, and even the Heifer Project, with which he had been so closely associated.

But perhaps the greatest resource were the actual people within the church, especially laymen. It was to the developing of this resource that Dan had given so much of his time as a leader not only of youth and of volunteers, but of ministers and laymen as they would come together in small groups or in Mission 12 retreats. Looking at the church as he knew it in 1966, Dan affirmed, "I'm a sober optimist. Nobody should get up and crow about what we have done. We are all unprofitable servants, but we've got resources and they're represented right here. If we maintain fellowship and if we take on the problems of the home and peace on earth, we can help fulfill the faith of our fathers."

In 1965, Dan sent to the MESSENGER office a poem that he had started to write three years earlier, but which he had just then completed. The poem (see page 16) explains why he was still alert and active in his early seventies. It is characteristic of his style and reflects both his career and the faith that supported him. — K. M.

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The Superstar who was Jesus Christ

THE HOTTEST evangelistic appeal for 1971 may turn out to be a rock opera called *Jesus Christ Superstar*.

When you hear it, more will rock than just the music. For here the power of the gospel meets the street music of the transistor radio, and, believe it or not, the gospel wins.

Back in the 1930s, Marc Connelly gave the world *Green Pastures*, the drama of Genesis poured into the mold of black culture. *Jesus Christ Superstar* is in the idiom of today's youth culture, both in words and music; but the wallop it carries is straight Holy Spirit.

This doesn't mean that everyone is going to like the rock and roll, ragtime, and rhythm and blues of *Superstar* — certainly not those who've been steeped in the staid hymnody of Isaac Watts and Charles Wesley. But Martin Luther would probably turn on.

For Luther set his sixteenth-century congregations in Germany singing with the folk tunes of the street and tavern. When criticized for this, he replied that he saw no reason why the devil should have all the good tunes.

Superstar comes from England from whence came many of North America's styles in music. Remember the Beatles? Tim Rice wrote the words and Andrew Lloyd Webber composed the music. Both are in their twenties and not men of strong religious belief, though reared in the Anglican Church.

But they have probably tampered less with the story of the passion of Christ than the last seven preachers you heard in those Lenten meditations.

"We just tried to tell a story," Rice told *Newsweek*. "It's a fantastic story. . . . [It] has colossal relevance."

And because these men have told the simple story, Jesus Christ comes through as a troubled human being (not a superstar at all) who disturbed those around him and continues to press his claims on people today. For in many of the passages of this eighty-seven minute, two-disc opera we hear the questions of modern youth about Jesus. Their commitment is also here.

Here is not the otherworldly Jesus of *The Greatest Story Ever Told*, that old radio program on which when Jesus spoke his voice came from an echo chamber and against the background of a heavenly choir. The humanity of the *Superstar* Jesus is startling and piercing, but, oh, so biblical.

Says Pilate when he first sees Jesus, "Oh, so this is Jesus Christ, I am really quite surprised./ You look so small — not a king at all."

The apostles misunderstand Jesus. And he asks them, "Why are you obsessed with fighting times and fates you can't defy?"

The only one who seems to understand him and who gives him pleasure is Mary Magdalene, whom Judas wants to expel because she is bad for the apostolic image. "They only need a small excuse to put us all away," he says.

But the people and their needs press heavily on Jesus and tear his soul. As their cries for help crescendo, he shrieks, "There's too many of you — don't push me/ There's too little of me — don't crowd me/ Heal yourselves."

As Jesus comes to the last supper with his disciples, he is filled with self-doubt. "I must be mad thinking I'll be remembered — yes/ I must be out of my head!/ After all I've tried for, three years seems like ninety."

But he resolves to see the saga through and the opera replays the crucifixion epic with considerable literalness, including the ritual recital of the thirty-nine lashes to the savage beat of drums.

Woven through the events of the week of Christ's passion are the opinions that the men and women who walked with him formed, opinions that have wide currency even today.

Judas speaks for the opposition, insisting that if Jesus only follows the conventional wisdom (and his own, of course), all will be well. Yet one cannot assume that Judas is a simple villain, for even the traitor touches the fringes of truth.

"But every word you say today/ Gets twisted round some other way," says Judas, reminding us how the teachings of Jesus have been turned to support less than divine causes throughout the ages.

Judas begins to fill the narrative with his complexity, wanting to do the best for Jesus, even while betraying him and doing the worst. His passion for the Messiah he cannot understand parallels that of Mary Magdalene who thinks little but feels a great love for the man of Galilee.

Mary's melodic "I Don't Know How to Love Him," a selection of this opera that will cut its own swath, carries her testimony and also the note of mystery. "I don't know how to love him/ What to do, how to move him," she says. "I've been changed, yes, really changed/ In these past few days, when I've seen myself/ I seem like someone else."

But before the love of Christ, she is not sure how to respond. "Yet if he said he loved me/ I'd be lost, I'd be frightened," she says, and adds, "I couldn't cope, I just couldn't cope."

She speaks for many in our world today, young and old.

And as Judas is in the act of suicide, he picks up the Magdalene refrain, "I don't know how to love him/ I don't know why he moves me." If the love of Christ reaches Judas, it reaches me.

Yet this Jesus way is not a religion of simple beliefs. "Christ, you know I love you/ Did you see I waved?" sings the Palm Sunday crowd. "I believe in you and God/ So tell me that I'm saved."

This probably sums up much that passes as Christianity in the twentieth century. But fortunately for those who will get their gospel via *Superstar*, the message goes deeper. Neither the priests nor Pilate nor Herod nor the apostles, whose images are sharply etched in this collection of musical portraits, understand the Superstar who wins by dying.

Caiaphas, the high priest, does have a prophetic word: "One thing I'll say for him — Jesus is cool."

And the partly-comic song of Herod might almost be read as the words of a self-satisfied church that has captured and domesticated the Christ, rather than having been itself captured by Jesus

Christ. After Herod taunts, "Prove to me that you're no fool/ walk across my swimming pool," he says. "I only ask things I'd ask any superstar."

The crowd at the cross sings, at long last, the Superstar theme, which waits until the closing minutes for its full but short development: "Jesus Christ, Jesus Christ/ Who are you? What have you sacrificed?/ Jesus Christ Superstar/ Do you think you're what they say you are?"

The voice of Judas comes back to ask the meaning of the death on the cross, the really contemporary question: "Did you mean to die like that? Was that a mistake or/ Did you know your messy death would be a record-breaker?"

Jesus has already answered the question, in his Palm Sunday message to Jerusalem: "While you live your troubles are many, poor Jerusalem/ To conquer death you only have to die/ You only have to die."

Many will be troubled by the closing passages of the opera which include the last words on the cross, "Father into your hands I commend my spirit," followed by an unspoken reference in the text to the burial, but no mention of the resurrection.

Is this a denial of the resurrection? Or have the young writers so exhausted themselves in the encounter with the crucifixion, that they cannot cope with the idea of resurrection? I think not.

For the entire opera is itself an affirmation of the resurrection, that in the breaking of bread, in the walking of modern disciples toward a modern Emmaus as the words of scripture are recalled to mind, our hearts burn within us and we see the Jesus Christ Superstar here among us, not as the world sees superstars, but as Jesus Christ was and is. — WIL NOLEN

CLASSIFIED ADS

BRETHREN TRAVEL — Plan now for an unforgettable vacation holiday in the South Pacific; 35-day tour leaving July 19, 1972, visiting Tahiti, Bora Bora, Fiji, Samoa, New Guinea, New Zealand, and Australia. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

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Faith Looks Up

God is alive and well in the living room.

Can we sense God as closely at home as we might on a hilltop at camp? You bet . . . any place where two or three are gathered in his name.

College days introduced us to "prayer cells" and the reality of God-in-a-group, though all were white Anglo-Saxon Brethren. Later four local church couples in an informal study group added conviction to this principle: Committed dialogue triggers awareness of God's presence within us.

Then we received the joy of experiencing God universal and integrated. When black-white couple groups were initiated in our city, we found interracial unity through Bible study and discussion in our homes. The interfaith Living Room Dialogue series was the next venture as we joined to pray and read scripture with newfound Catholic, Lutheran, and Presbyterian brothers.

With man-made barriers broken, we can now sense our common Father in our midst, whose love enfolds a Japanese Buddhist, a black I-W, a Catholic nun. Of course, labels fall as persons emerge. In God we are one.

Sometimes we celebrate our spiritual unity in interfaith communion. (At this point, some church umpires might point a finger and sputter, but we believe that God won't be tagged out at home.) We feel God creating and unifying here and now, around the fireplace or the kitchen table.

Christ demonstrates to us the Way to God, to unity, including unity of belief — such as in nonviolence and reconciliation. He taught that the more we become open to the spirits of our fellowmen, the more we know God. And vice versa . . . two sides of the same coin.

From a common cup in a living room communion, I'll drink to that!

MARVIN R. SHERMAN is a vice-president for administrative services at Mutual Security Life Insurance Company, Fort Wayne, Indiana. A member of the Beacon Heights church in that city, he carries several district and local church responsibilities. In the community he has been a volunteer tutor of Mexican-Americans and serves on an advisory board for county schools. He is national president of Manchester College alumni. The Shermans have a son and two daughters.

The community's role as teacher

However fascinating finger exercises may be to preschoolers, it is now grown-ups who are discovering the lessons that such exercises can bring home.

"So often in our classrooms the children are all lined up in a row," declared a soft-spoken leader, his fingers lifted tautly before him. "When we are queued up like this," he continued, inviting his listeners to follow suit, "we see only the fingers in the front and the back. Most of all we are left alone. But let one of your fingers creep out of line to find there are other fingers ahead and behind. How does that make your finger feel?

"Slip other fingers out of line to discover who else is there. Start exploring the space that is all about. Does it feel good to get out of line?

"Suppose instead of forming a line, we get together so we can see each other. Now the finger can see every other finger. How do you respond to that?

"But suppose we don't always have to remain like this either. Reach out farther: Find other fingers, fingers on still other hands. Isn't it nice not to be alone anymore?"

To Donald E. Miller, professor of Christian education and ethics at Bethany Theological Seminary, in so simple an exercise lay at least two profound insights about teaching. These are points he and other leaders representing the Parish Ministries staff of the General Board have sought to share with church school teachers in a dozen workshops across the country.

Prime resource: The concept Donald Miller has sought most to impart is that the real power of teaching is not in the teacher nor in the facilities nor even in the curriculum; it is in persons. Persons are a prime resource in any situation of learning. That is, if the teacher takes time really to hear what the group members have to say. That is, if the coming together is marked by joy and expectancy rather than drudgery and duty. That is, if the sharing is carried out in an atmosphere of support and trust.

In the workshop pattern itself, the staff gives foremost place to values such as these. There is minimal lecturing by "experts"; in fact, it may be near the close of the workshop before some of the staff members appear in a leadership role. There is little or no rhetorical questioning and answering; such drills are only one small way in which real learning occurs. There is minimal attention given to materials, even though it may appear a participant has come literally to tear the curriculum apart, and even though there is a serious attempt to grapple with his concern.

The onus instead is on affirming persons as they are and as they are becoming, on building a faith community even for a single weekend, and on discerning and celebrating and witnessing to the gifts of the Spirit of God that are in each person present. The tone, contrasting sharply with the gripe sessions teachers' institutes sometimes turn out to be, is decidedly positive.

The senses: There is another lesson the Bethany professor draws from the finger demonstration. Simply, it is that we all learn better, at all ages, if several of our senses are involved, if the teaching experience is more than a verbal assault. Thus for adults to go back to

Top, leaders Miller, left, and Kennedy, third from right, "lay on hands"; above, next page, Northern Ohio participants

COMMUNITY'S ROLE *continued*

the early months of life and the curiosity they had then about fingers is to recapture a sensuous and impactful moment.

Dr. Miller points to the early years of life also to underscore how essential trust is to growth. "If a baby during his first years does not trust what is going on about him, he will not be able to perceive, to see, to enter his world at all. But this is not the only place where trust is needed. In a group, any group, if there are not qualities of trust present, there will be no learning."

Struggle: Where an environment of trust exists, Dr. Miller suggests there will be a struggle between teacher and learner, just as there is between parent and child. "It's the way human relations are."

"Most of the time," he adds, "we are very courteous to one another and avoid subjects that make us feel embarrassed. But when we get to the point where we can trust each other, we're able to get on embarrassing subjects because we are not afraid to struggle. In the process we are more likely to learn."

Frequently in a small group encounter Dr. Miller will respond to a teacher who has expressed himself feelingly about a problem pupil or situation by saying, "Let's act that out. You be the troublesome student. Someone else will play you. Let's see how it feels." Other situations adults face one with another also have been acted out, as when a person feels rejected by a clique in the congregation, or is angered by the way another adult is leading the youth astray, or when there is dismay with the way the denomination is moving. Role playing live situations is important as a learning device, Miller says, for "the heart of all morality is to perceive how the other person feels."

Imagination: Hence he encourages teachers to make wide use also of drama, puppets, games, Bible simulations, music, collages, and varied forms of nonverbal communication to stimulate pupils' imaginations. "With a child, it's not desperately important that he imagine the way you want him to imagine. In a Bible story, for example, you can't impose a 'right understanding' of the story for the child, because he thinks of it in the way a child sees it. Tell the story and let it carry its own weight; let the child imagine it the way he sees it."

Adults, too, can learn by putting themselves in the place of biblical characters. An example is Acts 15, the Jerusalem Council, in which adults can stimulate what it may have felt like to Paul and Peter and other leaders to wrestle with conflicts in the early church.

The educator urges study groups to action where action is possible. If intercessory prayer is the topic, he suggests, don't just talk about it; pray. If the Golden Rule is the topic, act out the concern for neighbor by expressing to the person next to you your appreciation of him. A goal for every group is to have a relationship, an openness, a spontaneity where response to the Spirit is both possible and probable.

Design: Consistent with his concept of the community as teacher, Miller meets with local planners to shape each workshop according to expressed needs. Hence in some districts the accent has been on the study of the Bible; in others, on adult work or children's work or church camping.

This year's round of workshops, involving more than 300 teachers in Maryland, Ohio, Kansas, Florida, Pennsylvania, California, and Washington, has had Dr. Miller as a special consultant to the Parish Ministries staff. In addition to his leadership and that of Brotherhood staff members, students from Bethany Seminary, under Parish Ministries sponsorship, have assisted in the weekend sessions. The interchange between seminarians and local teachers has been especially enriching.

A high moment in most of the workshops has been the "naming of the gifts," and the "laying on of hands," a concluding service that points to the specific qualities a person has for relating to others in the faith community. Participants have responded to the service as "an insight into the inner person," "a sensing of the holy, the miraculous, of wonder and awe," and "a celebration of the Spirit of God in our lives."

Impact: In evaluating the overall workshop experience, an Ohioan expressed appreciation for "a renewed awareness that people can learn from each other and grow." Observed a Kansas registrant, "Most meetings heretofore have offered tools and methods for teaching. This one helped me to discover what I already have, and what the community has, that we *could* be using." Others elsewhere lauded the workshops for providing "new hope for the Brethren," "joy," "a loving fellowship," "an appreciation for diversity in teaching," "communication among persons of different environments and ages," "more confidence in revealing the actual me," and "an occasion for learning to know so many beautiful brothers and sisters."

On the adverse side, some teachers came unprepared for such intense direct participation; they might have found lectures more comfortable. In a group encounter now and then, trust broke down and hence communication. Though worship and prayer tended to be informal and somewhat spontaneous, some participants wished for a more ritualistic pattern. A Florida workshopper was not alone in commenting, "The approach was very new to me. The idea, though, was good. Next time I think I would understand."

Burden? The concern Don Miller feels keenly after meeting with some church school workers is the joylessness they reveal about the teaching task. Of one group he asked pointedly: "Can teaching be effective if it's seen only as an obligation, a burden?"

He discerns that behind the frustration of teachers is a loneliness, a feeling that no one in the local setting quite knows or cares about the challenges the teacher faces. On this point he urges local teachers to meet together to share their feelings and dreams, to voice concerns, to remind one another that jointly they are representatives of the whole congregation, the entire community of faith.

In sum, the value of the educational workshops is to bring a new perspective to the teaching role, a perspective many church school workers earnestly need. The feel upon leaving one particular workshop is that here is a corps of teachers now made far more sensitive to their learners, far more confident of their own individual capacities, far more willing to relate to one another in sharing, and — praise God — far more open to the leading of the Spirit.

For a one weekend engagement, that's growth indeed. — Howard E. Royer

48 studying abroad; Spanish program next?

Brethren Colleges Abroad, in 1972 entering its tenth year, has enrolled 49 students this fall in its French and German programs of a year's overseas study.

And a Spanish program may soon be added to BCA for those junior-year college students seeking language and cultural exposure in Spain.

Manchester College president A. Blair Helman and BCA coordinator A. G. Breidenstine toured four universities in Spain on a spring administrative visit to the programs at Strasbourg, France, and Marburg, Germany. Though yet unconfirmed, a Spanish language program may be opened at Barcelona, Spain, for 1972-73.

In numbers this year, 18 BCA students are at Philipps University in Marburg, Germany, and 26 students at the University of Strasbourg, France.

Five additional students are in an associated relationship to the BCA program in universities at Göttigen and Hamburg, Germany. Of the participants, 15 come from colleges unrelated to the Church of the Brethren.

Participating BCA students in the 1971-72 year are:

Bridgewater College: Marie-Christine Chesneau, Laura J. Connell, both of Alexandria, Va., Antonia E. Parker, Virginia Beach, Va., Barbara K. Stumpf, Falls Church, Va., at Strasbourg, and Gary P. Kisner, Fairfax, Va., at Marburg.

Elizabethtown College: Richard B. Stauffer Jr., Dover, Pa., at Strasbourg, Philip Karras, Syosset, N.Y., Edward L. Reinhart, Refton, Pa., at Marburg.

Juniata College: Cynthia A. Sprenkle, Lansdale, Pa., at Strasbourg, and Jeanne E. Elliott, Williamsport, Pa., David E. Hawbaker, Mercersburg, Pa., David M. Kichula, Middlesex, N.J., John N. Mitchell, Altoona, Pa., Edward Quinter, Nazareth, Pa., and Bonnie E. Rosewarne, Pa., at Marburg.

La Verne College: La Jeaurn Jackson, Pomona, Calif., Andrea S. Lester, Arcadia, Calif., Mariza Naylor, Teaneck, N.J., Jane A. Ryan, Covina, Calif., Susan M. Schamleffel, San Dimas, Calif., and Alexis Jo Winter, Azusa, Calif., at Strasbourg, and Deborah L. Hale, Santa Paula, Calif., at Göttingen.

Manchester College: Beverly S. Baker, Rochester, Ind., Cherie Jo Reid, Indianapolis, Ind., Christine Ann Steinbaugh, Mishawaka, Ind., at Strasbourg; Barbara A. Bechtel, Boise, Idaho, Beth Elin Bylerly, Fostoria, Ohio, Ronald W. Harvey, Huntington, Ind., Mary Etta Hollinger, New Madison, Ohio, and Dale E. Sollenberger, Smithville, Ohio, at Marburg; and Thomas E. DeCoursey, McPherson, Kan., at Göttingen.

McPherson College: Penny Rae Bainbridge, Council Bluffs, Iowa, and Lynne Rae Frantz, McPherson, Kan., at Göttingen.

Representing other schools, attending Marburg, are Susan R. Bechtel, Boise, Idaho, *Idaho State University;* Kenneth A. Britsch, New Milford, N.J., *Boston University;* and John D. Stahl, Elizabethtown, Pa., Dorothy J. Weaver, Harrisonburg, Va., *Eastern Mennonite College.*

Others attending Strasbourg are Carol L. Brunk, Glenn Dale, Md., Sandra Kay Hess, Goshen, Ind., Sylvia E. Shirk, Leola, Pa., all from *Goshen College;* Marlin Moyer Derstine, Souderton, Pa., *Conrad Grebel;* Connilu N. Givler, York, Pa., *Lebanon Valley College;* Greta E. Green, Dallas, Tex., *University of Texas;* Dennis J. Glanzer, Harleysville, Pa., Jeanette S. Neff, Quarryville, Pa., both of *Eastern Mennonite College;* Nancy R. Heisey, Mt. Joy, Pa., *Messiah College;* and Constance L. Whyte, Amherst, Ohio, *Case-Western Reserve University.*

Venona Ann Bomberger, Harrisburg, Pa., a student of *Wichita State University,* Kansas, will study in Hamburg.

Resident directors for their second year are Prof. and Mrs. George Dolnikowski, from Juniata College, at Marburg, and Prof. and Mrs. Herbert M. Ingraham, from Manchester College, at Strasbourg.

EDITORIAL

Back to Earth

Because of the speed of jet travel you can almost literally "follow the sun" while the earth below turns on its axis.

We thought about this phenomenon last April when we extended a spring afternoon for an extra seven hours. We had left London a little after 4 P.M. Advancing westward with the sun, we turned our watches back to the extent that it was not yet 5 P.M. — Chicago time — when we landed at O'Hare terminal. And the same sun was shining at about the same place in the western sky.

During a few of those seven hours I noted my impressions. The flight was uneventful. Often I looked out over a marshmallowy blanket of clouds toward what could be called a sea of tranquillity. In every direction I could see for vast distances and circumscribe a horizon that seemed endless. I recall a feeling of being suspended where there was scarcely any motion, only a slight dip now and then as the giant bird shifted its direction. There was a firm monotony in the droning of jet motors whose power propelled us high above the turning globe.

It was an incredible experience to travel almost one sixth of the way around the world and to sense so little motion. I thought I had achieved what so many of us long for — a state of timelessness when the still and even temper of eternity covers everything with beauty and calm.

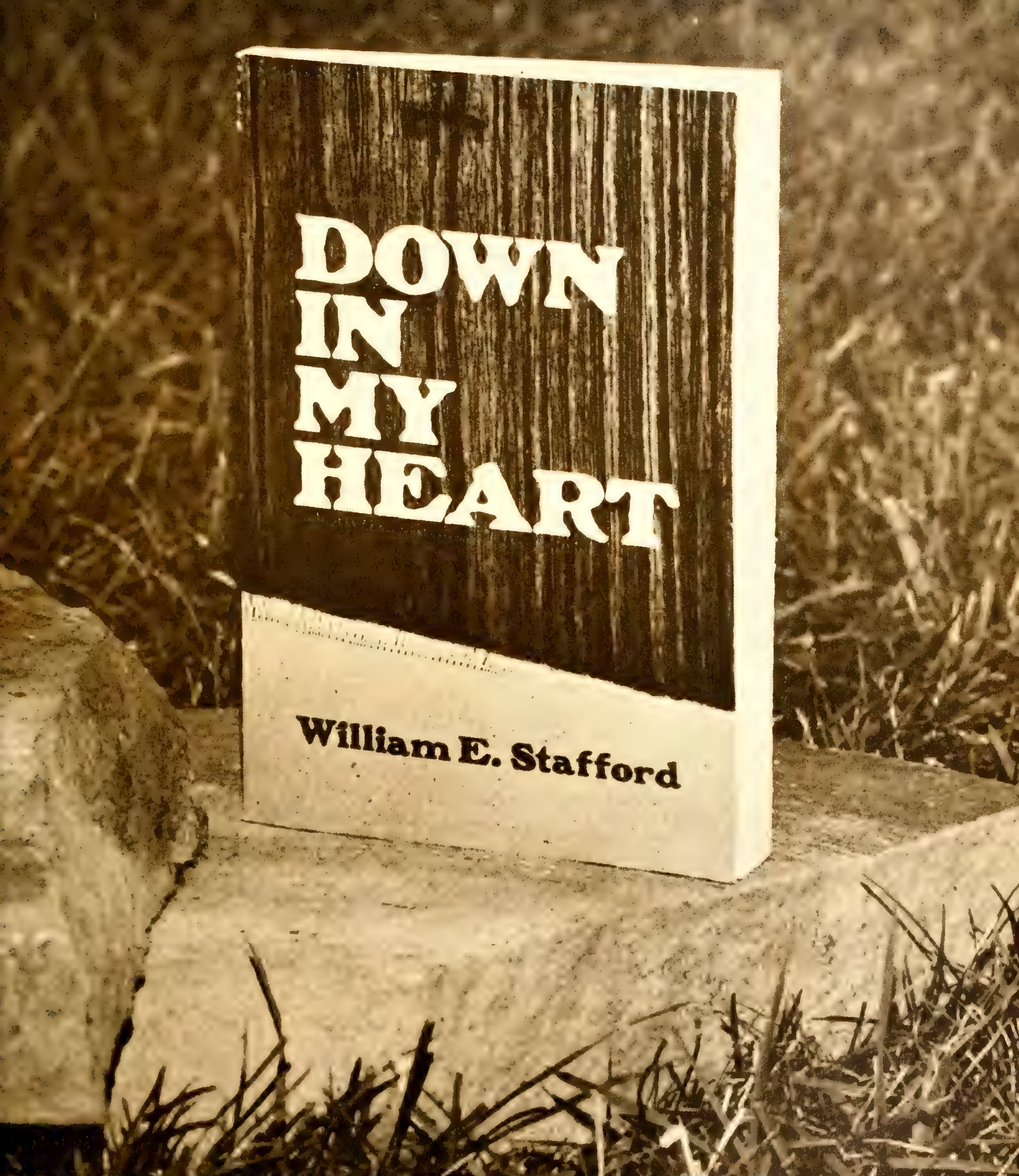
But it was also unreal. I had to face up to the realization that man was made instead for movement and change. His body requires it. His life consists of it. He becomes impatient with a perpetual spring and welcomes the succession of seasons. He is a finite creature who is most at home when situations are fluid, and when the earth on which he walks turns both its face and its back to the sun.

Yes, man does need periods of rest and moments of silence when his pulse can soften and his passions subside. He needs times of slowing down and opportunities to withdraw and ponder who he is and what God expects of him. But such tranquillity as he may achieve is not the end toward which he strives but a means by which he gains a perspective on this most fragile, changing, perilous existence.

A prophet of God once fled for his life to the wilderness and finally to a holy mountain. He was ready to cry out, "It is enough," and to resign from the struggle that so endangered him. Yet he wanted to learn what he could discover when the Lord would pass by. Perhaps with some surprise Elijah realized that God was not in the great and strong wind or the shattering earthquake, not even in the roaring fire (and Elijah was an expert in pyrotechnics). But beyond all these was the "low murmuring sound" or "the still small voice" or "the sound of gentle stillness" (choose your own translation) through which God communicated to his servant.

Though the Lord spoke quietly, his call was far from an invitation to quietism. He demanded to know, "What are you doing here, Elijah?" and his orders were to "go back" and "enter the city."

Here on earth we always go back to earth. Back to questions without answers. Back to illness and pain and discomfort. Back to hopes that aren't always rewarded. Back to the milieu where imperfect people strive blindly with each other and seem seldom to find the paths that could lead them to peace. Back to earth after each heavenly vision, for that is where God has placed you and that is where you can serve him best. — K.M.



In the Big War, the popular war, World War II, several thousand young men in the United States refused a part. Some were imprisoned. Most were put into isolated camps for "work of national importance."

What was it like — how did it feel — to be a conscientious objector in such a popular war? This book, long out of print, recounts that story.

In these pages those of a new generation whose sense of social responsibility leads them to stand fast against conscription and violence may find how it felt to say NO back then. Available from: The Brethren Press, Elgin, Illinois. $2.50

. . . in this messenger

8 **The Laws of Men and the Law of God.** *A college president, minister, and Bible scholar reflects on the meaning of his son's action.* **by G. Wayne Glick**

12 **Dan West: Like a Giant Willow.** *"A man dies – and suddenly you realize that he cast his shadow over more than your generation."* **by Kenneth I. Morse**

17 **In Praise of Play.** *Some Christians don't know how to use their leisuretime; indeed, many try not to have any in their busy schedules. But humor, laughter, and lightheartedness have a definite biblical base.* **by Ronald K. Morgan**

20 **How Much Should We Pay Our Pastor in 1972?** *is a question many congregations will be asking. Here are some guidelines.* **by Lyle E. Schaller**

22 **The Source of Love.** *"A religion without a divine savior is a religion incompetent and insufficient to meet the needs of a suffering, sinful humanity." an Annual Conference Bible hour address* **by James F. Myer**

25 **The Community's Role as Teacher.** *Participants in workshops led by general staff member Hazel Kennedy and Bethany Theological Seminary professor Don Miller soon discover that the prime resources in an educational setting are persons.* **by Howard E. Royer**

also

News of congregations (page 2), of new books (page 2), and of students spending a year abroad (page 31); descriptions of **three new films** available from the Visual Education Services (page 3); **The Dan West I Knew,** a personal reminiscence by Joe Van Dyke (page 14); a poem, **Countdown,** by Dan West (page 16); "The Superstar Who Was Jesus Christ," for **Mostly Media** by Wil Nolen (page 27); and **Faith Looks Up,** by Marvin R. Sherman (page 28)

coming soon

Look for an eight-page insert describing the five-year medical program under way in Nigeria . . . for the first of a two-part condensation of Donald Miller's Annual Conference address . . . for some observations by Educator Desmond W. Bittinger on young people and questing . . . and for selections from Watermarks, *poems by four young Brethren published last summer by Brethren Press*

VOL. 120 NO. 20

messenger

CHURCH OF THE BRETHREN NOVEMBER 1, 1971

Nigeria: A turn toward ministries of wholeness and health

PHOTO CREDITS: Cover The Northern Knot, symbol of unity in Northern Nigeria; 1 Don Honick; 2 Schnitzler; 4 courtesy of World Campus Afloat; 6 Religious News Service; 9-16 Lawrence Burley; 20 Tom Stack for Tom Stack and Associates; 21 welded sculpture by Stann Whipple, photo by Don Honick

messenger

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Readers Write

WARNING IS ALL RIGHT

In reply to "Not Healthy for Humans," by William R. Eberly (July 15): . . . While some harm has no doubt been done by the *careless* use of pesticides, the wonderful amount of good that has been done far outweighs the harm. I think the public has a right to know both sides of the question. A warning against their careless use is all right, but to try to scare people to demand a ban on their use is all wrong.

NINA MESSAMER
Modesto, Calif.

THE MISSING STORY

I was glad to read the article on the Jesus Movement (Aug. 1), but I feel that a large part of the story is missing. This missing part deals with the phenomenon of the baptism in the Holy Spirit, which is strongly associated with this movement and which is often overlooked by persons in the Church of the Brethren.

Although they sometimes occur together, this is an experience separate from being baptized in water, for at this time one is imbued with the power of the Holy Spirit and often actually experiences the love of Jesus. This is the same experience that the disciples had at Pentecost and that other Christian converts had later, as reported in Acts.

Associated with the baptism are the gifts of the Spirit as Paul records in 1 Corinthians 12, which when performed in love and order . . . edify both the individual and the church. Being baptized in the Holy Spirit and exercising of the gifts add a whole new dimension and excitement to Christianity which are difficult to explain. The joy and enthusiasm for Jesus Christ seen in the Jesus Movement are not so much an exuberant idealism which often fades but the result of the infecting power of the Holy Spirit.

NELSON MOORE
Tucson, Ariz.

OUR FAILURE

I am not now nor have I ever been a member of Brethren Action Movement. (I'm not sure they even have a "membership.") But I would like to respond to Robert C. Bowman's letter (Sept. 15).

Of several things I am sure. (1) BAM does not have delegates to Annual Conference. (2) BAM does not make motions or have votes on the floor of Conference. (3) Only congregations have delegates and have votes. (4) People, not organizations, make motions. (5) If a motion is needed and is to be offered, it cannot come from any "concern group." It can come only as each of us sees needs and cares enough to act. Any failure of the church is our failure, not someone else's.

C. WAYNE ZUNKEL
Elizabethtown, Pa.

BRILLIANT SATIRE?

Thanks to Brother Ernest A. See on his brilliant piece of satire (Sept. 15) about the influence of communism on the editorial page. He should be aware, however, that some MESSENGER readers do not understand such cleverness and may think he was actually serious about what he wrote.

MURRAY WAGNER
Chicago, Ill.

THEOLOGY IN LAYMEN'S LANGUAGE

Hats off to DeWitt L. Miller for a most knowledgeable interpretation of Matthew 18 (Sept. 15). A theologian speaks in laymen's language. May we have more of this caliber.

RAYMOND I. HOOVER
Timberville, Va.

KINDRED IN LIFE AND DEATH

I was deeply moved by the story about Ted Studebaker (June 15). He was truly a remarkable person, deserving of a place along with John Kline and other Brethren martyrs, as well as a position among those in the broader Christian fellowship. Surely he is in the tradition of Stephen, Paul, Gandhi, King, and others who willingly and cheerfully exposed themselves to danger.

MESSENGER does a real service by lifting up for our spiritual enrichment the lives and service of our dedicated fellow Christians — kindred both in life and in death.

JOBIE E. RILEY
Elizabethtown, Pa.

CAUGHT THE SPIRIT

Thank you for "Sounds of Conference" on the record. We really caught the spirit of Conference through this, and appreciate this very thoughtful gesture. . . .

The pictures throughout were much appreciated too. We have been inspired by MESSENGER many times.

MR. AND MRS. JOSEPH H. NIES
Reinholds, Pa.

page one

Sort through a stack of religious periodicals and one fact stands out. This is the season of change. Messenger this issue joins perhaps a dozen religious journals recently taken to revision of the masthead.

For the previous 928 issues, since July 1950, Kenneth I. Morse has been Messenger editor. During this span he has come to stand tall among the Brethren; to a very considerable degree he has functioned as minister-at-large to the Brotherhood. He stands tall among editors interdenominationally; Messenger is regarded as one of the more adaptive and resourceful church publications. He stands tall among those who work closest with him; he is a discerning writer, hymnist, poet, scholar. Having been at the helm of Messenger at a time of many crosscurrents in the church, he sensitized the conscience of layman and professional, shouldered rebuffs with grace, and enlarged the vision of what the church is intended to be.

Beginning September 1, Ken assumed new responsibilities for the production of books, features, and special print pieces, tasks assigned by the General Board in the restructuring of its communications unit. In the new role he is carrying a part-time relationship to Messenger in the capacity of associate editor. Characteristically, Ken will continue to render distinguished service and to find varied outlets for his own creative capacities, of which Messenger for twenty-one years is regarded as Exhibit A.

Kenneth I. Morse

Elsewhere in the redeployment of communications personnel, in which Messenger is part of the general interpretive functions of the General Board, Howard E. Royer is editor of Messenger and Linda K. Beher assistant editor. In liaison relationship as executive editor of Messenger is Richard N. Miller, coordinator of communications; in part-time relationship as associate editors are Ronald E. Keener, director of news, and Wilbur E. Brumbaugh, director of design.

This is the corps which in concert with the General Board and its General Services Commission is charged with the planning, managing, and promoting of the magazine. Added to the force are others who care for secretarial, accountant, printing, subscription, and mailing services.

In a period when the future of magazine publishing generally is jeopardized over declining circulation, spiraling production costs and projected postal increases, economic adjustments for Messenger appear inevitable. The number of pages, the frequency, and subscription rates are certain to be affected. Still, the communications staff is committed to placing high priority on Messenger as a vibrant and resourceful medium of information and interchange.

In this issue, the first for the new editorial grouping, the author of the lead article is D. W. Bittinger, editor of Messenger 1943-50. In writing of youth Dr. Bittinger draws on his experiences as former chancellor of Chapman College in California and dean of the ship for several voyages of Chapman's World Campus Afloat.

Donald E. Miller, professor of Christian education and ethics at Bethany Theological Seminary, in the first of a two-part article speaks of one of the central dramas of the universe.

A special news report, appearing as a lift-out section, has been developed by a staff team spearheaded by Ronald E. Keener. It details plans for the Nigeria Medical Program now being launched. The section is printed on recycled stock, paper Messenger plans to use occasionally in issues to come.

In the review section, a significant book on Karl Barth is assessed by G. Wayne Glick, president of Keuka College in New York. And excerpts from *Watermarks,* a volume published by Brethren Press, offer samplings of the "voice of culture" addressed to "those in the church who are listening." The contributors to the volume all have been associated with Manchester College.

* * *

In due course the Messenger staff will strive to share as forthrightly as it can the assumptions and goals upon which the magazine is patterned. The staff plans to move with earnestness in sampling reader interest and desires.

In the meantime, the staff welcomes your sharing of concerns and suggestions. You . . . Messenger . . . the staff are all part of the family. We like hearing from you.

The Editors

“Beyond the Words I Know”

John comes from what we casually designate as a good home. His parents are professional people. They are well off, respected community and church leaders. Some of his brothers and sisters are married and have begun well.

John began well also. He was a high school leader, an “A” student and articulate. He entered one of our “better” American universities following high school and for two years was an honor student. Having selected law as his major, he was well on his way to becoming a “successful” corporation lawyer.

“I cannot put my finger on what happened totally or just when it happened,” John recalls. “But everything I had known and had relied upon up to this time seemed irrelevant. I dropped all university and fraternity relationships, classwork no longer seemed interesting or challenging to me. I experimented with changing majors, I changed universities and geographic area. These also did not help. I experimented with the usual interests of the youth generation. I became a part of the third world culture. None of these possessed me or ‘grabbed’ me.”

What bothered John most of all was the disappointment he knew he was bringing to his parents. To ease this and as a possible doorway to a better sense of direction he decided to travel still farther from home and to study other cultures of the world as he knew other youth were doing. He joined a university ship which he hoped would make this possible, and thus began his own quest.

Quests and their manifestations, of which John’s is an example, are not new. Youth and questing are perpetual. But they pose hard questions. Can such quests lead in the direction of a stronger and more functional

search for life's meaning can begin almost anywhere. For John the quest started when he joined World Campus Afloat

by Desmond W. Bittinger

future? Do any of the cultural institutions which have grown from the long experience of the human race have anything substantial to offer to youth in this twentieth-century quest? Specifically, what does an institution like the church have to say at this important time other than to itself? Speaking to our denomination, do the principles of Brethrenism apply to Brethrenism alone? John's questions would be similar.

Though he was part of a group of five hundred other students, John decided to solo in Japan, the first overseas port of call, hurdling barriers of language, currency, strange food, and lodging problems as best as he could with signs, motions, or whatever he could make work.

Second and third from left, Desmond and Irene Bittinger watch with students as the university ship comes into New York Harbor. Desmond is dean of the ship

He arrived in Japan on a Sunday — a family holiday for thousands of Japanese. It fit well into his needs. During the five days John was in Japan he traveled hundreds of miles by all kinds of transportation. When he rejoined the ship, we sat together in a secluded corner of the deck and he tried to put into words some of the things he had felt and experienced.

"I saw families walking together, boarding trains or buses or traveling by bicycle. I wondered why families were staying together and where they were going. It seemed important to find out, and so I joined them. We went into the mountains away from the city. We came to shrines, vast open spaces in thickly populated areas or on protruding hilltops. The shrines or temples were colorful and imaginatively constructed to be a part of the landscape. The families seemed to approach them joyfully, yet reverently. They accepted my presence among them, even seemed eager for me to understand what they were doing. I noted that the children usually presented the offerings for the entire family as they went into the Shinto or Buddhist temples.

"A feeling which I had never had before began to reach me: family, nature, God, worship; water, trees, fish, flowers; laughter, prayer — all seemed to belong together. This made sense to me. Since most of the people seemed to want me to continue with them in their holiday and worship I was glad to do so. I played with the children, I slept with the families in their homes, I ate what they ate. I was even offered a used toothbrush since I had brought none with me!

"Presently, as I continued with them, I also made offerings with them in their shrines. The families helped me find transportation from area to area and I continued my journey.

"I came back to the ship with a lot of thinking to do. Now I have many questions, but I begin to feel some answers."

In Taiwan-Formosa John cut himself off even more completely from all foreign or tourist influences. He went to a remote area of the island that we were able to tell him about. He spent some time in Buddhist and Confucian monasteries or seminaries. He worked in the tea and fruit fields.

Back on the ship, he began to read everything he could find about religion — the religions he had contacted, the people he had met, and their worship practices. He began to tell his experiences and his feelings to other students. At first it was not easy, for such ideas and experiences are hard to express in the language of American youth and American university. One evening on the deck we talked further.

"I had the reputation in high school and college of being very articulate. I was in the debating club. Now I cannot tell you or others at all adequately how I feel. I am even less able to capture it in writing. It seems to be beyond the words I know."

In India and Ceylon John sought further experiences. He took with him other students but not enough to remove the feeling of one-to-one relationship. Their search in India "blew their minds," they said.

After India we saw these students on the deck of the ship studying the "holy books." Sometimes they came to study in our cabin or in other faculty cabins. They secured all the holy writings they could find: the New Testament, the Old Testament, the Torah, the Upanishads, the Koran. They absorbed the writings of Mahatma Gandhi, Tolstoy, Albert Schweitzer, Gibran, Martin Luther King, and others.

They said to us, "We are especially trying to see what is in our own Bible; what it has to say about family life, about work, about prayer, about offerings, about suffering, about shrines, and to make comparisons with what we read in other writings and with what we have seen."

During the trip around Africa, the students were able to study the people of east, west, and north Africa in some detail. In South Africa they were deeply shocked at the general attitude of the social institutions, particularly the church, toward apartheid, the relationships of blacks and whites. In Morocco they dug deeply into Islam, which they discovered predominates in a very wide area of the world.

During our final days together before we reached New York the students gathered often to sort out their findings. Some wrote their feelings in poems, in essays, or in songs in order to help clarify them. Some sang them to the accompaniment of guitar music; some sketched them into paintings or drawings.

John tried several of these means of expression. He commented with deep feeling, "I have now found the Bible to be interesting and relevant, whereas I had turned off to it completely before or knew very little about it. I have come to see that I cannot understand people unless I understand them in families and in worship since both of these things are so central to all of their cultures I have been in. How can I understand nature and our earth home, which seem to be so much a part of all worship, unless I also understand more about the God who made the earth? Is he indeed a part of all he has made, including every man he has made? And how can I understand other persons' religions and how they make life relevant for them if I do not know more about my own religion as well as something about theirs?"

John's feelings as we parted in New York were that he now wanted to return to university and that he wished to investigate the possibility of a profession related to religion and to serve among other persons. He hopes to return soon to India to learn more there and to help in any way that he can.

"I am finding a Deity," he said, "who seems to be a part of all men but more. I want to work with such a Deity and with men."

John's quest seemed to enlarge him, to make him a self-respecting part of something important and immense.

During the years that I served closely within the institutions of the Church of the Brethren I sometimes wondered how fully the things we believed in and spoke of with conviction and fervor at Annual Conference really applied beyond our own Brethren institutions and institutional patterns. I am glad to discover through wider experiences that the Brethren belief in a "no creed quest" — a fearless, diligent, searching discipleship, no matter where pursued — can lead, as it did for John, only to God and to the beginnings of brotherhood. □

World Campus Afloat students gather at the Temple of the Emerald Buddha, Thailand

According to an old belief
the world was created by a lower god.
People are redeemed
when their souls escape into the heavens
to remain with the God of the heavens
rather than the god of the earth.
The creation is seen as an evil place to be escaped.
This view raises the question:

Is the Creation an Act of Love?

by Donald E. Miller

Many people have trouble putting together the God of the creation and the God and Father of Jesus Christ. Creation often seems to be a place of blood and fang, tooth and claw, vengeance and arbitrariness, rather than a place of love. Are we not often tempted to believe that there is no loving will of God, but only the will of those who exercise their strength over others? Why do the just die young? Why are the Ted Studebakers, married only a week and deeply dedicated to the cause of peace, sacrificed in the fight of man against man? Why did Harold Row have to suffer the tormenting pain of cancer? Why do children die of leukemia and starvation the world over? Is not nature primordially destructive and is not man an extension of that nature? At worst creation often seems to be a place of cruelty and vengeance and at best a place that is dispassionately unconcerned about man's fate. Is God's act of creation really an act of love?

Such a dismal view of nature is clearly repudiated in both accounts of creation recorded in Genesis 1 and 2. There we read that God looked upon everything that he did day by day and saw that it was good. It was not evil or cruel; it was not neutral or fateful; it was in that magnificent word from Genesis "good!" Not only is the creation good, but it contains the powers to sustain human life.

When God set people in a garden, he gave them everything pleasant to the sight and good for food. God also gave them the tree of life, which must mean that the creation itself contains the resources for human life. The creation offers unnumbered possibilities for the nourishment and development of life. That the desert can bloom, that crops can be made to double and treble their yield through hybridization, that the sea can give up its produce to sustain human life all indicate that the tree of life has been set in the midst of the garden.

Furthermore the whole animal creation was made to be a helper to humankind. "It is not good that man should be alone; I will make a helper fit for him" (2:18). "So out of the ground the Lord formed every beast of the field and every bird of the air" (2:19). The creation is thus both a source of life and a helper for persons. Thousands of years of dependence of societies upon animal life in agriculture is underlined by this verse.

As we read the Genesis account it becomes clear that the creation is not a neutral arena in which people play their own cultural games. The creation is the very source of life; it offers the very possibilities for human sustenance; and it is a constant source of help and encouragement to mankind so that people might not be alone. Joseph Sittler has suggested that creation is mankind's sister, created along with human beings to live beside them. Do not humanity and nature survive together and perish together? Was not

If the creation is an act of a loving God, what is the place of persons in the creation?

Francis of Assisi right when he spoke of the animals and birds as brothers and sisters? While I believe that calling the creation "sister" goes beyond the Genesis account, it is much closer to the truth than the view that nature is neutral stuff to be treated as we like. The destruction of nature is more like the rape of a sister than anything else. For nature is sustainer and helper, the tree from which mankind gains life.

That nature is actually less than a sister is found in verse 20, where we read, "But for the man there was not found a helper fit for him." So God took living flesh from the place closest to the human heart and made mankind male and female. He made man and woman who could love one another and heal their *loneliness*. Genesis also declares that loneliness more than sexual desire, is the ache in the human heart.

Is then the creation humanity's home? Is the creation an act of love? One can hardly read these verses from Genesis and conclude anything but yes. The creation is mankind's home, and it is an act of love. The God who creates humanity also puts the source of human life in the midst of the creation. The God who creates human beings also provides a living word and a community of persons to overcome his loneliness. The God who creates persons brings them new life when death overwhelms them. Love is a self-giving act which overcomes the chaotic void that threatens all life. The act of creation is itself love. The life and death and resurrection of Jesus overcome the chaotic void that threatens life. The creator is the same one who showed his purpose and character in Jesus of Nazareth.

It was this vision that inspired John to begin his gospel with the words, "He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men." The Christian faith teaches that the creation is an act of love and that it is humanity's natural home, the source of human life.

Are there limits set upon our relationship to nature, or are all things possible?" This may seem an ill-conceived question, for the obvious answer is that there are limits and not all things are possible. But the question strikes at the heart of our illusions about the creation. It is our disposition constantly to wish that all things were possible and constantly to act as though they were.

The limit of mankind's place in creation is best seen in the story of the fall. It was the serpent that tempted the man and the woman to eat of the forbidden tree. Now we have some difficulty appreciating the message of Genesis at this point because we instinctively think of the serpent as the ultimate symbol of evil. But to the first readers of Genesis the serpent certainly was not such a symbol. In the ancient world the serpent was a sign of healing. That age-old symbol is still preserved in the medical emblem of two serpents coiled around a staff. Or consider how Moses healed with the snake in the wilderness. The serpent was also a sign of resurrection because of the marvelous way he could renew himself by shedding his skin. And then too the snake was a sign of sexual virility.

The writer of Genesis must have considered the extent to which the snake had become a symbol for healing, fertility, and resurrection. In the snake, men and nations symbolized their confidence in those ultimate qualities of life that can only come as the gift of God. The snake tempted Adam and Eve, it tempted human beings in the ancient world to trust in their own construction of life's potential. The snake could not deliver, but it could tempt persons and societies.

The snake is the highest possibility of human life today. It is free enterprise and socialism; it is frozen bodies and miracle drugs; it is supersonic transports and NASA — all that tempts us to place our hopes in our own resources for immortality. In the ancient world it was the sign of the snake. Today idolatrous trust is symbolized by unrestrained and irresponsible technology. The tree of life grows in the center of our garden; it grows in all the possibilities of all the circumstances of human life. But when humanity seeks to possess eternity on its own terms, to storm the garden without restraint, the tree of life withers and death looms large on the horizon. Such is the time in which we live.

When persons take the root of the creation into themselves, seeking to be responsible only to their own pleasure, they will then find themselves cut off not only from God, but from brother and from self. The rhythm of generation upon generation becomes not the promise of life, but the threat of death for every person. To take the place of the Creator is to know the awfulness of being finite. Therein is the limit of the creation. One may not eat of the tree of the knowledge of good and evil without losing the tree of life.

Trusting in what is not trustworthy we find our garden a sea of trouble, our bodies subject to decay, our environment fast losing its potential to sustain life, and our history a chaos of petty national interests and threatened by an immanent end. From such a situation love has been suffocated. What was God's loving act in creation has become our own disguised death wish. And hence another concern looms before us: What hope is there in a creation where love has been suffocated? It is to this third question we shall speak in the next issue. ☐

LOVE IS...

A graffiti board at Annual Conference last June headlined the above words. For an "art in process" type of collage, viewers were invited to turn to the media of advertising and news to find words and pictures that express in contemporary terms something of the meaning of love.

In reviewing what conferees clipped and posted at the St. Petersburg exhibit, the reader is invited here to check those responses with which he identifies in his own understanding of love.

LoVe iS:

☐ singin' in the rain
☐ the best message
☐ a thrill a minute
☐ a reply to life
☐ the real thing

☐ GOD
☐ the word's precious promise
☐ coming through
☐ too expensive
☐ the key

LoVe iS:

☐ rebirth
☐ a masquerade
☐ wet and wild
☐ absurd
☐ a CHARGE!

LoVe iS:

☐ the rule
☐ mankind's dream for peace
☐ a whole new world
☐ a heart-to-heart talk with your dad
☐ going all the way

☐ creation
☐ infinite
☐ unlikely people
☐ the toughest job
☐ LIFE

LoVe iS:

☐ FwLoErSdH
☐ the "can do"
☐ too trivial
☐ gesundheit
☐ an idea as dead as the rumble seat

☐ finding the cloud with the silver lining
☐ the people who reach people
☐ the simpler the better
☐ "Black and White is beautifull!"
☐ a time when mind and heart and all the beauty in the world beat as one

LoVe iS:

☐ here
☐ eternal
☐ free
☐ money
☐ changing changing changing changing changing changing chan

☐ the Jesus movement
☐ farewell to sexism
☐ the communication explosion
☐ our business
☐ a kind word for the military

LoVe iS: ____________________

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"Doing limited travel, catching up on reading, making some personal contacts" — that's how **Galen T. Lehman,** outgoing executive for the onetime Southern Indiana District describes his retirement. He leaves the post after fifty-two years in ministerial service to the church.

Ankeny, Iowa, pastor **David K. Hykes** will appear in the 1971 edition of "Outstanding Young Men in America." He has been similarly cited by the Ankeny Jaycees and currently serves as chairman for the Iowa Clergy Consultation Service for Problem Pregnancies.

A Pomona, Calif., newspaper named **Alida Harper** distinguished woman in Pomona Valley. Mrs. Harper is a member of the La Verne Church of the Brethren.

Three Brethren are beginning terms of voluntary service under Mennonite auspices. **Jeffrey and Jeannie Trachsel,** Sugarcreek, Ohio, will be teaching science and arts and crafts in Jamaica for three years. . . . Registered nurse **Elaine Ott,** Churubusco, Ind., goes to Puerto Rico on a two-year assignment under the Mennonite Board of missions and charities. All three volunteers are Manchester College alumni.

Gail J. Petre, a Baltimore nurse, has completed a six-month tour of service with Project HOPE's land-based program in Peru, her second tour with the Trujillo program. She also served with HOPE in Nicaragua.

Syracuse University professor and author **David L. Miller** is one of three respondents in a new book by Jürgen Moltmann which assesses the theology of play — the specialty of Dr. Miller. He is the son of Pastor DeWitt L. Miller, Hagerstown, Md.

* * *

Inadvertently announcements of the deaths of two well-known churchmen were omitted in earlier issues of MESSENGER. One, **Buryl E. Hoover,** retired after fifty years in the ministry and forty-two years in public schoolteaching, died Feb. 13, 1971. A memorial service was held at the Beacon Heights Church of the Brethren, where he had been a member. . . . The other, **Orville J. Dickey,** died June 7, 1971, at his home in Omaha, Neb. He was 81. A life-long member of the Church of the Brethren, he had been a public schoolteacher and a deacon in the church.

Mary Beth Carlisle, 20, died Sept. 17 of a cerebral hemorrhage. A senior at Manchester College, Mary Beth was an honor student, the daughter of the Leonard Carlisles of South Bend, Ind. The college has inaugurated a memorial fund in her name.

Congregational collage

Five congregations in the Brotherhood are observing founding anniversaries this year. **First church, Harrisburg,** Pa., will celebrate its seventy-fifth year with a number of events, including an organ recital, a "Brethren heritage" weekend, and a concert in the spring by the Elizabethtown College choir.

Special morning and afternoon services and a carry-in dinner marked the twenty-fifth anniversary of the **Lafayette, Ind., Church of the Brethren** Oct. 17. A former pastor of that congregation, Kenneth Hartman, addressed the gathering.

* * *

Pacific Southwest executive secretary R. Truman Northup was special guest at the thirtieth anniversary celebration of the **Paradise, Calif., congregation** Oct. 24. . . . In the Mid-Atlantic District two churches marked anniversaries: the **Stone Bridge church** on Sept. 12, its 100th; and on Sept. 26, the **Allensville church,** its fiftieth.

In other congregational happenings, the **Union Bridge, Md., church** will dedicate remodeled facilities Nov. 7. . . . The **Logansport, Ind., congregation** dedicated a new building Sept. 26. . . . In South/Central Indiana District, the **West Eel River church** dedicated improvements of its plant and burned the mortgage Oct. 10.

Brethren at **Pleasant Hill** in Southern Ohio dedicated a new church building and educational plant Aug. 29.

Deaths

Beach, Adam, Roaring Spring, Pa., on Feb. 27, 1971, aged 80
Beghtol, Lora, Dixon, Ill., on Jan. 21, 1971, aged 94
Berkey, Lucy, Scalp Level, Pa., on Feb. 12, 1971, aged 87
Bowers, Ray, Sagamore, Pa., on Feb. 20, 1971
Boynton, Nelda Kleist, Lewiston, Minn., on Feb. 15, 1971, aged 59
Brown, W. Hampton Sr., Staunton, Va., on Feb. 13, 1971, aged 49
Brubaker, Lizzie, W., Neffsville, Pa., on Jan. 11 1971, aged 93
Brumbaugh, Ida, New Enterprise, Pa., on Oct. 13, 1970, aged 80
Carpenter, Ernest A., Mound City, Mo., on Jan. 15, 1971, aged 66
Cassel, Mildred, Greenville, Ohio, on Feb. 17, 1971, aged 82
Colclesser, Reuben W., Brethren, Mich., on Feb. 9, 1971, aged 82
Eash, Robert B., Tire Hill, Pa., on Feb. 27, 1971, aged 29
Flora, Ira S., La Verne, Calif., on Feb. 22, 1971, aged 92
Frantz, O. C., North Manchester, Ind., on Dec. 24, 1970, aged 85
Hagner, Dick, Bellville, Ohio, on Feb. 21, 1971
Hollinger, Estella, Woodbury, Pa., on Jan. 20, 1971, aged 88
Holloway, Rush, Ottawa, Kans., on Nov. 3, 1970, aged 66
Honsaker, Mary Rhodes, Martinsburg, Pa., on Jan. 30, 1971, aged 80
Hosler, Walter G., Manheim, Pa., on Feb. 9, 1971, aged 81
Jones, Norbert, Indianapolis, Ind., on Dec. 5, 1970, aged 33
Landes, Josephine, Lombard, Ill., on Feb. 15, 1971, aged 81
Long, Laura Tinsman, Remington, Va., on Feb. 19, 1971, aged 91
Louey, William O., Hanover, Pa., on Jan. 11, 1971
McGee, Mary L., Purgitsville, W. Va., on Jan. 4, 1971, aged 91
McGillivray, Howard, New Carlisle, Ohio, on Feb. 8, 1971, aged 52
Miller, Galon R., South Bend, Ind., on Feb. 25, 1971, aged 65
Mink, William L., Dixon, Ill., on Dec. 31, 1970, aged 81
Minnix, Lottie Moore, Boone Mill, Va., on Feb. 17, 1971, aged 74
Mowry, Martha S., South Carolina, on Feb. 9, 1971, aged 75
Petry, Mrs. Ola, Bradford, Ohio, on Jan. 26, 1971, aged 74
Ritter, Harry B., Manheim, Pa., on Jan. 15, 1971, aged 60
Smith, Richard, Commerce City, Colo., on Jan. 27, 1971, aged 34
Snyder, C. L., Mount Crawford, Va., on Feb. 9, 1971
Stevens, J. Everett, Liberty, Ind., on Feb. 21, 1971, aged 79
Stout, John Ray, Liberty, Ind., on Jan. 25, 1971, aged 76
Weaver, Alma, Ashland, Ohio, on Jan. 15, 1971, aged 101
Weaver, Grant E., Sebring, Fla., on Jan. 2, 1971
Webster, Thelma, Dayton, Ohio, on Feb. 17, 1971
Wenger, Edward G., Tampa, Fla., on Jan. 14, 1971, aged 69
Wilt, Lourene E., Blain Pa., on Dec. 23, 1970
Workman, Lola, Bellville, Ohio, on Feb. 24, 1971
Yoder, Esther E., De Graff, Ohio, on Jan. 26, 1971, aged 70

LAFiYA

Church of the Brethren

NIGERIA MEDICAL PROGRAM

Lafiya: A daily concern for a million people

In Nigeria the word of greeting is "Lafiya?" (Are you well?) The common response is the same word, but more declarative, "Lafiya" (I am well).

With this the social amenities have only begun. In genuine concern, the Nigerian similarly asks about the health — in the Hausa word, lafiya (la´-fee-ya) — of your spouse, your children, your relatives, the extended family. Thus the well-being of you and your whole family takes priority over whatever business is at hand.

Only a ritual? Perhaps. But more likely it reveals the Nigerian's daily preoccupation with health, a problem for so many of his people. Consider if you lived in an area with one doctor for every 200,000 persons . . . your culture and way of life are foreign to him and you must explain your ailment with the help of an interpreter . . . if to see him you walked 50 miles and waited in line for several hours, maybe an entire day, maybe into a second day.

Yet those Nigerians who undergo such an experience may be the really fortunate ones, for all too many of the people in the remote northeastern territory receive no medical attention at all. How else could it be otherwise when today five doctors — all foreign — have a million people to serve in a 10,000-square-mile area? And these people are comprised of at least twelve ethnic and tribal groups who speak distinct languages, observe diverse traditions, have differing health needs.

This is the area and these are the people of Lardin Gabas, the church area where Brethren missionaries have worked in Nigeria since 1923. Limited personnel and the modest facilities established through mission efforts decades ago are grossly inadequate to cope with health care needs today.

It is to the "lafiya" of these North-Eastern State Nigerians that the Church of the Brethren General Board, with the guidance and approval of the Nigerian government, is launching an imaginative and pioneering medical program to extend over five years. The target is not only to add professional staff and update facilities, but to recruit and train Nigerian personnel to work at all levels of health care.

A million-dollar effort, the General Board has committed itself to a total of $530,000 in special gift solicitation and Brotherhood Fund budgeting, with the remainder from foundation, government, and cooperating mission support. This report illustrates the needs and delineates the priorities of the medical program. It invites you to affirm God's love and compassion for all men and for each one in Lardin Gabas by your support for the "lafiya" of the Nigerian people.

Front line in the battle for health development

The Church of the Brethren and its Nigerian counterpart, the Lardin Gabas (Eastern District) of the Church of Christ in the Sudan, are looked to in confidence by hundreds of thousands for health care. Medical care in this remote area of Nigeria has come a long way since the church first built a dispensary in Garkida in 1924. Today two hospitals — at Garkida and Lassa — a leprosarium, and seven widely spread dispensaries serve a population of half-a-million. The busiest dispensaries treat 500 to 600 persons a day.

But overworked as the mission's health facilities are, the need is far greater still. And at this time of rapid change in Nigeria it is encouraging to see a new concern in the church that the service it renders be not only increased but bettered. A million-dollar program for improvement and development of the Lardin Gabas health facilities is coinciding with a fundamental rethinking about the role of health care in development.

Thus, questions are being raised: Would a training program for local health staff not be more economical than the recurring costs of maintaining foreign personnel? Is our system of curative, highly personalized health care by highly trained doctors necessarily suitable for the mass problems of a rural society? Is it any help to cure a man of dysentery and watch him drink from a puddle of standing water? of malnutrition and watch him return to an all-carbohydrate diet? There is nothing particularly new in these questions; they have long been lip service favorites. What is new is the growing commitment actually to do something about them.

So the relevance of better water and better food to good health is being newly stressed, and with it the importance of an integrated community development effort to the solution of any one community problem. In the Lardin Gabas, for instance, Church of the Brethren mission agriculturalist Von Hall is currently busy on just such development problems.

A brief look at the existing Brethren health facilities may put the new development plan into context. The 80-bed Garkida General Hospital has been the center of the medical program since 1925. From the hill that overlooks it, the hospital has an air of quiet activity, under its patch of green shade — the only shade for miles around. The two nearest hospitals are 80 miles east and 100 miles south.

Outside the outpatient department, a building with considerable period charm but hopelessly inadequate for its workload, Usmane Ntsinkir screens his 200 to 300 patients, refers some to the resident doctor, and the rest to the dispenser. Inside the old building, the dispensary, registry (averaging ten new patients every day), ulcer dressing room, are all full. Ulcers, some huge to a Western eye, are a particular problem. In the annual outbreak, around October, Usmane Gwari, the dresser, will be dealing with up to 200 cases a day. Back in the dispensary his brother, Manu Gwari, is patiently explaining to a patient when to take her tablets by pointing at the sun.

Beyond the overflowing wards and the antenatal ward, where Madika, Garkida's first trained midwife, has just returned to a busy 70-women-a-week clinic, the doctor's office is tucked away under the same roof as the X-ray room, operating theater, and maternity. From his office can be heard the busy, light sounds of the Bura language as Soraya and her friend keep the hospital records up to date. These are in fact the only complete patients' records in the entire North-Eastern State, a state that sprawls over 29 percent of the land surface of Nigeria.

The doctor, Beryl McCann (who left the Nigerian field in June), seemed to be everywhere: In the operating theater, where he had an operation nearly every day, and up to five on Wednesdays and Fridays, in the maternity ward, the new laundry, seeing the outpatients screened that morning, or endlessly crossing the same central courtyard. It is silently obvious how respected and loved he had become since his arrival at Garkida fourteen years ago, and many staff faces show how sorely he is missed.

The quiet efficiency of Garkida belies its activity and scope. In 1970 an average daily inpatient population of over 106 squeezed into the 80-bed hospital, and 530 deliveries, 938 minor and 416 major operations were done. There were over 93,000 attendances throughout the year. All these figures show an approximate 20 percent increase over 1969, and there is no doubt the demands for medical care will continue to rise, further fed by the new military wealth being channeled to the northern villages and the new tarred all-weather road to Garkida, bringing yet more traffic in the traditionally quieter rainy season. For a one-doctor, 35-staff hospital, acting furthermore as a referral center for four rural dispensaries, it is a remarkable performance.

Lassa hospital to the east served the same function in a yet more isolated area. Scattered around it are three more rural dispensaries — Gulak, Chibuk, and Mbororo. Here other problems, partly of recruiting and the difficulty of obtaining visas, have, sadly, meant that the hospital has been without a doctor for more than two years, until Dr. Daryl Parker was recently twice able to give three months.
For many years missionaries in China and Puerto Rico, Dr. and Mrs. Parker have given of their retirement time to assist in Nigeria. They plan to return for a six-month period in 1972.

The tempo of activity at Lassa, then, is necessarily far slower; the ingeniously designed cross-shaped wards are only half-full, the operating theater and children's ward have been closed down, but in the well-planned ward buildings and supporting staff, there is opportunity for great development.

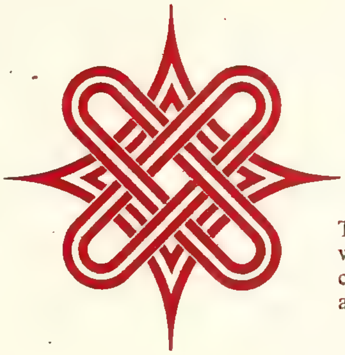
Not that everything is standing still. In Ngamariju, superintendent of the hospital, pastor and secretary to the Lardin Gabas, Lassa has an example of tent-making ministry at its best. Called to be a pastor in 1961, Ngamariju has taken the opportunity to witness through his weekday occupation, grown ever more time-consuming since the absence of a doctor from Lassa Hospital. At present he also spends two Sundays a month on nurse-duty at the hospital, and the other two preaching in the surrounding villages.

Ngamariju has known Lassa and the Lardin Gabas from the days of his primary schooling (he was born six miles from Lassa), through the time when his determination to get a secondary school education sent him in 1947 on foot across country to the Garkida mission school, four days' walk from Lassa. After qualifying eventually as a Nigerian registered nurse at the Anglican Wusasa training school, he returned to pursue a vocation felt since his teen-age years. Some 220 outpatients would be treated that day. (When a doctor is known to be present the daily figure can rise to over 400.)

A ring of dispensaries surrounds both hospitals. They vary greatly in size and attendance — much as the people and land itself are varied, between populous Bura plainsmen, remoter Margi, and until recently, almost totally inaccessible Higi and Wagga peoples. But all are served with dedication by staff, many of whom have no formal training beyond that acquired at the mission hospitals. All have the same problems to treat: malaria, schistosomiasis, ascaris, hook, tape and round worm, ulcers, measles, pneumonia — the list is endless and the needs acute. When a family's entire livelihood depends on the farmer's performance during the planting season, an ill-timed malaria or pneumonia can spell tragedy.

The pleasant names of the dispensaries — Chibuk, Marama, Mbororo — conjure up different images but the same challenge: To stand as the frontline in the battle for health.

The Lardin Gabas and Church of the Brethren have created an irreplaceable health service over the past fifty years. Now it is faced with an urgent need to maintain the same quality of service in a rapidly changing situation. This means both new buildings and new thoughts. The plan endorsed by the Church of the Brethren General Board calls for contributions that will construct badly needed outpatient facilities, warehouse, and new wards at Garkida, laboratory, surgery, and maternity at Lassa, and expansion of the dispensaries.



This symbol is the "Northern Knot" widely used in northern Nigeria combining symbols of continuity and unity.

It will also institute medical scholarships for Nigerian doctors, recruit a Nigerian supervisor of dispensaries, and emphasize the integrated nature of health care. Where a government and mission dispensary appear to rival each other, as at Chibuk, a new use — maternity care — will be made of the mission service. Where preventive medical care can be expanded, the load can be taken off the hospitals. One church-requested study noted that "it is generally assumed that about 85-90 percent of all diseases occurring in Africa, many of which if left untreated might lead to prolonged illness, if not death, can be treated successfully by rural health facilities staff." Lassa Hospital is designed to become such a training center for rural health staff.

This is an age when active African national governments are applying themselves to the daunting problems of nationwide health, and are viewing voluntary agency assistance, not with blanket approval but strictly on its merits. It is an age when a Nigerian doctor could be fully trained for the annual cost of one mission family overseas ($20,000 average); when it is becoming at last apparent that to bring a community to value and create a clean water supply is an infinitely more effective and much cheaper health service than curing numberless cases of dysentery.

Health is an intrinsic part of community, and so, of national development. The protein-starved man is too weak and lethargic to farm, and his insufficient farm compounds his problem. There is no way out of the vicious circle of underdevelopment but that which is willed by the community — practical education in farming, in sanitation, in health. The Church of the Brethren in the Lardin Gabas' new medical program, building on valuable foundations of mutual trust, is well launched on this path. — *Lawrence A. Burley, Christian Council of Nigeria*

Witnessing to God's love in a ministry of health

"In 48 years of dedicated service the Church of the Brethren Mission together with the later added assistance of the Basel Mission (headquartered in Switzerland) has helped to establish Lardin Gabas in one of the most remote parts of Nigeria and has pioneered a medical service of outstanding quality."

This assessment came from Dr. Wolf F. Bulle, medical missions secretary of the Lutheran Church-Missouri Synod, and former administrator for medical relief work in Nigeria.

To obtain a professional look at the health and welfare services of the Lardin Gabas area, the World Ministries Commission of the Church of the Brethren requested Dr. Bulle to survey and report on Brethren medical involvements in Nigeria.

The review was desired because of the country's recent political changes, economic, and social developments, increasing costs of health care, and the welcomed expansion of government health services.

Moreover, a disinterested third-party look at Brethren work seemed critical. "Overwhelming local needs and the desire to be of help to the best of their abilities have not permitted local Christian medical workers and their assistants from abroad to ask questions about the future of their task. Nor have they been able to consider priorities other than those presented by patients pleading for help," Dr. Bulle confirmed.

The Bulle report resulted in twelve areas of need outlined and endorsed by the World Ministries Commission and the Church of the Brethren General Board (see next section). Presently Whiting Associates, a Rome, Italy, consulting firm of architects and planners specializing in health care in emerging nations, is preparing a facilities development plan and projection for construction and renovations.

While assessing future goals, adequate facilities, and priorities, Dr. Bulle in his examination also pointed up particular concerns for expatriate mission and medical work — concerns to which the World Ministries Commission subscribes. For one, he sees the transfer of property ownership and of management authority from supporting agencies abroad to Nigeria no longer an option but an urgent necessity. Administration must involve local people and government structures, he believes.

Still, he counsels against currently discontinuing any services offered by foreign mission groups, since, once started, they represent commitments for continuing service in the eyes of the people and their government.

"Nigeria needs and will continue to welcome qualified Christian medical personnel from abroad for years to come," the consultant believes. Yet he adds a caution. "The determination to become self-sufficient and a healthy national pride, however, does not permit Africans to continue to accept any type of assistance which creates and maintains a relationship of dependency." He urged the training of qualified national staff with specific target dates for the transfer of responsibility and management authority.

Further, Dr. Bulle stressed the need to turn attention to preventive, rather than curative, health care — to "actively try to reach out into society and its environment in the attempt to improve the health and life expectancy of the community as a whole. It can do so only by attacking the causes rather than confining itself to the treatment of the results of the diseases."

The church needs to see its health and welfare services, said Dr. Bulle, as an essential Christian witness and service to people in need. Such a ministry can "uphold the integrity, quality, and efficiency of Christian service as a witness to the love of God in Christ and as an example for others." Thus, he observed, the concern for improved nutrition, better sanitation and general health care should be an integral part of all aspects of the life and service of the church.

The priorities: Personnel, facilities, and training

The Nigeria Medical Program has twelve priorities over the next five years, with immediate attention being given to securing more medical doctors for hospital work, teaching, and public health purposes, a training program for dispensers, dressers, and other medical auxiliaries, and a scholarship fund for training Nigerians as medical doctors, nurses, and medical technicians.

The total program expresses needs in personnel, training, and facilities, plus concerns for administration and continuing evaluation.

In personnel, the program seeks to recruit a medical doctor for Lassa Hospital and a second doctor for Garkida Hospital; a laboratory technologist; a business manager for both hospitals (Roger Schrock, now in Nigeria, is already at this post); a business manager/nurse for the Ngoshie General Hospital of the Basel Mission; a Nigerian supervisor of dispensaries, and a medical anthropologist.

Regarding the latter position, anthropological research is seen as being essential to relate health service to the value system of the patient. For this to occur, said Dr. Bulle, attention must be given to the cultural, social, and economic meaning of health and sickness to the Nigerian and the changes to these concepts that are brought about by population movements, modern education, economic and political shifting.

In training, the program calls for the establishment of a medical scholarship program for Nigerian doctors, nurses, and midwives in Nigeria, and the redeployment of the three expatriate registered nurses to programs of teaching and supervision of maternities and "Under Five Clinics."

Construction needs call for updated outpatient facilities at Garkida Hospital, facilities for medical auxiliaries' training and a medical program warehouse at Garkida, a laboratory and surgery building and a maternity unit at Lassa, replacement of patient wards at Garkida with some private accommodations, improved dispensary facilities and maternities in the total Lardin Gabas area, and other facilities which may be recommended by a building consultant. Beyond that, the Chibuk dispensary, begun in 1939, will be phased out to avoid duplication of services offered by a recently established local government dispensary. Church attention will be given in this area to maternity and child welfare service development.

Finally, the medical program calls for the implementation of administrative and advisory boards representing the health and welfare service of the Lardin Gabas area, with first attention to a board of health and welfare service, and later a trustee board, local management committees and a congregational advisory committee. And every three years a program review and evaluation of needs, objectives, and direction will be made.

Progress has been made since General Board approval was granted. An aggressive recruitment program is in process and plans for complete implementation of the program are being completed in confidence that financial resources will be available.

Lafiya and you: Partners in a pioneering program

Out of nearly 50 years of missions in Nigeria, the Church of the Brethren has a unique opportunity to assist in bringing lafiya — health and well-being — to the people of the North-Eastern State.
The medical program, as described here, is an innovative, pioneering program, on the frontier of where medical mission work is headed in the decade ahead. Dr. James C. MacGilvray, executive secretary of the Christian Medical Commission of the World Council of Churches has indicated that the Brethren program is unique. He says it is the first time that a church or mission has taken a total look at its medical program in any one area with the objective of planning for the future in cooperation with the national, state, and local government.

We need your response, your help, your caring. There is a deep need for this new medical program and it can only be done with your help.

You may respond to the program in one of three ways: (1) in a special, generous gift of $100, $500, $1,000, $5,000, or more to help meet the $300,000 required over and above Brotherhood Fund support; (2) through the Brotherhood Fund, from which budgeted support of $230,000 will come over the next three years; and (3) by expressing interest in further information about the program.

Consider your response and fill in the coupon below. Your check may be made payable to the Church of the Brethren General Board.

Check One

- ☐ Here is my special gift to be applied toward the $300,000 needed *beyond* the Brotherhood Fund budget for Lafiya/Nigeria Medical Program.
- ☐ I'm interested in the medical program but desire further information.
- ☐ Here is my contribution to the Brotherhood Fund budgeted amount of $230,000 which will help support the medical program.

Amount enclosed: $__________

Name

Street/RFD

City State, Zip Code

Congregation District

Please clip and mail to
Lafiya/Nigeria Medical Program
Church of the Brethren General Board
1451 Dundee Avenue, Elgin, Illinois 60120

What does fidelity to Christ require?

KARL BARTH AND THE PROBLEM OF WAR, by John H. Yoder. Abingdon Press, 1970. 141 pages, $2.95 paper

JOHN H. YODER is professor of theology and president of Goshen Biblical Seminary, Elkhart, Indiana. This brilliant work, published in the Abingdon *Studies in Christian Ethics* series, speaks urgently of the necessity to rethink the problem of war from the viewpoint of Christian faith. The book, completely faithful to the total position set forth by Karl Barth, is must reading for anyone who would examine the Christian view on war at depth.

Yoder begins by pointing out that Barth's thinking is such that his entire work must be taken into account in considering any particular question. In approaching Christian ethics, Barth sought "to relate everything to the same center . . . the revealing, reconciling, and redeeming work of God in Christ." Pacifism is not, therefore, the central question of the Christian faith; but pacifism must be examined from the standpoint of that which is central — God's work in Christ.

The Mennonite theologian sees Barth as emphasizing the difference between an ethic rooted in the Word of God and the way philosophical ethics normally proceeds. He sums up how Barth saw man accountable to God in these terms:

"The divine decision is not only sovereign but definite; it does not promulgate generalities which we then on our own figure out how to apply in concrete cases; it speaks specifically in concrete cases, as God's Word always enters into the limits of space and time. The divine decision is good: It is not simply an enunciation of goodness already discerned elsewhere but rather the definition of goodness in the commanding of it."

This principle, central to all of Barth's thought, makes a legalistic casuistry impossible, and yet requires Christian obedience. How? Because, according to Yoder, "the Word which God speaks to every time and place is always Jesus Christ," and because, "despite the limits of our knowledge, we can say *some* things about the situation to which God speaks." The "distance" between man and God (Barth's fundamental principle) should always serve as corrective to a too-certain casuistry; but man is not therefore permitted to cop out on his duty.

For man, as a creature of God, is given life, and life is a good. Its value is limited only by the value of obedience. But since this is so, the value of obedience may require the surrender of life. "Such a paradox is not within man's power for calculation; it is not up to man to decide when he has reached the point at which, instead of preserving life, he is called to take or to sacrifice life. That extreme limit can be reached only when God so commands."

In dealing with the exceptional cases where God might command the taking or the sacrificing of life, Barth uses a term central for understanding his position. This term is *"Grenzfall,"* literally translated as "borderline case" or "extreme case." The substantive meaning of the term is "the denial of man's right to refuse God the freedom to make exceptions if he so wills." In one entire chapter ("Switzerland's Choice") Yoder explicates Barth's argument, and meets it and overcomes it. Specifically, "When . . . we ask him for the case in which God has spoken, we are confronted with the freedom of Switzerland."

Yoder's argument deserves more attention than space permits in this review. But a few quotations may indicate the book's richness. Yoder considers, successively, Barth's revision of the traditional view of war ("The soldier is involved in an action which cannot be considered good, as commanded by God, except in that infinitely narrow border zone separated by a hair-thin line from murder"); and individual responsibility and military service ("The church should stop teaching the absolute duty of military service and should teach the duty of individual, conscientious decision").

He outlines the structure of decision ("But how, then, is his decision made? The Word of God in the situation, in this conversation with the Christian past and the Christian present, comes neither by intuition nor through a pietistic or pentecostal experience of 'revelation.' It is not to be equated with the 'guidance' which the enthusiasts of Moral Re-Armament receive 'from the blue.' It comes in man's standing before his problem, in his seeking a full and accurate understanding of the situation in which his choice must be made, in the evaluation of all the available alternative ways of acting, and in the choice which he then makes in prayer, in conversation, in faith, but also in the full use of his intelligence"); pacifisms old and new ("Karl Barth is far nearer to Christian pacifism than he is to any kind of systematic apology for Christian participation in war. For him it is theologically not possible to construct a justification of war. There is no Christian argument for participation in war. There is only the possibility of 'limiting cases,' whose sole ground is God's sovereign (and exceptional) command to man"); and the case against casuistry ("He rejects pacifism as if it were based upon a casuistry of conscience, in which the pacifist is expected to say, 'Thou shalt not participate in war,' and to promise that he who does not participate in war will thereby be justified before God. If this were the true Christian pacifist position (and Barth really seems to think it is), it would be demolished by Barth's argument. . . . The pacifist argues rather that, since Christian ethics is a matter of command and not prohibition, he is concerned in his ethics not with having a good conscience, but with being obedient").

He considers the *Grenzfall* as a tool of ethical thought ("He has simply found a name for the fact that in certain contexts he is convinced of the necessity of not acting according to the way God seems to have spoken in Christ"); the concrete case described hypothetically (quoting van Leeuwen: "If the God to whom a people like Israel has a 'special

Continued on 23

WATERMARKS

Terry Pettit

A Report to Corrigan

Corrigan, you are no longer
a great event in 1959.
Your precocious death
blends with all the round
chubby faces that survived.

I do not think of you often,
only when I see Kay
trailed by her covey
of peeping children
or the old green tavern
you lived above
leaning at the edge of town.

At the gymnasium young
boys still scrimmage
like long-legged birds
marching on the beach.
There is nothing new to report.
This town has no stories to tell.

I remember you, limp
and fluttering like a sparrow
hit by an unseen car.
The coach staring
at the signature on your physical.
It was forged.
Your deepest secret
was a murmur in your heart.

We took off our jerseys
to keep you warm
while outside the light
from the inhalator
stirred the night,
and the coach
placed his head on your chest
as if your heart
were a conch
and his ear was in search
of a sea.

Brooks Couse

7.

She waits, a cherry tree
bearing a final season,
for winter to disguise her death.
Her lover pruning
cuts his hand.

Mansions

In my father's pants are many pockets:
        one for change,
                one for watch,
                        and one for me.

I wear them now
        but cannot find myself.
The change he chimed
        is gone, and the wheel
he won in Reno long ago
                        let go.

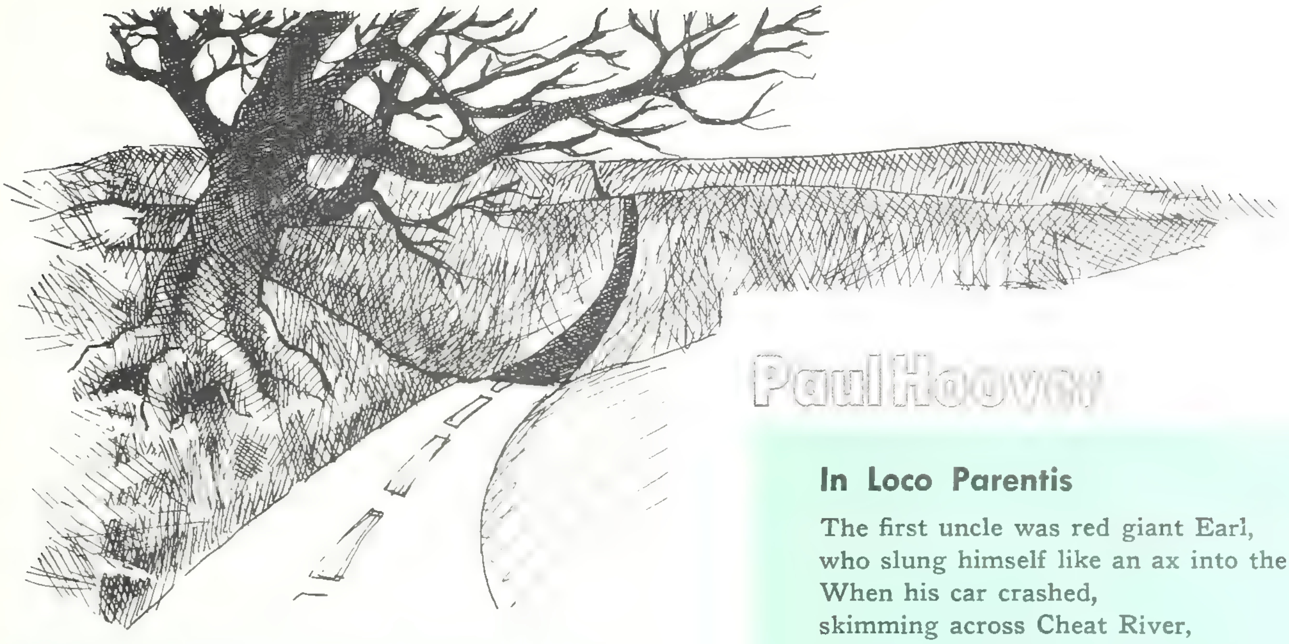
His watch is tickless
        with a green thumb print.

10.

With awl-like hands the cobbler
stitched a soul and said
through the twine in his teeth:
        the church never changes
        only people.

13.

The night we buried the moon at Virginia Beach
lovers found a baby washed ashore
and took him home.
We looked but could not find another,
only shells half-broken and a deck chair
filled with sand where once a captain sat.



The path homeward is a beckoning path, echoing with sounds of the familiar and the friendly. But as the four poets of a new Brethren Press volume reveal, it is also a quest to be at one with oneself and with an uncertain future

Robert Allen Jr.

Mooncalf March

Succinct: Child of tomorrow walk on hands,
Grasp with feet my moonstruck plans.

Condensed, the thought ran
free in its easy,
way-walking the countryside.
landscaping the hilly day,
the night bounded forth
boundaryless,
plucking stars to suck as diamonds,
not aglow as was warm
as was heating the mouth
the head, the mind,
the soul, the man-child

who stepped those naive steps,
one before the other step
to innocence step
in full waking of the dream step
memoryless of bad memory.
step new reality step,
step to moon step,
and beyond
steps

Paul Hoover

In Loco Parentis

The first uncle was red giant Earl,
who slung himself like an ax into the woods.
When his car crashed,
skimming across Cheat River,
he swam drunkenly through booming Cass
and the mill-towns.
He lives
by a miracle of imagination.

The second uncle, Quince,
blew his brains out in a hunting accident.
In a blurred photograph,
I see a scared hunter with eyes
exploding like a deer's.
Always at the top of the fence,
one foot lingering in someone else's land.
Seeing a resemblance,
I always wanted to pose with guns.

Woodrow, the lost soldier,
returned once in ten years
with a laughing girl,
who set fire to the barn.
It fell more every year.
Waving, he climbed back down
the long lane
into an endless war.

When the last uncle, Glenn,
escaped into Pennsylvania
on a scholarship,
living with a new name,
Mother, being a mathematician,
broke his nose times four.
She grew out of those hills
half-crow;
gave life to a good man;
named me Killdeer after Quince.
Now she wanders in my blood,
thickening, like Queen Anne's lace,
has made me well past counting;
has enticed me all these years.

TaKe iT FROM HERe!

Prayers and poetry to express thanksgiving

"My enemies say bad things abou me. . . . They gather all the bad new about me, and then go out and tell i everywhere. . . . Even my best friend the one I trust the most, the one wh shared my food, has turned agains me. . . . [but] you will keep me i your presence forever," so wrote th psalmist (41:5, 6, 9, 12b, TEV). I is one of a very important but comparatively infrequent type of psalm – the individual song of thanksgiving. I is not a general one, "Thank you, Goo for everything," but a "Thank you God, for helping me through surgery. It expresses a firsthand, religious experience, a gratifying assurance tha prayers are heard by God. As a result of this security, the psalmist seem to have put his complete confidenc and trust in the Lord.

The ten psalms usually included i this category are 18, 30, 32, 34, 41 66, 92, 116, 118, and 138. Let's listen to parts of these prayers (TEV)

> "I prayed to the Lord and he answered me; he freed me from m fears" (34:4).
>
> "The Lord is near to those who ar discouraged; he saves those wh have lost all hope" (34:18).
>
> "I cried to you for help, Lord my Goc and you healed me" (30:2).
>
> "When I did not confess my sins, was worn out from crying all day Then I confessed my sins to you . . . and you forgave my transgressions" (32:3, 5).
>
> "Death pulled its ropes tight aroun me. . . . In my trouble I calle to the Lord; . . . my cry for hel reached his ears" (18:5, 6a).
>
> "I was filled with anxiety and fear . . The Lord saved me from death (116:3b, 8a).
>
> "You answered when I called to you with your strength you strengthene me" (138:3).

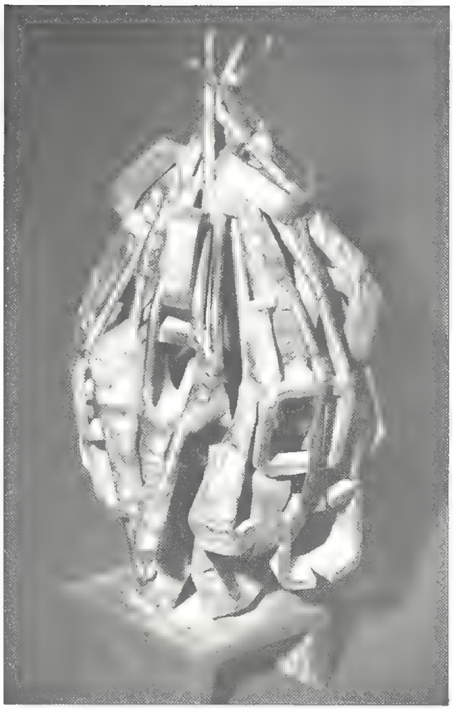
These words have a familiar ring t them for we too have experienced sickness, fear, anxiety, discouragement, insincerity of friends, lack of strength and guilt.

But listen again as the words of joy, atitude, praise, and trust almost tum- e over each other in exuberance and anksgiving:

How I love you, Lord!
You have changed my sadness into a
joyful dance; you have taken off my
clothes of mourning, and have given
me clothes of joy.
So I will not be silent;
I will sing praise to you.
Lord, you are my God,
I will give thanks to you forever.
I praise God,
because he did not reject my prayer,
or keep back his constant love from
me.
I love the Lord, because he hears me;
he listens to my prayers.
He listens to me
every time I call to him.
Give thanks to the Lord, because he is
good, and his love is eternal.

Your mighty acts, Lord, make me glad;
because of what you have done I
sing for joy.
How good it is to give thanks to the
Lord, . . . to proclaim your constant
love every morning, and your faith-
fulness every night.
I will always thank the Lord;
I will never stop praising him.
I will praise him for what he has done;
may all who are oppressed listen
and be glad!
Praise God with shouts of joy, all
people!
Sing to the glory of his name;
offer him glorious praise!
Say to God, "How wonderful are the
things you do!"
What a wonderful day the Lord has
given us;
let us be happy, let us celebrate!
Proclaim with me the Lord's greatness;
let us praise his name together!
— Psalms 18:1; 30:11, 12; 66:
20; 116:1, 2; 118:1; 92:4,
1, 2; 34: 1, 2; 66:1-3a; 118:
24; 34:3

Indeed! At this thanksgiving season, et us praise his name together!" and ind out for yourself how good the rd is!" (34:8).



Psalm 34 is written in acrostic form. That means that if it had been written in English, the first line would have begun with A, the second with B, the third with C, until the last one would start with Z. In English it would be a twenty-six-line poem.

Since there are twenty-two letters in the Hebrew alphabet, Psalm 34 has twenty-two lines (verses). A "super-duper" acrostic occurs in the 119th Psalm, with eight lines beginning with the first letter, eight with the second, etc., making a grand total of 176 verses — the longest chapter in the Bible!

Try writing your own psalm in the acrostic form. It might begin something like this:

*A*ll day long I marveled at God's goodness,
*B*eautiful is his earth; many are our gifts.
*C*ome, praise the Lord with me!
*D*ozens of times a day I look to God
*E*ver mindful that he hears my prayers
*F*or he is a loving God.
G
H
and on to *Z*.

In May "Take It From Here" suggested that you experiment with words. Now, let's put words together, expressing our thanks in poetry as did the psalmist of old. We won't all be famous poets like John Ciardi or Ogden Nash or Robert Frost, but let's have some fun! Do give poetry a try!

. . . there's Haiku . . .

Haiku, a form of Japanese poetry, has seventeen syllables. The syllables are thought out carefully to express a feeling or a thought about nature. The poems are not intended to be clear statements; they are fleeting responses or impressions. Often there are three lines: the first with five syllables, the the second seven, and the third five.

Ah, leafless oak tree,
Acorns, squirrels at your feet
Thanks for summer shade.

God, our Creator,
Flowers, people — many hues;
Beautiful! Our thanks!

. . . or Cinquain

Cinquain (sing-kan′) is a five-line verse form of two types. The first has two syllables in the first and last lines, and four, six, and eight syllables in the intervening lines.

Good earth	(2)
Luscious, ripe fruit	(4)
Pears, apples, peaches, plums	(6)
Blossoms, showers, sunshine, breezes,	(8)
Our gifts!	(2)

Cinquain may be written this way: first line, the title; second line, two words to describe the title; third line, three words to express action concerning the title; fourth line, four words to express feeling about the title; fifth line, one word that means the same as the title.

Thanksgiving
Words, actions
Spoken, unspoken, demonstrated
Caring, loving, warm, tender
Thanksliving!

Happy poetry writing! — GLEE YODER

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BARTH / *continued from 17*

relationship,' is one who revealed himself by a crucifixion, it is difficult to see how the 'special relationship' can lead to self-defense. Should it not rather lead to suffering servanthood including unmerited death?"); the search for norms for the state ("The very structure of this essay presupposes and explicates a denial that a state or civil community as such can be a self-aware moral agent so as to stand immediately before God as having from him a trust, or as being commanded by God to defend itself"); and historical realism ("We must therefore frankly ask whether the way Barth states his rejection of 'pacifism,' and the amount of space and the wealth of argument he applies to the demonstration that pacifism is in error because it is absolute, are commensurate with the relative importance of the dangers of Christian conformism and lethargy which, far more than pacifism, stand the chance of leading the world and the Christians into the next war and leaving moral thought in self-justifying bondage").

Yoder then summarizes in a masterful chapter. He judges that Barth has deserted his own principle ("When we ask him what it means for God to speak here and now, he presents us not with the Word of God spoken to the situation, but with the bare situation." He finds, significantly, that the key to a synthesis of Barth's position is the *movement* in his thought and quotes Barth, in 1962, reflecting on his *Church Dogmatics*' justification for war: "Of course that was all written in 1951. . . . I cannot yet completely reject it even now. Nevertheless I would say, that it is perhaps not one of the most felicitous passages in the *Kirchliche Dogmatik*. . . . I first spoke 99 percent against war and the military. I hope this impressed you! It has been said to me that this was some of the sharpest of what had ever been said in this direction. I could have presented the argument that the appearance of atomic weapons has so changed the situation that one must say, 'enough now!' . . . The problem of the just war . . . must also be dealt with with a view to its application, and then I would have had to come to it: 'Atomic war cannot be *bellum iustum*.'" And he concludes "that between Barth and an integral Christian pacifism the only differences [are] where Barth did not finish working out the implications of his originality."

Yoder's work is scrupulously faithful to Barth's total corpus, and a fine understanding of that corpus is manifest throughout. There are no straw-man arguments here. Yoder regards Barth's position regarding pacifism as unsatisfactory, but his path to that conclusion is a model of faithful and careful theological writing. The concluding appendix, citing the petition addressed to the Synod of the Evangelical Church in Germany in March 1958, by the Bruderschaften, a petition explicitly supported by Barth, gives substantive support to Yoder's claim that Barth was rethinking his position.

I find the Yoder argument compelling, and recommend this book to the church as a powerful treatise for the times. Beyond its specific interest to theologians and Christian ethicists, it challenges the nationalistic presuppositions of our time with persuasive force. It exposes neutralism as unchristian, and witnesses to the redemptive suffering of Christ as "the marching orders for our time." It raises, in an inescapable way, the claim "what does fidelity to Christ require?" Not *later,* not *theoretically,* not *according to someone else,* not *"as a supplement to affluence,"* not *as an American* — but *now, practically, personally, sacrificially, as a free man before God.*

For those to whom these are the issues of life and death, this splendid work will provide guidance. — G. Wayne Glick

CLASSIFIED AD

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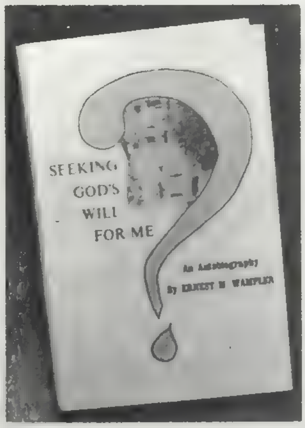

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Wars, famines, and church work often called for family separation and hardships, but the story is one of faith and trust in God's leadership.

Many who have read the book recommend it for its informative and inspirational benefits, as a good addition for any church library, or as an excellent Christmas gift.

Price $4.50 plus 18c sales tax in Virginia.
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Let us imagine, as the gift of the church to the world, what it means to be alive and aware.

What it means to take on concern for the life of others. What it means to act out the vision of Matthew 25. What it means to order life not simply around oneself, but to celebrate one's existence as son and brother.

In sum, what it means to love.

Suppose, for example, there was a young draftee who for conscience' sake, who because of his commitment to nonviolence, was sentenced to prison. In a district camp, one of the youth council members rose and said, "It's time we lift the nice sounding words of Annual Conference on noncooperation off of paper and transform them into action." And the campers responded, raising through donations, a fast, and a fun-filled auction a few hundred dollars to assist the youth's legal expenses. And the several scores of campers and leaders went further to probe their own commitment to peace, to write the imprisoned youth on what they were thinking —pro and con, and to shower on the youth's mother, a counselor in the camp, what in her words was "the greatest flow of genuine, radiant, loving empathy during the week I have ever felt in my life."

Suppose, in a local setting, a group of women styled their fellowship gatherings to be inclusive. Over the months they have been joined by a Methodist neighbor deeply grounded in prayer, by a Catholic lady who said until the group pulled her in she had been without friends for a year, and by a mother whose sixteen-year-old daughter had a baby out of wedlock. At the shower the group gave for the baby, the grandmother said the warmth and love she had experienced "kept me from losing my mind."

Suppose, in one of the nation's leading agricultural counties, the churches mounted a ministry to the three or four thousand seasonal workers who harvest crops. The program came not only to provide the migrants with day care centers and thrift shops, but with health clinics, a summer school, and legal aid services. The program is yearlong, directed also to families who choose to leave the migrant stream and "settle in."

Suppose a church agency, conscious that after decades of overseas mission work in a given country not one national had been trained to serve as a doctor to his people, launched a bold effort to prepare nationals to direct various medical efforts. The program, moreover, was launched not as a stateside transplant, but was detailed in full partnership with government officials of the host country, in line with the long-term public health strategy for the area.

Are these only suppositions, illustrations of what an alert and aroused people might do?

To the contrary, they are developments that in fact have happened, or are in process, throughout the Brotherhood.

The prisoner is Darrel Weybright of Northern Indiana; the campers the youth at Camp Mack last August.

The strangers, and the estranged, are part of the women's fellowship of the Lynnhaven Church of the Brethren, Phoenix, Arizona.

The homeless, the itinerant workers are assisted by the Darke County Migrant Ministry in Ohio.

The physically afflicted are the masses of Nigerians without medical care in North-Eastern State, where the General Board and its World Ministries Commission are engaging in the Nigeria Medical Program announced in this issue.

Gifts of the church to the world, these? Indeed. Evidence that here and there there are Christians, individually and corporately, ready to lay themselves down "like a bridge over troubled waters."

Stirrings of aliveness and awareness sparked from within the institutional church.

Signs of love. And hope.

And models for a widening response to the Christ at work in our midst. — H.E.R.

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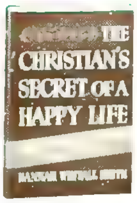

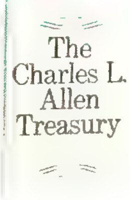

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10-18

. . . in this **messenger**

2 **"Beyond the Words I Know."** *A search for life's meaning can begin almost anywhere. For John, and for other students like him, the quest started when he joined World Campus Afloat.*
by Desmond W. Bittinger

5 **Is the Creation an Act of Love?** *"Creation often seems to be a place of tooth and claw, vengeance and arbitrariness, rather than a place of love. Are we not often tempted to believe that there is no loving will of God?" the first of a two-part article* **by Donald E. Miller**

9 **Lafiya: The Nigeria Medical Program.** *In Nigeria the word of greeting is "Lafiya" — Are you well? The response is the same word, but more declarative. It is to the "lafiya" of North-Eastern State Nigerians, with whom the Church of the Brethren has worked since 1923, that the General Board, with the guidance and approval of the Nigerian government, is launching a $1 million health care program. A special insert announces the imaginative and pioneering effort.*

18 **Watermarks.** *Selections from the book represent works of four young poets — Terry Pettit, Brooks Couser, Robert Allen Jr., and Paul Hoover — with an illustration by Kevin Miller*

also

Love Is, a compilation of definitions recorded on an unusual banner at the 1971 Annual Conference (page 7); "What Does Fidelity to Christ Require?" a **book review** article by G. Wayne Glick (page 17); **Take It From Here,** by Glee Yoder (page 20); and an **editorial,** "Like a Bridge Over Troubled Waters" (page 24)

coming soon

Seamen docking in Los Angeles ports will find infectious warmth and friendly welcomes from a couple who have begun a unique ministry. Marilyn J. Norquist tells that story. . . . Donald E. Miller concludes a two-part examination of "Love and the Creation." . . . "A Thanksgiving Litany" affirms God's working in history and in the present.

VOL. 120 NO. 21

messenger

CHURCH OF THE BRETHREN NOVEMBER 15, 1971

Kenneth and Marilyn Norquist:
A Home for Men at Sea

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Readers Write

Readers Write

SOUNDS OF CONFERENCE

Thank you very much for the record "Sounds of Conference" (Aug 15). Also the report on the Conference was very interesting. It's so good to hear the singing as recorded live, and the individual voices of Conference.

The pictures were very interesting — a job well done, Don Honick. I'm sure we will play the record many times to hear some of the sounds of Conference '71.

MRS. JOHN KEENEY
York, Pa.

ANOTHER UTOPIA?

Congratulations to the editors who allowed Ronald D. Gordley's article "Toward Utopia?" to be printed (Aug. 15). It's articles like this that warm the hearts of empty-headed Christians. If one takes enough of these small doses, one soon builds up a real resistance to reality. Let me just add a footnote to his article.

It is now the fourth day after the opening of Pentagon Community College. Everything is running smoothly; many are in attendance today. The sun is shining, the birds are singing; oh, we are so happy.

In the side door walks an impressive looking young man dressed in what we once knew as a military uniform. In a few minutes all classes are called to our central meeting hall for an address by this young man in the uniform.

His address is short but to the point. It seems that shortly after the "demilitarization" of the United States of America, a new government has come into power. New men now are in charge. This young man says there will now be a new day in the "land of the free and the home of the brave." But in order to accomplish this new day, there will first have to be a few changes.

He asks for all those who are known as Christians to stand up. I am proud to stand with a great number of those who are in the room. But there are many who do not stand. He asks all those who are standing to leave by the side exit. . . . We file out the door a little bewildered, but yet it is warm today and it will be nice to get a breath of fresh air.

It isn't until we pass through the door that the awful scene appears to be real. For completely surrounding the courtyard we enter are many others who wear the same uniform the young man did. But they also carry what we once knew to be m chine guns. This scene lasts only a sho minute; the pain lasts only a second or tw as the bullets tear the life from all thos known as Christians.

You say unbelievable. Fact is strange than fiction. The picture I have painted f you was not born in the mind of an ideali but actually happened many times and i many places in the land of China shortl after the communist take-over. Only wasn't colleges that were surrounded, bu churches. And it wasn't "bewildered" c "decaying" communists that pulled the tri gers that day.

Let him who has ears hear and him wh has eyes see.

R. E. DUTTON
York, N.D.

CITING OMISSIONS

The rewriting of my "Love of Enemies Conference Bible study (Oct. 1) was a bi job well done. Most of what was cut ou should have been trimmed before delivery However, there are a few portions which would like to add through means of thi letter.

A phrase was left out of page 21, column 1, line 14. Its presence clarifies my discussion of heaven and hell: "Heaven starting now and extending into the new age, is life with God; hell, starting now and extending into the new age, is life withou God. But even hell cannot cut off God's love!"

After page 23, column 3, line 14, comes this sentence: "We know he loves his enemies, for he loved us!" That puts the entire point into sharp perspective.

When I submitted my patched up, scribbled over text to the plastic surgeon, I requested the inclusion of my concluding paragraphs. As these were omitted, I share them with readers:

"If you are freed by God to love your enemies, then you cannot be stopped by your government from sending food, clothing, or chickens to your enemy — even if they are on the other side of the Yankee curtain. If you are freed by God to have integrity of motive and action in terms of loving and not killing, then you cannot be stopped by your government from refraining from killing, and from refraining from participation in or financially supporting an organization designed to instill hate in your heart! If you are free to love those in authority in

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your own country, you are free to love those on the other side. If you are free to love those in authority in enemy countries, you are free to love those in your own.

"We are free to witness to our officials, our military-industrial complex institutions, our church college army recruiters, our racists, our exploiters, our polluters, our destroyers, ourselves. We are free to confront them if we have found the peace of God. We are free to pass it on through motive, word, and deed.

"In so doing we will be acting out our lives as children of God. And you can't beat that! AMEN."

William Faw
Los Angeles, Calif.

THE ENEMIES OF RIGHTEOUSNESS

Besides "Good morning" the first words one deacon spoke to me yesterday before services concerned the October *Readers Digest* article, "Must Our Churches Finance Revolution?" . . . Said he, "One thing sure, they're not going to get any of my money." He meant it, too! Was he angry! And I don't blame him. Why should we aid and abet the enemies of righteousness? Why help along a bloody revolution? There surely are other ways to assist the underprivileged, the underdog, than by killing him. Dead folks don't buy goods, nor can dead folks be baptized! Why SHOULD the churches finance such folks as Angela Davis and the Black Panthers? Sure, they need help, but not money while they are unconverted, unbaptized, etc.

You will note that this article is to be continued in the November issue. What an exposé that will be!

I reckon none of you all can explain such statements and such facts as presented in these articles. Will you even try?

D. L. Blickenstaff
Billings, Okla.

APPALLED

I was simply appalled that our 1972 Conference moderator, and seminary professor, advised young people at the Valparaiso National Youth Conference to (1) "Tell your parents that you are going to live in such a way that you might get kicked out of the church"; and (2) "Turn the church upside down" (Oct. 1). Could it be this type of teaching is causing much of our seminary's and church's problems?

Ralph H. Landes
North Fort Myers, Fla.

page one

■ One way in which an often anonymous magazine staff can communicate with readers is the contents.

Providing challenging feature articles, finding stimulating graphics, introducing unique individuals — all say to a reader, "We care about you."

And sometimes we have to work harder than usual to be sure that message gets communicated.

Take this issue, for example.

We were excited about Marilyn Norquist's story which describes a unique ministry to ships' crews (see page 10). And when we asked Leland Wilson, pastor of the La Verne, California, church, to shoot a couple rolls of film at "The House" and aboard ship, he was eager for the opportunity.

That's when the situation began looking bad. A dock strike was keeping ships out of port. The Norquists left for vacation. Leland wrote apologetically: It didn't look as if he would be able to meet our deadline.

We began thinking of alternatives. Hire an artist? Substitute another story altogether?

Then the word came from Leland: He had the pictures and was putting them in the mail. Needless to say, we felt like celebrating!

The result — a well written story about interesting people, nicely illustrated — Messenger's way of saying, "We care about you."

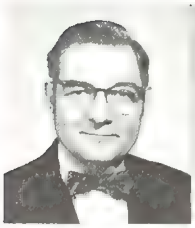
We hope that message comes through in other features in this Messenger, features like *Michael Novak's* "Thanksgiving Litany." Theologian, author, and educator Novak is teaching at the State University of New York. He prepared the litany for Clergy and Laymen Concerned for use in local churches.

Donald E. Miller, professor of Christian education and ethics at Bethany Theological Seminary has contributed other articles to Messenger. In this issue he concludes a two-part essay on the creation, adapted from his Annual Conference address.

A member of the communications team of the General Board, *John G. Fike* works in multimedia.

The Editors

outlook



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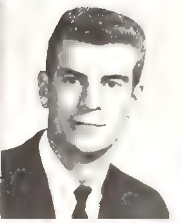


DAVIS

JEHNSEN

BECKWITH

Five persons assume new posts in Brotherhood work

Several persons have been named to new positions within the worldwide work of the Church of the Brethren. The details follow:

Ralph E. Smeltzer ☐ Succeeding the late W. Harold Row as Washington, D.C., representative for the denomination, Mr. Smeltzer combines that position with his current assignment as social justice consultant.

Mr. Smeltzer, 55, began his new job Oct. 1 after relocating his family near his office on Capitol Hill. As Washington representative/social justice consultant, Mr. Smeltzer will have two full-time staff assistants.

The office is located in the Methodist Building near the U.S. Capitol, the location of other denominational and ecumenical capital offices. The Brethren have maintained a Washington office since 1961, first under John H. Eberly, then Dr. Row.

Mr. Smeltzer will advise Brotherhood program offices of political and diplomatic developments of interest; arrange for official Brethren contacts, including testimony before Congressional committees, and coordinate Brethren participation in strategic gatherings of church and nonchurch organizations in the city.

Before his involvements turned to social education and action, he was a public schoolteacher, pastor and Brethren Service administrator in the U.S. and overseas. He has degrees from La Verne College, Claremont College Graduate School, and Bethany Theological Seminary, and has been engaged in denominational service since 1943. The Smeltzers have three children, a married daughter and another at La Verne College, and a son in alternative service in Austria.

Ann M. Warner ☐ From Union, Ohio, Miss Warner has joined the Volunteer Services office as half-time in BVS training and half-time in project visitation.

The Manchester College graduate was formerly a language arts teacher in the Dayton area for nearly seven years and has served in Brethren Service in Germany and Switzerland.

Now an Elgin resident, Miss Warner, 34, is the daughter of Mr. and Mrs. Ernest Warner of Union and a member of Southern Ohio's Salem Church of the Brethren. She has taken graduate work in German language studies at the University of Wisconsin and Wright State University.

D. Miller Davis ☐ Mr. Davis became director of general services at the New Windsor, Md., Brethren Service Center in late August.

Of Broadway, Va., he was engaged in residential construction with a firm in that community. His responsibilities include the updating and use of the center's buildings and program development and promotion of the center's facilities.

Both he and his wife, Phyllis Lantz of Broadway, are graduates of Bridgewater College. They have two young children. Mr. Davis did his alternative service at New Windsor from 1965-67 as a volunteer training assistant in the BVS program.

Ernest R. Jehnsen ☐ Named director of the Nappanee, Ind., Brethren Service Center, Mr. Jehnsen continues part time in the Baugo church pastorate where he had been serving.

A Michigan native, he is a graduate of Manchester College, Ferris Institute, Central Michigan University, and Bethany Theological Seminary. He's held pastorates in Indiana, Michigan, and Colorado, and was at one time Michigan district executive.

He's working in CWS clothing collection for the central states area and with the International Gift Shop at the center. The Jehnsens have four children and reside at Wakarusa, Ind.

Carl C. Beckwith ☐ Mr. Beckwith in August was named director of sales of the SERRV program (International Gift Shops) at the New Windsor Service Center.

In making the change, he moves laterally from coordinator of center program to a new position where he is handling the SERRV retail and wholesale mail order sales.

The Idaho native is a graduate of McPherson College and the University of Idaho in business administration, and of Bethany Theological Seminary.

He served on the Nigeria mission field as business manager and for four years was director of the Modesto, Calif., Brethren Service Center. He and his wife have four children, two in college.

SERRV program director William P. Nyce is giving more time to overseas contacts, new sources of supply, and program development and interpretation.

Indiana church 'evangelizes' with television peace spots

The television peace spots produced this spring in a cooperative Brethren-Mennonite-Methodist effort proved to be an "evangelistic tool" for the Lafayette, Ind., Church of the Brethren.

The 60-second spots on peace and reconciliation were shown almost constantly in a 12-hour period at a three-day Lafayette hospital fair this fall in a booth set up by local parishioners and some Purdue University students. The booth involved some students who admit to being turned off by the institutional church but found expression in giving help in this way.

Some negative reactions came from the fair's visitors, but pastor Donald R. Jordan was surprised at the number of positive responses. "Many young people watched our films and looked at our materials. They were surprised and interested that a church would involve itself in such a manner," Mr. Jordan said.

A valuable experience to the 28 who helped in the peace booth, Mr. Jordan also saw it as "an effective witness to the community and to many in our own congregation." The group has also had good experiences recently in visits to eight Brethren churches near Lafayette to interpret the peace heritage to youth.

Needs of older Americans concern government, Brethren

How the religious community deals with the aging is one concern that will occupy the second decennial White House Conference on Aging when it convenes Nov. 28, as it did the Church of the Brethren Annual Conference this year in St. Petersburg.

The needs and problems of the nation's 20 million older Americans will come under scrutiny of 3,400 delegates in the nation's capital this month.

Conference chairman is Arthur S. Flemming, secretary of Health, Education, and Welfare under the Eisenhower administration and organizer of the first 1961 gathering.

Representing the Church of the Brethren will be Olin J. Mason, administrator of Sebring, Fla., Brethren Homes, and Gaithersburg, Md., pastor Larry K. Ulrich, a member of the Annual Conference study committee on Brethren-affiliated health and welfare programs.

The study committee, still continuing its work, in a profile of Brethren institutions for the aging, revealed:

✔ The investment in 21 homes and two hospitals exceeded $50 million, exclusive of operating budgets

✔ Each of the 23 centers is autonomous, but related to Brethren judicatories

✔ The homes serve 3,600 residents, one fourth requiring intensive nursing treatment and care. The average age of residents is 82, with most between 81 and 90 years

✔ Patients and residents are generally white, and about 70 percent are female, exclusive of the hospitals

✔ One half of the residents are Church of the Brethren members

✔ "The care provided in most Brethren homes is known to be superior, and a two-year waiting period for admission is the average. Only one in three who apply is admitted."

✔ Patients pay for 70 percent of the operating budgets, with congregations contributing less than one percent.

✔ Two thirds of the boards of trustees are elected by district conferences; all trustees are white, few are residents. Six institutions have chaplains.

Recommendations for a denominational health and welfare program will be made by the committee next year at the Cincinnati conference. Robert B. Blair of Wooster, Ohio, is chairman.

Equal economic opportunity subject of directory and book

For the congregation or individual wishing to help blacks achieve economic equality with whites by "buying black," the *National Black Business Directory 1971* will be of help.

Published for $5 by the National Buy-Black Campaign, 1115 Plymouth Avenue North, Minneapolis, Minn. 55411, the directory lists some 1200 black firms of national scope with brief abstracts indicating number of employees, annual sales, and some customers and products.

H. Peter Meyerhoff, the compiler, says, "Consider a vendor because he is black. Buy from him because he is good."

This appeal rests on the claim that most doors to industry are shut to blacks, that although 12 percent of Americans are black, they own less than one percent

Carter: Willing to stick his neck out

Carter ruled in contempt for 'pastoral privilege'

The minister claimed "pastoral privilege." The court considered it an "evasive" tactic and ruled contempt.

But for a phone call to his attorney, L. Clyde Carter Jr., pastor of the Midland, Va., Church of the Brethren, would have been on his way to five days in jail for refusing to divulge information about a runaway juvenile whom he had counseled.

Attorney Harold Hersch, of the Manassas congregation, asserted that Mr. Carter was counseling the 15-year-old girl toward reconciliation with her family. A Methodist, she had attended the Midland church school two Sundays before.

Judge W. W. Carson Jr. said a minister has no immunity in criminal and juvenile cases, only in civil matters. Mr. Carter said he was willing to stay in jail "rather than betray a confidence."

The 109-member congregation, 50 miles west of Washington, D.C., was solidly behind Mr. Carter. The girl's father was not sympathetic.

"In the one day's time allowed for the preparation of my case, I had three confidential counseling sessions with non-Brethren of my parish," Mr. Carter recalls. "Each time they came to me and they initiated the visit." In the meantime the girl had returned to her home.

Such involvement is not new for Mr. Carter, nor his congregation which has involved itself in works of service and sacrifice. Near Washington, the community is close to the drug scene and the "underground escape route" for runaway youth. It is only the latest experience, says Clyde Carter, when he has been "willing to stick my neck out" where faith and life collide.

of the businesses and less than one tenth of a percent of the business equity.

For those wishing to explore further the economic progress of black people comes *Black Business Enterprise,* edited by Ronald W. Bailey (Basic Books, New York, $12.50).

The collection of writings by 30 scholars, government economists, and community activists, both black and white, make black enterprise appear plausible, says a *New York Times* review. The writings, though diverse, present several means by which blacks can obtain economic power. Yet not all agree that black capitalism is even good.

The *Times* review noted that Andrew Brimmer, the only black member of the Federal Reserve Board, "derides it because it is doomed to a small business category with all the weaknesses and pessimistic fate that Lilliputian ventures have in an era of giants. He recommends Negro participation in an integrated economy, which, on other occasions, he has defined as blacks pressing for salary jobs in white business rather than self-employment in separatist ones.

"But Charles Tate rebuts his argument by asking what about the masses of blacks who can't get into the white-collar groove and whose frustrated plight in the ghettoes touched off the riots of the 1960s."

Whatever the arguments, the compendium of writings and the business directory contribute to a clearer understanding of thought and action in helping provide for a more equal opportunity for all.

New congregation is formed in northern Colorado area

The petition began: "Once again, the strong ties of the Brethren have brought a group of people together in fellowship."

The Northern Colorado Church of the Brethren at Windsor, authorized by the Western Plains District Conference in August, is the newest congregation in the Brotherhood.

Numbering about 20, the members meet cooperatively with a small Disciples of Christ congregation, and in some separate services. In so doing the Windsor Brethren feel they are adding to the local church as well as to the ties of the Brethren.

Herbert D. Zeiler of Loveland, Colo., is pastor in the congregation's free ministry and a foreign car mechanic.

"We are starting off with no inactive members," Mr. Zeiler said. "Each family is involved in some aspect of the ministry, so we like to call ours a shared ministry. Every member feels a responsibility for a part of the total program."

Attempts at forming a congregation in northern Colorado were begun several times in the past three years, but failed to take hold. Windsor is at the center of an area which is expected to have a 50 percent population increase in the next five years, due to projected industry, and thus giving the church later growth.

■ The new congregation was offset by the dissolution of the Grand Rapids, Mich., congregation this summer. Despite the loss the overriding feeling was one of joy and support in the way the congregation has reached out since its organization in 1913 in significant ministries to its area.

This ministry was carried on through the distribution of $107,478 in assets benefiting 12 agencies, including the Brotherhood Endowment Fund and Fund for the Americas in the U.S. The congregation had 59 members when it closed.

National Council board calls for Kent State federal action

U.S. Attorney General John Mitchell called the May 1970 Kent State University killings "unnecessary, unwarranted, and inexcusable" — yet declined federal investigation and prosecution.

In response, the general board of the National Council of Churches in its September meeting called for a federal grand jury investigation into "charges of conspiracy and murder brought against Ohio guardsmen into the Kent State University killing of four students."

The board said that the grand jury could "afford those wronged a suitable forum for weighing the charges of conspiracy and murder brought against Ohio Guardsmen and authorities."

Present in the NCC board discussion of the resolution and a later press conference was Church of the Brethren student at Kent State, Dean Kahler of East Canton, Ohio. Dean was one of eight students injured in the campus incident.

The resolution also called on the attorney general to propose new legislation if present laws are "inadequate to protect citizens from violence by persons acting under color of law"; that Congress investigate the occurrence and the need of new legislation; and "that the aggrieved parties continue to seek a remedy in the civil courts." The board authorized its social justice unit to receive and disburse contributions for securing justice in the Kent State matter.

The NCC meeting was intended to deal mainly with the reorganization plan of the 33-denomination agency. Approval was given to a restructured NCC with a governing board replacing the general board.

With power to control program, budget and membership, the board would be divided into sections corresponding with prevailing church concerns.

Each denominational delegation would include a representation of its racial and ethnic constituency and a prescribed ratio of clergy, laity, men, women, youth, older persons, and persons in related ecumenical agencies.

The new NCC would have program units with governing committees appointed by the governing board and accountable to it. An executive committee would facilitate the ongoing work of the board.

Funding of the new council would be accomplished in three ways: general management costs would be paid by fair-share assessments on all member denominations; central services paid by those units which use them, and program costs paid by those churches which participate in them.

An occasional ecumenical congress is envisioned in the plan as encouragement to nonmember churches to participate in interchurch affairs. The general assembly, presently meeting every three years, would be disbanded as its roles would be assumed by the governing board.

The proposal is to be studied by member denominations prior to the June 1972 meeting of the general board. The final plan for restructure will be presented to the Dec. 3-8, 1972, general assembly for action.

Evangelism occupies focus of Revival Fellowship meeting

Evangelism as the "deep concern of the church" and the hope for "strengthening the faith of the Brethren" set the tone of the September annual meeting of the Brethren Revival Fellowship at Manheim, Pa. Some 450 attended, nearly half from the host White Oak congregation.

BRF chairman Harold Martin characterized a working paper on evangelism between Brotherhood staff and BRF representatives as emphasizing methods and program without spelling out a specific, definite interpretation.

"The good news presupposes that there is an alienation between man and God which needs recognition. . . . The 'evangel' announces that the death of Jesus becomes a bridge between a holy God and a sinning people, and that faith in the adequacy of his shed blood propitiates [turns away] God's displeasure," Mr. Martin said.

Luke Bucher defined the theme in terms of personal evangelism — "we think of the missionary as the responsible soul winner in the church" — and Joseph Moyer identified the minister as the key factor in presenting "a whole gospel to a whole world by a whole church."

Brotherhood moderator Dale W. Brown noted appreciation for groups as BRF who are willing to confront the church, yet suggesting that while separate organizations can provide an opportunity for witness, they can also provide opportunities for escape. "Sometimes while we are seeking for more biblical authority, we can too easily avoid our involvement in the sins of racism, militarism, and capitalism," he said.

A resolution responded positively to the Saturday night youth program at Annual Conference, which had some BRF leadership and celebrated the Brethren heritage, but also gave a negative response to the rock dance on an earlier evening. A suggestion that some BRF resources be contributed to Bethany Theological Seminary raised the questions whether this was a valid function of the fellowship and whether, in terms of doctrinal stance, the BRF was supportive of Bethany training.

in touch

Seven Middle Pennsylvania ministers attended the continuing education program at St. Francis Seminary, Pittsburgh, Pa. Ivan Walker, Ronald Beverlin, Earl Hostetter, Floyd Bantz, Ira Gibbel, Robert Detwiler, and Joseph Mason studied the theme, "God: Present or Absent?"

Elizabethtown College professor of sociology J. Henry Long has been elected to the executive committee of American Leprosy Missions, the oldest voluntary agency in this country serving the world's leprosy victims.

Named one of seven lecturers for the 1971-72 season at Christian Theological Seminary, Indianapolis, Ind., is Allen C. Deeter, associate dean and director of the Peace Studies Institute at Manchester College. He will address the spring semester convocation about "Rethinking Christian Faith in the Light of the World's Religions."

In the field, Dr. Roy Pfaltzgraff of the Adamawa Provincial Leprosarium, Garkida, Nigeria, took postgraduate courses in clinical leprosy and medical administration at the All African Leprosy and Rehabilitation Training Center, Addis Ababa.

An Oct. 30 uniting conference celebrated the formation of the Virlina District of the Church of the Brethren. S. Loren Bowman, the denomination's general secretary, addressed the gathering.

Members of the Trinity Church of the Brethren at Detroit, Mich., unanimously declared their opposition to the continuance of the selective service law in a resolution passed at an annual church council.

After fifty years . . . Our congratulations go to couples who are celebrating fifty years of marriage: the Arthur Scrogums, La Verne, Calif.; the John Bloughs, La Verne; Mr. and Mrs. W. O. Beach, Leonard, Mo.; and Mr. and Mrs. F. Lewis Reinhold, Lebanon, Pa.

Other couples observing wedding anniversaries include the Orville Noffsingers, Defiance, Ohio, fifty-one; the Harry Royers, Bradford, Ohio, fifty-nine; Mr. and Mrs. O. Clark Anspach, Lima, Ohio, fifty-nine; Mr. and Mrs. Howard Kimmel, Shelocta, Pa., sixty; Mr. and Mrs. George Masters, Johnson City, Tenn., sixty-three; the Fred Strohms, Modesto, Calif., sixty-four; Mr. and Mrs. J. S. Messick, Middletown, Pa., sixty-eight; and Mr. and Mrs. Ephrim Travis, Defiance, Ohio, sixty-eight.

On the pastoral scene . . . J. Richard Gotshall, who had served as pastor at the Peters Creek church in First Virginia, went to Southern Pennsylvania's Greencastle Church of the Brethren. Replacing him at Peters Creek is Fred A. Driver, who came to the First Virginia congregation from the Middle River church in the Shenandoah District.

October was moving month for the Raymon Eller family, who left the pastorate at the Wichita, Kansas, First church for a post at First church, Akron, Ohio.

Wilbur Martin goes south this month for a pastoral post at the Orlando, Fla., Church of the Brethren. He has resigned his pastorate with the Atlantic Northeast District's Coventry congregation.

Our faces are red! We reported in a recent MESSENGER that John Sayre had taken a post at Harrisonburg, Va., What we didn't know was that John had gone to a pastorate at the Beaver Creek Church of the Brethren instead. He began serving that congregation, located near Bridgewater, Va., Sept. 1.

Establishing a home at Boonsboro, Md., are the McKinley Coffmans Sr., who retired in August. During his long and active ministry, McKinley preached 4,582 sermons.

The week of August 22 was a memorable one for H. D. Michael. At eighty-four, he returned that Sunday to preach a sermon at the Myrtle Point, Oregon, Church of the Brethren, where sixty-three years before he had been installed in the ministry. And a few days later, he and Mrs. Michael marked their sixty-first wedding anniversary.

Orthodox-Brethren Peace Seminar: A platform to parade positions?

After two fraternal church exchanges and two seminars on peace, the second and most recent held in August in Kiev, Russia, what can be said at this juncture for the dialogue between the Church of the Brethren and the Russian Orthodox Church?

Perhaps that, while past conversations have been helpful in bridging East-West understandings, future contacts must be of a different focus and thrust.

Perhaps that, while some participants saw little progress over the peace seminar in Geneva, Switzerland, in 1969, the measurement of progress can not always be by the Western yardstick.

And more significantly, while the Russian Orthodox have estranged, almost methodically, the Western churches in the Christian Peace Conference involving East and West churchmen, they are very eager to continue their conversations and rapport with the Church of the Brethren.

Rapprochement with the Orthodox was undertaken in 1963 as one way to lessen cold war tensions and to strengthen the position of the Russian Orthodox Church in the Soviet Union today.

Chief architect of the contacts was W. Harold Row, who died in July and who would have headed the Brethren delegation in the Aug. 19 — Sept. 1 seminar in Kiev. Donald F. Durnbaugh, Bethany Theological Seminary professor, replaced Dr. Row as co-chairman. Metropolitan Philaret was co-chairman for the Orthodox representation.

Both delegations brought ten men, the Orthodox group weighted heavily with professors and theologians from the two Orthodox Theological Academies. The Brethren group was more varied with persons from backgrounds in the social sciences and linguistics as well as churchmen and theologians.

Robert F. Price, fluent in Russian and Serbo-Croatian, is assistant professor in Slavic languages and literature at the University of Colorado, Boulder. Robert C. Johansen is associate professor of political science and in the peace studies program at Manchester College. Philip West is assistant professor of history, with emphasis in American-Chinese relations, at Indiana University, Bloomington.

Among the participants were two from outside the United States: Bitrus P. Sawa, senior assistant registrar at Ahmadu Belle University, Zaria, Nigeria, and René Tufiño, president of the United Evangelical Church of Ecuador.

Completing the delegation were Richard B. Gardner, pastor at Wooster, Ohio, who took doctoral studies this summer at the University of Wurzburg, West Germany; H. Lamar Gibble, Elgin, Ill., Brotherhood peace and international affairs consultant; Galen A. Heckman, associate minister at a Methodist church in Roselle Park, N.J., and a part-time graduate student in Orthodoxy, and Dale W. Ott, director of the Brethren Service European program in Geneva, Switzerland.

Of these, Durnbaugh, Sawa, Gardner, and Ott were also participants in 1969.

The basis of discussion on peace centered on a series of papers in which Brethren and Orthodox spokesmen addressed themselves to six specifics: theology of revolution, social witness of the church, Christian attitudes toward war, application of violence and nonviolence, crucial international problems, and essence and application of Christian reconciliation.

The product from the discussions was certainly mixed for the Brethren participants. Richard Gardner observed:

"The papers and discussions were frank and informative. As the Russian Orthodox spoke to us, for example, of their acceptance of 'defensive' war against the background of their agonizing experiences of World War II, their position seemed at least credible even if not wholly acceptable.

"We in turn had an opportunity to confront the Orthodox with the roots of Brethren pacifism and with the reasons for our commitment to nonviolence.

"With this open exchange of opinions and experiences in mind, one Brethren expressed the feeling that 'the more these dialogues continue, the more fruitful they become.'

"But a number of the Brethren sounded a negative note as well. One delegate labeled the discussions themselves as essentially fruitless, adding that 'it seemed so difficult to break through what appeared to me to be a wall of dogma which prevented dialogue in the fullest sense.'

"Whereas Brethren enter into a discussion with at least the hope of finding breakthroughs to new understandings, the Orthodox are content to state, reiterate, and clarify positions that are nonnegotiable from the outset.

"Brethren were further disturbed — though not wholly surprised — by the steady stream of Orthodox criticism of the West coupled with an unwillingness to look critically upon the policies of their own social and political system. Misgivings such as these led to a broader questioning of whether Brethren perhaps have overestimated the truly attainable objectives of encounters such as the peace seminars."

Others are more incisive with their viewpoints. A basis for the conversations with the Orthodox, one participant understood, was that the Russian church was a force for peace in the world. "After observing how keenly the Russian Orthodox delegates observed the lines of Soviet foreign policy, however, I have some real doubts about this belief."

Weighted against this is indeed the fact that the church in Russia prospers or dies at the indulgence of the government, an accommodation that perhaps cannot be fully understood through Western eyes. Despite the Russian church's obvious

Seminar participants include professors, theologians, churchmen, social scientists

Co-chairman and seminar host Metropolitan Philaret of Kiev addresses exchangees

Delegates Dale W. Ott and Donald F. Durnbaugh hear discussion of papers on peace

sensitivity to known government policy, many have hoped that its survival, in the end, will be a cause for the good — and that this can be assisted by building East-West channels for trust, reconciliation, strength, and hope.

While one delegate saw the Brethren as more confrontive than previously, another saw them as failing to follow through if it meant provoking an embarrassing conflict on either side. While one delegate saw the Orthodox as more open to discussion than before, another was disappointed how the Russians — however necessarily so — failed to be open to examining Soviet political and social structures.

If one of the underlying concerns in the Kiev meeting was to "speak the truth to power," one delegate felt the Brethren often were too timid and naive to do so.

Despite a moving liturgy and worship in the Orthodox service, he saw the Orthodox's historically weak social and peace ministry rooted in "the great emphasis on spiritualistic as over against ethical dimensions of Christianity."

At one social occasion Metropolitan Nikodim responded to Dr. Durnbaugh's comments by associating pacifism of the Brethren with passivism, prompting the question, "Have the ten years of contact with the Brethren been in vain?"

One conclusion: "The peace emphasis of the Russian Orthodox today reflects very little substantive commitment but rather an opportunistic effort to ingratiate itself with the state in return for the freedom to continue worship in its own spiritualistic vein." For some it is the intellectuals, the writers — often those harrassed and arrested for their outspokenness — in the Soviet Union who "begin to see the problems of peace in the dimensions as we see them."

And if the Orthodox seemed bound to a "party line," so Lamar Gibble felt that the Brethren may have its own "party line" at times. Mr. Gibble noted:

"While the seminar experience at many points tended to provide only a platform to parade established positions, it also provided some open and creative debate on some critical peace issues, provided opportunities for establishing some personal friendships across an East-West barrier, and, I believe, moved the two groups toward more open and free dialogue."

If discussion was sometimes frustrated by the expectations and certainties brought to the table by both sides, there was an acceptance and hospitality at the personal level.

René Tufiño indicated that having had contact with the Russian people in Kiev, Leningrad, and Moscow during the visit "helped us to become better acquainted at close range with the society and system in which we were studying."

He especially enjoyed Leningrad where he found the people open to exchange and encounter.

"I was able to make friends there and through friendship was able to come a little closer to the heart of the Russian people themselves. The Russian people are not strange, foreign beings. They also have their problems that they endure and live through," Mr. Tufiño said, speaking from his own personal knowledge of Ecuadorian life.

The delegates were first received in Moscow by representatives of the Moscow Patriarchate's department of external church affairs, and in Kiev visited sacred shrines of Russian Orthodoxy. There they attended a two-hour vesper service in St. Vladimir Cathedral before the seminar got under way.

In the four days after the conversations the Brethren were the guests in Leningrad of Metropolitan Nikodim and of the Leningrad Theological Academy. There they visited several "working" (operational) churches and on separate occasions had the privilege of being present at a service of baptism and the Orthodox "second Easter" service, a special celebration of the assumption of the virgin. Mr. Gibble found such visits to be gratifying and an insight into the life and work of the church.

"I was impressed by the openness, warmth, and vitality of some of the persons, often younger priests, that we met at the cathedral in Leningrad and in the academies at Leningrad and Zagorsk," observed Mr. Gibble.

"Dedication to the church is still quite evident even under severe restrictions. Communicants are numbered in the thousands rather than hundreds, and in several services — especially in Kiev — I was impressed by the number of men and young and middle-aged persons there.

"My main concern growing out of these experiences was related to the lack of a social dimension in the liturgy and life of the church and the awareness that there are a relatively small number of 'working' churches." Kiev, a city of 1.7 million, has ten 'working' churches. Most of the churches, particularly the more splendid, have been converted into state museums.

In Kiev they also spent time at the Palace Ukraine for a Ukranian folk concert, a banquet at Metropolitan Philaret's residence, the exchanging of gifts, and a boat excursion on the River Dnieper.

It was at the banquet that they heard a government official from the Kiev department of church affairs indicate that in Soviet law a man opposed to taking life may find an assignment in the military similar to the noncombatant status known in the United States. While on their river excursion the delegation was interviewed and photographed by *Soviet Life* reporters for an article.

For Ecuadorian René Tufiño, the visit to Russia proved useful not as much for its religious values, as for those of economic, political, and social importance — also a part of the visit's purpose.

At a time when some in Latin and South America look to socialism to relieve social and economic ills and inequities, Mr. Tufiño came away with a different impression of socialism as it was reflected in Soviet Marxism.

He remarked in an interview in the U.S., en route home: "I realized that Marxism-socialism confronts serious problems and difficulties. It is just a political system; it is not the ideal system for the creation of the new man as it is painted to be. Seeing this system at close range freed me from Marxist romanticism up to a certain point. When one sees human reality in the socialist party, one realizes that socialism is not as it is depicted."

In Latin America, Ecuador included, he said, people speak of violence and nonviolence, Marxism and socialism, "but with their heads in the clouds rather than with their feet on the ground."

"For me," he reports, "one of the most important advantages of the entire trip is to have seen firsthand the situation in Russia, and having seen it brought home to me in reality in Ecuador.

"I don't know whether socialists would have the capacity to deal effectively with cultural clashes involving blacks or involving Indians. Questions of this type no one would answer in Russia and that is why I have these questions. These concerns bring me down to reality."

Of Orthodoxy itself, Mr. Tufiño found it to be a church of the past rather than of the present — "existing in an epoch prior to the Protestant Reformation."

In a socialist country, he expected the church to be concerned nearly as much as the state in the well-being of the people, that it would reflect socialist ideals to a certain extent.

Instead, for Mr. Tufiño, Orthodoxy lacked significance in the social life of the people. "To carry out religion as the Orthodox church does makes religion somewhat of an opiate of the people because it gives no real commitment, challenge, or obligation to the people." From his vantage point he saw lacking the element of Protestant individualism which he believes is indispensable for progress. He was not comfortable with the ritualism and mysticism of the faith.

On its last day in Russia, the delegation was summoned for an audience with the Patriarch Pimen, the head of Russian Orthodoxy. The Patriarch expressed appreciation for the exchanges with the Brethren since 1963 and hoped that the exchanges would continue as testimony to and in memory of Norman Baugher and Harold Row, for their contributions, and to the late Patriarch Alexei, under whom the Russian participation has hereto taken place.

That further contacts with the Brethren are wanted by the Russian Orthodox is clear. What form that will take, if more are to occur, is yet to be assessed. Some feel that a model other than the peace seminar must be considered, involving such dimensions as exchanges of theology students or volunteers or professors, joint service programs, or a joint ministry of compassion in Vietnam. The Russians would prefer another exchange in 1973 similar to past conversations, in honor of the tenth anniversary of the first relationship and to Harold Row's memory. — R.E.K.

Coffee and discussion — part of being at the second home for seamen at Long Beach

A Home for Men at Sea

by Marilyn J. Norquist

"The ship's through the breakwater," Kenneth calls. "Let's go!" He checks the lights and locks, I grab a coat. The big front door closes behind us. Kenneth springs into the Dodge van, I into a Volkswagen bus and we're off to Pier 21, Long Beach harbor. The M/S "Vogtland" is back! Whom will we know aboard her? Arriving at the outermost corner of the pier, we see the familiar black, white, and red funnel through the evening twilight. We hop out to wave. As the now-silent freighter moves into her channel, a light blinks from the prow.

"There's Jochen!" I exclaim. Jochen is the ship's carpenter, a young man with a heart as generous as his frame is large. As the ship comes closer, we call "Guten Abend!" (Good evening!) Replies are shouted from the ship's prow, then, as she continues toward her berth, from amidships, and finally the stern: "How are you? How's Idefix (the dog)? What's been done on The House?" Another group of merchant sailors has returned to what is gradually becoming their "Long Beach home."

Excited they are! Such a second home is something few of the German seamen have known. The European Seamen's Center in Long Beach is unique in its methods and apparently also in the quality of relatedness which the seamen feel to the Center. For ourselves, the excitement of meeting the ship — and it is somehow always *the* ship — does not pale, even though

"Now I know imports mean muscles and sweat,
faces, hands and hearts"

several arrive every week. Pleasure in being with the seamen slips through our sometimes repetitious activity to surprise us again.

When the "Vogtland" is fast to the dock and has been cleared by customs officials, we go up the gangplank to greet old and new acquaintances alike and to find out what their wishes — our assignments — are for their four days in port. We soon discover that this ship has organized everything. This evening, they will come to The House for a party. They will bring decorations and refreshments. We will add ourselves and some American young people and mix with music.

The following day, fourteen of the sailors would like to drive to Las Vegas, Hoover Dam, Grand Canyon, and Oak Creek Canyon, a 1250-mile round trip. That assignment falls to me and requires the two Volkswagen buses. The Dodge remains with Kenneth who stays to be available to the rest of the crew. He'll visit with them on board ship, bring them to The House, so they can swim, sunbathe, play with the dog and cat or otherwise entertain themselves. Ping-pong, table games, reading material, and TV are all available through the donations of individuals. Or Kenneth may take the carload to Hollywood and Los Angeles.

The "Vogtland" has opted for a long trip, because on previous calls in Long Beach, most of its crew have already been with us to Disneyland, Knotts Berry Farm, Marineland, and other tourist attractions in the Long Beach area. In similar circumstances, another ship's crew enjoyed a trip to Death Valley, others chose Palm Springs or Joshua Tree National Monument. Occasionally, outings are prevented by ship's work or by a too-brief port call. Then we visit with the seamen on board or at The House and try to arrange a soccer game against another ship. We sell stamps, listen to music, fry steaks, play Scrabble, and enjoy refreshments together. For these and other services, the seamen are never charged, although they do pay their own entrance fees and food.

It may seem a strange form of ministry. There are no sermons and no audible prayers. The Center building is not a church, but a once-fancy dilapidated mansion overlooking the calm harbor waters and illuminated drilling islands of Long Beach. The only schedule is the none-too-definite arrival and departure of the ships and the only obvious program is the wishes of the seamen. Of course, there is a program within the apparent program.

This hidden program is a ministry of availability, of listening, and of sharing the love of Christ. Sometimes it means an extra trip downtown, unasked, to pick up a "Snoopy" tie tack for an officer. Sometimes it means listening, late at night, to the pain of a deck-hand's broken engagement or to the enthusiasm of a collector for his almost-filled stamp albums. Often the ministry becomes explicit in discussions about those two thorny subjects which interest all of us: politics and religion. The seamen's searching minds give us opportunity to share our faith verbally. We trust that within the context of our active relationship with the seamen, our words will be alive to them.

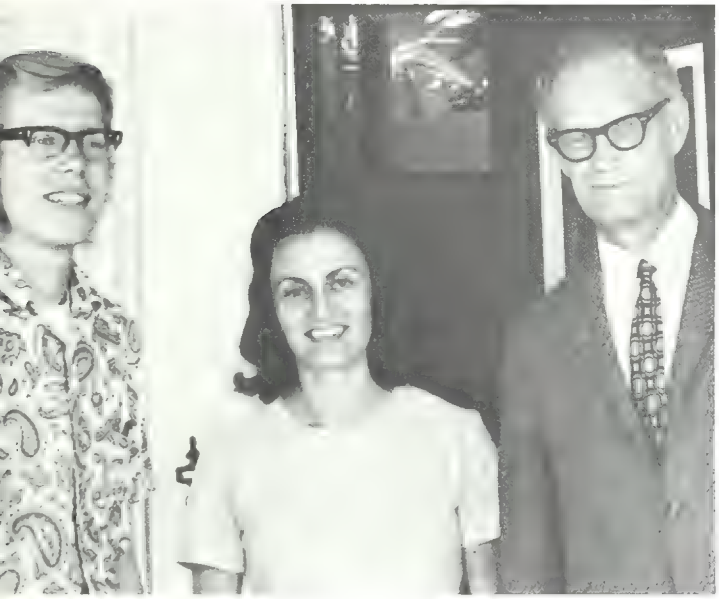
An understanding of ministry as availability did not originate with us. My own Brethren backgound, with its warm commitment to service, influenced me, as did the seminary training both Kenneth and I have had. More important, today as we read the New Testament, we see Jesus Christ doing his work in a similar way. He made himself available to the people around him. He spoke to their questions, healed their pains, consistently offered himself and his presence to them for the fulfillment of their needs. His overarching purpose reached through his action and his speech to their hearts. We do not mean to compare his work with ours, but Christ's way of working is the pattern for the method of the European Seamen's Center.

The opportunity to verbalize our purposes comes frequently. For example, one captain expressed interest in our motives, as he rightly should. "Come now," he said to Kenneth, "we have talked together quite a bit. Now I ask you, what is it that you really want from us?"

Kenneth responded, "We don't want anything from you." The captain looked skeptical, but after a pause, asked, "Then why do you do this?"

Ken waited a moment before answering. "Because we believe that God loves each man and since we have known his love, we try to pass it on to you." The captain's eyes bugged. He had little to reply, but his comments since then indicate that he has not forgotten.

A more common example was Peter. In the mess where he was steward, we invited him to go along to Disneyland. He came. During the day (for we remain as guides to the seamen), we sensed that he was shy. Special attempts were made to include him. Afterwards, with the rest of the group, he came to The House for hamburgers. That night, his ship left. But on its return, Peter spent every possible free minute at the Center. After coffee one evening, he began to tell Kenneth about his home — or rather, the place where his mother lives — and about his pain-filled broken family and about



Top left: Young cadets gathered in front of The House, secured by the Norquists on the Pacific coast. Above: Ken Norquist (r) talks with German ship's third officer. Left: At the open door, John Long, the center's first bilingual worker, joined in the new faith ministry as a volunteer

his dog, whom he loves above all. Perhaps that was why our dog was such a joy to him. Later, Peter came to the kitchen to dry the dishes for me, and continued his story, emphasizing that all his feelings seemed to be dead inside him. Peter is sixteen years old. The only beings with whom he shares are his dog at home and we in Long Beach. Like other young seamen, Peter spends more time excluding annual vacation, at the European Seamen's Center than he does at home. Every three-month round trip, his ship is in Long Beach twice, but at home only once and then more briefly.

Peter at sixteen and the captain at fifty-five belong to a large group of half-forgotten men. Most of us — myself included two years ago — never stop to ask who makes it possible for us to have Dutch cheeses or Swiss watches or bananas, coffee and tea. Imports just happen, don't they? How else did these items come to our shelves? Only since we began this work has a Volkswagen car or a toy "made in Japan" had any human meaning for me. Now I know that imports mean muscle and sweat, faces, hands, and hearts.

However, the merchant sailor has not been forgotten by everyone. The Scandinavians have a long tradition of caring for their seamen all over the world. Other nations, like England, and a variety of missionary-minded churches have built and maintain "seamen's missions" in many ports. These do an important work and are supported by governmental or religious institutions. The European Seamen's Center in Long Beach differs from these both in its methods and in its finances. As yet the Center is an adventure in faith, still looking forward to regular financial support.

The Center has been aborning since January 4, 1970. On that day, we came to Long Beach, equipped with faith in God and a sense of his calling, with two Volkswagen buses, some money originally saved for retirement, and a vision. But our vision had begun several months earlier and had surprised even us.

Kenneth and I had had quite other plans: work and study in Berlin, Germany. We were packed and ready

Above: Two VW buses team up to make sightseeing and necessary trips possible. Top right: Everyone works to repair The House, and everyone feels at home in it. Right: Marilyn cares for correspondence, answering letters postmarked the world over

to go, most of our household goods sold or in storage. In the fall of 1969 we visited San Francisco to say good-bye to friends. One of those friends was director of the Scandinavian Seamen's Mission. He asked us to relieve him for a month, so he and his wife could take a much-needed vacation. We did so and also visited a few German ships. At first independently of each other, Kenneth and I began to feel that God's calling was not to Berlin, but to the German seamen in the USA. We began to envision a work to begin with them. The work would be limited in scope to provide more individual attention and potentially genuine personal relationships. Prayerfully, we dreamed further: a building that had been a single family dwelling, a home with grace and style in a location which itself would attract the seamen. It should be their "home away from home" where they could feel free to do as they pleased, where beauty of surroundings would not interfere with informality. A variety of recreational and social activities would be provided. Later, as bilingual co-workers joined us, the work could expand to other nationalities. The chief goal would always be the individual. To reach him, all the Center's efforts would be personal expressions of interest in action.

Therefore, coming to Long Beach on January 4, 1970, we brought with us a young seaman who had missed his ship's sailing in San Francisco and put him aboard in Wilmington. We started, that is to say, with the seamen. We worked out of a small furnished apartment. But we needed a building. It was almost by accident that Kenneth found one on January 28.

On inquiry, the owner told him that the house was already rented and so far as he knew would remain so. We looked and looked at that house, and thought and prayed. So sure were we that it was The House, that we stopped looking at others and began to wait. Six months later, less two days, the first crew of seamen were at work on the vacated house, cleaning up the badly neglected and misused mansion for us to move into and begin the renovating. A newspaper article

The house is a sign that our direction is right and that God is the mover"

brought our needs to the attention of some warmhearted Long Beach people, and soon we had the first necessary furniture.

Today, the seamen have an unfinished, but presentable second home on a cliff above the beach, with yard space and great possibilities. In the meantime, the seamen have made The House their own by some 600 man-hours of work, as well as gifts they bring to make The House homelike.

The story of The House and its progress is important to the seamen, because, as one man put it, "There, I belong." It stands also as a testimony to the power of faith: months before it was free, we told all of the seamen as we drove past the mansion, "That is your Seamen's Center — the owner just doesn't know it yet!" They laughed at first, and later worked, and now enjoy. To us, The House is a tangible sign that our direction is right and that God is indeed the Mover of the whole project. But The House is only one part of the dream-becoming-reality.

Other aspects have been important to the progress of the Center. On January 15, 1971, thanks to the donated work of a local lawyer, the Center received its incorporation papers as a nonprofit corporation. Soon afterwards came the necessary recognition from the Internal Revenue Service. Now donations can be deducted on income tax returns. A program in the Pomona Church of the Brethren resulted in gifts for The House and a group of young people, who volunteer to do housework and to be with the seamen. A similar program in La Verne has awakened interest there. Other programs in other Brethren churches are coming up. La Verne College sent two of its German language students to the Center for an inter-term study of German. The Baptists in Germany have strongly indicated interest in their seamen, and from them, the Center has received some financial help.

As this is written, our first bilingual, full-time co-worker has just arrived. He is John Long, the son of Rev. Kenneth Long, pastor in Keyser, West Virginia. John volunteered to work at the European Seamen's Center on a purely faith basis. When support comes, he will share its benefits, too.

But by far the most important event is the relationship that has grown with German sailors. We do not always hear what they feel, but feedback is fairly steady. It is of three kinds: suggestions for improving our work; financial donations which currently cover the costs of the three cars; appreciation for the work as it now exists.

Letters arrive steadily, postmarked the world over. Occasionally a German mother writes of her gratitude that "somebody cares about my boy." A recent letter from a seaman in Panama said, "When we came back from Disneyland, you said we should feel completely at home. I thought it was merely a manner of speaking and would never have believed that such a thing was possible in so short a time. Still on the first evening, I began to feel good . . . and now feel as much at home as with many people I've known for years." A nineteen-year-old deck-hand told me, "We begin talking about Long Beach the day after we leave the European coast. It makes the whole trip different, because we know some-one will be standing on that pier, waiting for us." Such comments are rich rewards.

Now, back on the "Vogtland," I sat in the cabin of a young engineer, while the ship prepared to sail. "How do you two keep going?" he asked. "Don't you ever get tired?"

I couldn't help but grin. "Tired? I should say so! Some days I feel like a truck hit me. We make plenty of mistakes, too. But we feel that the Creator lends his strength for the 18-hour days, and between ships . . . "

"It's time," an officer said from the open doorway. "They're ready to raise the gangplank." So I shook Horst's hand, wished him a good trip and left the cabin. Kenneth came from another deck. We ducked under the cable to go down the gangplank. In a few minutes, that slender connection with land was hoisted aboard. Then the lines were heaved free and the "Vogtland" was suddenly no longer a part of Long Beach, but belonged again to the sea for which she was built. Her crew was gathered along the railings, waving. Someone started to sing. The song was lustily taken up and its gaiety drifted across the widening water between us. The deep whistle sounded. We waved faster. Turning, the "Vogtland" was soon out of sight. We started toward the cars. My eyes were wet.

When we got home, I went upstairs for a broad view of the harbor's entrance. There she went, another ship headed seaward, with her load of cargo and men. Had we eased the loneliness of someone? Had we given somebody a place? Had we done all we could do? Would we see them again?

Once upon a time, when I looked out over the sea, I found it utterly restful, because it was empty. Today that source of rest for my mind is gone. The sea is full of faces, of memories, of musings and dreams. Empty rest has been replaced by love. □

A Thanksgiving Litany

by MICHAEL NOVAK

MINISTER: Lord!
Lord of history!
The title by which we call you teaches us the taste of reality.
You are the Lord. We are men who struggle in the night.
We thank you in adversity, in the midst of our confusion, from the depths of our hunger.
We thank you for the desert as well as for the days of our prosperity.
We thank you for all things that befall us. In everything you do, we find instruction.

I.

FIRST VOICE: We thank you, Lord, for the birth of this nation, long ago.

SECOND VOICE: We thank you for the first day of Thanksgiving, when white men and red men trusted one another.

THIRD VOICE: Teach us, Lord, to redeem the evil our Christian forebears did to the red man, seizing his land and destroying the tissue of his communities.

II.

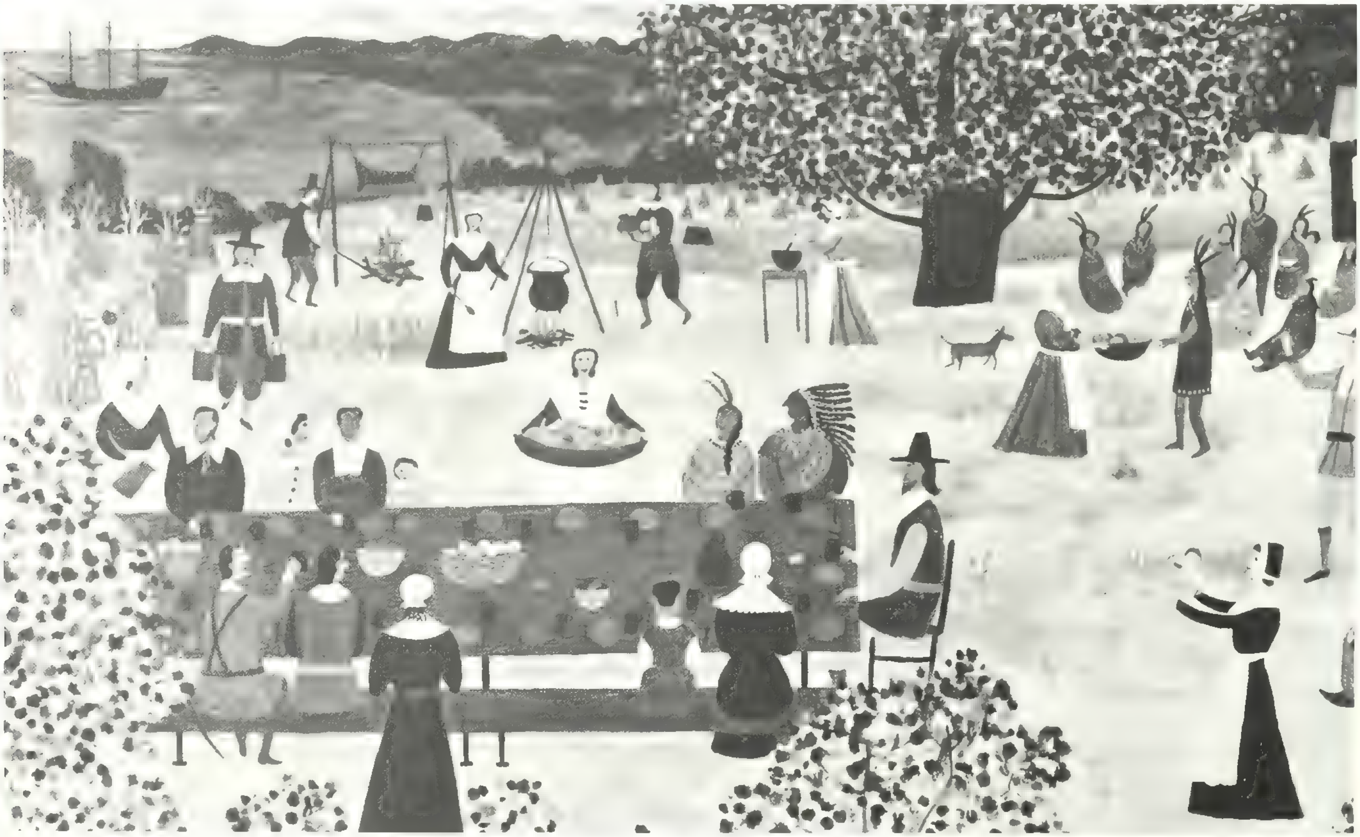
FIRST VOICE: We thank you Lord, for bringing this Republic out of a savage civil war, as bloody as any until that time.

SECOND VOICE: We thank you because, through the leadership of your servant, Abraham Lincoln, out of fratricidal strife, hatred, and bitterness a cry arose for "malice toward none, charity for all."

THIRD VOICE: Teach us, Lord, to redeem the evil our Christian brothers did to one another, in the practices of slavery, in the heat and passion of war, in the cupidity of Reconstruction.

III.

FIRST VOICE: We thank you, Lord, for this continent — the vast prairies, the canyons, the many waters, the glories of the Pacific coast.



SECOND VOICE: We thank you, Lord, for the beauty which you entrusted to us, and for the countless moments of awe and joy it has inspired in the hearts of our people.

THIRD VOICE: Teach us, O Lord, to redeem the evil our forebears — and we ourselves — have inflicted upon the grandeur of this land.

IV.

FIRST VOICE: We thank you, Lord, for the streams of new blood you brought to these shores, from every nation, from among the poor and the oppressed and the wretched of the earth.

SECOND VOICE: We thank you, O Lord, for a tradition in which law is no enemy of liberty, nor liberty of law. We thank you for achievement of greater liberties, for greater numbers of people, than were granted to any nation in history.

THIRD VOICE: Teach us, O Lord, the superficiality of our commitment to liberty, the weakness of our traditions, the contradictions in our practices of what we continue to preach.

V.

FIRST VOICE: We thank you, O Lord, for guiding us through the bitterness of economic depression, and through the long night of the Second World War.

SECOND VOICE: We thank you, O Lord, for teaching us to hope when many despaired, when the darkness began to descend, and the decline of civilization seemed so imminent. We thank you for millions who were willing to die so that we might live.

THIRD VOICE: Teach us, O Lord, to fear the evil in our hearts, for we are as vulnerable as our Christian brothers in Germany, through whose hands the shadow of night fell across the earth. Teach us, O Lord, the fragility of institutions, and laws, and traditions. Teach us to be afraid of ourselves.

VI.

FIRST VOICE: We thank you, O Lord, for raising up in our midst, in the past decade of great turmoil and energy and confusion, men who inspired us, drew out the best in us, and taught us to hope.

SECOND VOICE: We thank you, O Lord, for instructing us in our weakness, our ignorance, and our guilt. For we confess truly that we do not know how to solve the problems of our own power in the world of our own internal disorders, of crime, of injustice, of unhappiness with our institutions. We thank you for humbling us.

THIRD VOICE: Teach us, O Lord, that our own generation is no more moral, and no less, than our forebears. Humble us. Teach us that America is a land not only of justice, but also of injustice; not only of peace, but also of warlike self-assertion; not only of gentleness, but also of sudden fierce invasion; not only of sensitivity, but also of stubbornness; not only of patience, but also of a violent need for total and instant success; not only of wisdom, but also of resentment, rage, and divisiveness.

ALL THE PEOPLE *(standing)*: We are not, O Lord, better than our ancestors. Teach us neither to pretend to be better than we are, not to despair of ourselves.

We are men. We are not angels. We are not saints. We are not whole nor sound, nor pure. Like all thy servants of all nations, we too are stricken.

The plague is not in others, but in ourselves.

We thank you, Lord, for the entire history of our nation, and also the lessons it has taught us.

We thank you, above all, for the humiliations of these last few years. For the first time in the history of our nation we are learning that to be American is not to be innocent. We admit our guilt. To be guilty is to be human.

Our guilt does not cripple us. It does not paralyze our will. It does not make us hate ourselves.

Before we were, you already loved us. When you shaped the Rockies you knew of us. When you made the oceans and the prairies, you knew of our frailty. When you created the distant star, you loved us.

We thank you, O Lord, because you know us exactly as we are, love us as we are, call us as we are.

You are the Lord. Help us to build here a community worthy of your love, a community of peace, justice, liberty, and truth. Renew our strength. Help us never to quit.

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The creation as an act of love
contains delight, companionship, and life.
But when the garden is improperly kept
it becomes a place of despair, loneliness, and death.
Which raises the question:

Is There Hope in a Creation Without Love?

by Donald E. Miller

The flaming sword of war, of Cain slaying Abel, of atomic destruction upon millions of Japanese, of Americans and Vietnamese killing one another, of national guardsmen maiming the Dean Kahlers among us — the flaming sword bars us from reentry into the garden. Greed and petty self-interest are the fruit of the knowledge of good and evil. They bar persons forever from returning to what they could have been. We have lost our place in the creation and the creation has become a place of thistles and thorns. We turn away from the creation only to have the creation turn away from us.

Is there then hope in a creation where love has been suffocated? There are many passages that speak of the restoration of creation. Among the most beautiful are Romans 8:19-25 and Revelation 21:1-4. These passages suggest that the creation shall recover its capacity to sustain life when people turn from eating the fruit of the tree of good and evil and God reconstitutes the heaven and earth.

The Bible constantly teaches that when we trust too much in our own resources and when we violate their fellow human beings, the creation itself objects to that violation. The tremendous potentialities of creation can work against us as well as for us.

The Old Testament accounts of the creation and of the exodus were probably written down during the destruction and captivity of Israel by the empires to the north. It was in the face of such utter despair that the Hebrew prophets came to understand that God controls the destinies of all nations, not just the fate of Israel or, today, of the United States. God is the creator of all and not just one among many in the creation. Then the prophets saw clearly that a God who can bring life into being can surely bring his covenant of love to fulfillment. In Ezekiel's vision God can cause the dry, dead bones of Israel to rise again — to be resurrected. In the vision of Jeremiah God can write a new covenant — a covenant of love on the hearts of men and women. The whole creation groans with mankind for release from bondage. Try as we might the environments we create cannot sustain us without the covenant of love. The American pride about never having been defeated in a war is the curse of our own national immaturity. Such arrogance is fundamentally self-destructive. None of our environments of nation, business, science, or family can long endure without the resurrecting power of God's love.

Is there hope in a creation where love has been suffocated? There is the hope of resurrection, as Ezekiel saw. There is the hope of a covenant of love, as Jeremiah saw. The hope that the prophets saw was picked up and embodied in Jesus of Nazareth. In him men came to see that the God of creation is a God of love. This is one of the lessons of the miracle stories. Nearly all of the miracle stories about Jesus indicate his power over creation. At the same time they show how he used this power for the healing of those about him.

Take for example the story of Jesus with the disciples in a boat on the Sea of Galilee when a storm arises (Mark 4:35-41). The disciples, frightened by the storm, wake Jesus that he might also become concerned. Jesus' words, "Peace, be still!" are enough to quiet the storm. The disciples are all filled with wonder, for they sense the presence of the one who moved over the waters of the deep to make the dry land appear.

The waters of our time are the turbulence, change, and fear that are abroad in the land. The call comes to let there be light in the darkness, land in the midst of the waters, peace in the midst of the storm. The hand of the one who stills the waters is the hand of the one who calls the dry land forth out of the waters and who parts the waters to let Israel through. He is the one who offers the woman at the well not merely water, but *living* water. Our waters are fast becoming dead waters, Lake Eries, Tampa Bays, unable to support life. The waters are being separated from the tree of life. But Christ offers "living water," both fresh spring water as well as that which quenches our eternal thirst. How we need living water that does not carry the stink of the sewage systems of a dozen cities! The Spirit of Christ among us is the hope for living waters.

In Jesus Christ we catch a glimpse of how God's creative power is an act of love. In the wilderness for forty days and nights Jesus was tempted to turn stones to bread — conclusive demonstration that he, like Moses, spoke for the God who planted the tree of life even in the wilderness. Jesus, like us, was tempted to release whatever powers of nature were currently at his disposal. To do whatever we can do simply because it is possible is finally to throw ourselves over the destructive potential of nature, to sell ourselves to the devil. I am told that scientists will soon be able to take any cell of the human body and reproduce a person with exactly the same biological characteristics as the original donor. One or a dozen or a hundred biological replicas of you or anyone else could then be produced. Whether this will be done I do not know. I am sure that it should not be done simply because it can be done. Supersonic transports should not be developed just because they can be. Elaborate highways, acres and acres of concrete should not be poured over the land simply because it can be done. If your life is guided by whatever you happen to be able to do, you will soon discover the destructive potential in the center of your life.

Jesus rejected the temptation to turn stones to bread. Yet from a few loaves and fishes he fed a multitude of five thousand. To a group in despair over having caught no fish throughout the night, Jesus asked them to cast on the other side. To a group of disciples about to be scattered by persecution, Jesus offered bread and wine as symbols of hope and joy. To cultivate and name the creation as a way of sustaining human life has God's blessing.

We do not need the abandonment of science; we need rather the transformation of science by love. Otherwise science can and will release the deadly destructiveness of nature. Can anyone deny this after Hiroshima and Nagasaki? The covenant of love and nature's potentiality for life or death are bound to one another.

Some early Christians believed that Jesus' spirit escaped at the time of his crucifixion to return to God. The early church rejected this view, believing rather that God's act of love is also an act of creation. God raised Christ bodily from the dead. Difficult as this is for us to comprehend, it clearly shows that humankind belongs to the creation and that true love is manifest in very physical ways. With the resurrection we know that the tree of life is reestablished in the center of creation.

The resurrection is the promise of the restoration of the new heaven and the new earth that are destined to be. The scriptures speak with power, even though the images are different to understand. The book of Revelation promises a new heaven and a new earth, with the city of God set there. That city, in the words of Hebrews, has its foundation in God. The picture is not of an idyllic garden, as in the Genesis account. It is rather of a city, a culture if you like. The back to nature movement, the attempt to shuck off all the unnatural inventions of human culture, is misdirected according to the biblical images of the end of time. Rather we may look forward to a city, a culture that cultivates and names the life-giving possibilities of creation. Not a city that pollutes the air, concretes over all vegetation, and ghettos its unwanted. Rather a city that cultivates and names the life-giving possibilities of creation. There is man's hope. God has destined man to live in and with the remainder of creation as part and parcel of it. We have every reason to believe that God will bring about what he has promised — a life sustaining environment for people who love one another.

But unless human beings respect their place in the creation, cultivating it and naming every living thing, and unless people love those who are near them, the creation will lose its life-giving potential. If we respect and care for the creation while loving our fellows, the creation will flower and bloom; the lion and lamb will lie down together; persons will be resurrected from death and set in a city founded on God's love with Jesus Christ at the center as the tree of eternal life and hope for every person. □

Hiroshima-From Atom Blast to Friendship

by Leland Wilson

The people of the world really do not understand what happened in Hiroshima and Nagasaki. If we did, we could not even talk about using nuclear bombs 2,500 times as powerful as that at Hiroshima!

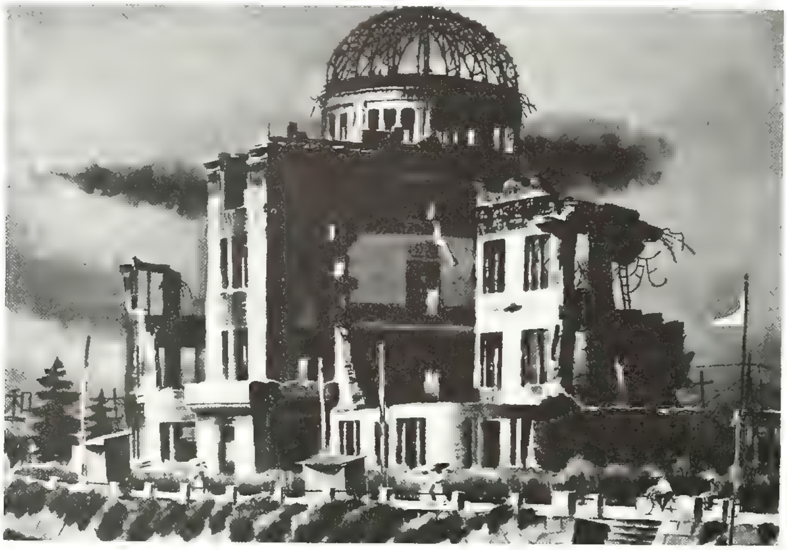
Have you realized how little information on the bombing is generally available in this country? We see only a mushroom cloud and rubble — but never people. Japanese cameramen filmed the city shortly after bombing. When the American occupation army arrived, it confiscated the film, and it was not released until four years ago.

During the occupation, writing or public speaking about the bombing was forbidden by the American army. When the occupation ended in 1952, materials began to appear. Now the bombing is given less space in the school texts, and many believe this is a deliberate attempt on the part of the Japanese government and the military to make war seem acceptable again.

Hiroshima is a symbol to the world of the meaning of nuclear warfare. It is a meaning that most of the world have not yet grasped. While there are many peace centers in the world, the significance for the World Friendship Center is that it is in Hiroshima. It offers a personal, active relationship to those who are interested and concerned about war in the nuclear age. It embodies an idea about how men might live together in friendship.

The World Friendship Center emerged in 1964 from the vision and work of Barbara Reynolds, a Quaker. She had been on peace missions around the world in 1962 and 1964 with survivors of the bombing. She formed the center to continue and coordinate peace efforts, inspired by the reality of Hiroshima.

Since 1964, the center has sent people to the United States, notably last year, the twenty-fifth anniversary of the bombing of Hiroshima. One of their delegates, Dr. Yuki Haguma, spent July with the La Verne Church of the Brethren, before going to the Hopi Indian Reservation in Arizona, and then on to Washington, D.C., where all the delegates joined for ceremonies on August 6.



Last winter, an invitation came from Dr. Tomin Harada, the president of the World Friendship Center, for me to be the chairman of the American Committee for the center. In August, my wife and I and the other delegates left for Japan.

The experience of our delegation was centered in four areas: consultation with the Riji Kai (board of directors) of the World Friendship Center; attendance at the ceremonies on August 6 at Hiroshima and on August 9 at Nagasaki commemorating the twenty-sixth anniversary of the bombing; being hosted by various bodies of government, institutions, and persons and groups concerned for peace; and relating to individuals and families on a person-to-person basis.

1. Our meetings with the Riji Kai concerned the philosophy of the World Friendship Center, its program, and the way in which the American Committee relates to both. The World Friendship Center serves as a hostel for Japanese and international guests. Guests have an opportunity for conversation with a staff that is international. They may use the library with its many resources on peace. They can secure orientation and guide service in visiting Hiroshima. The center provides library, canteen, and craft services to victims of the bombing who are involved in long-term hospitalization. Some of these materials find a market through SERRV in Church World Service Centers. Education is offered at the WFC in the elements of peace, nonviolence, English, and some Bible study. It is also a social center where people regularly gather for fellowship and cultural activities.

Some of our delegation and some of the Japanese with whom we talked felt that the center should be more politically active, should align itself with

ose political forces that stand against
e present Japanese government and
e resurgent militarism of the country.
oting the way in which we were re-
ived by government agencies, one
legate suggested that the close asso-
ation with the "Establishment" may
causing the center to compromise its
inciples, to remain quiet in the face
problems in order to continue in
od standing. But the Riji Kai could
ot accept either the charge of com-
omise or the idea of becoming politi-
lly active. They gave personal testi-
ony to the courage it had taken to
rry through on some of their pro-
ams. And they declared that they
ant to extend the hand of friendship
all peoples, whatever political per-
asion. They could not do that, they
id, if they become identified with one
litical element.
2. The ceremonies were impressive.
e were among the very few non-
panese who attended, and were giv-
seats of honor (such seating brings
range and mixed feelings to Amer-
ans at such a ceremony). At Hiro-
ima, with a typhoon passing within a
ndred miles, 30,000 people gathered
the Peace Park in a heavy downpour
rain. Premier Sato and other offi-
als spoke, sometimes sheltered by an
nbrella, sometimes standing openly
efore a microphone. With a large
orus, a band, much television cover-
e, and with New Left demonstrators
ainst the premier showing some
rce, it was an impressive ceremony
st in its setting. But in the feeling of
e people, a feeling we have not even
impsed, was the impact of the day.
he rain which soaked us will help
en our bodies to remember the event.
At Nagasaki the crowd was smaller
d the ceremonies more religious in
ne. The major part of the memorial

More on 22

Resurrection

RUSSIAN STORYTELLERS and their works have always held a certain fascination for me: I love the cadences of multisyllabic names, the tortuous detail, the dark and strange ironies that fill Chekov's stories, Dostoevski, Turgenev, Nabokov, baroque mirrors that reflect, in ways no other Western literature does, all the intensity of being human.

If Masterpiece Theatre's dramatization of Leo Tolstoy's novel *Resurrection* can still distill that essence of the Russian mystique, it may well be a highlight of television viewing. The four-episode performance begins November 28 on Public Broadcasting Service. (Viewers will want to confirm dates and times in local TV logs.)

From all surface indications the play will succeed. It boasts a distinguished cast of British actors, and its director had charge of nineteen episodes of *The Forsyte Saga,* much touted last year by American television audiences.

Like the novel, the play opens in the depressing squalor of a Russian prison, where a prostitute, Katerina Maslova, a chambermaid, and a janitor are being detained for the murder of one of Maslova's "clients." Maslova's has been a wretched existence. Ten years earlier, a young serving girl, she endured the mortification of a pregnancy, the result of a short-lived affair with Prince Dmitri Nekhlyudov. Ironically the prince is to serve on Maslova's trial jury.

In the courtroom the trial grinds predictably on: Although Maslova insists upon her innocence, she is sentenced to several years of hard labor in Siberia by a judge who evidences more interest in concluding the trial quickly so that he can be on time for a rendezvous with his mistress than in dispensing justice. Dmitri, driven by guilt and the desire to atone for his part in Maslova's unhappiness, initiates an appeal of her sentence and pledges to accompany her to Siberia.

At last, though Nekhlyudov succeeds in arranging a reprieve for Maslova, he cannot persuade her to marry him. He returns home and she, with other prisoners whom she cannot desert, goes on to Siberia. Symbolically each thus experiences a spiritual resurrection.

By itself, the story seems an improbable one for contemporary audiences. But considering that *Resurrection* was written in 1899, it speaks from a remarkably contemporary stance. Like a prophet, Tolstoy had long grappled with such ideas as nonresistance, the dehumanizing aspects of civilization, institutional hypocrisy, rejection of class values, a return to a simple, rural way of life — the same ideas which inform the quests of young persons in the 1970s. In *Resurrection* Tolstoy found ways of communicating the moral zeal which made him examine the entire structure of our civilization and reject it not only as immoral but also inhuman.

In some senses, *Resurrection* can be regarded as one of Tolstoy's most personal novels. Like Nekhlyudov, the prince, Tolstoy had experienced and found wanting life in the military, in the nobility, in shallow dalliances with women. And, like Nekhlyudov, Tolstoy believed fiercely in the need for persons to repent for early sins. In 1892 he had written: "If I am understood to be a weak man . . . then I shall appear as what I really am: bad, but sincerely, with my whole soul, always, and even now, wishing to be absolutely good, that is, a good servant of God."

In those years photographs and portraits of Leo Tolstoy show a simply attired old man, whose shock of wildly tangled hair and long beard top a loose peasant blouse. Only his eyes burn with energy and a strange defiance — perhaps to be expected from an author whose lifelong desire for self-purification shaped characters like Katerina Maslova and Dmitri Nekhlyudov. — LINDA BEHER

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "Making Your Will." A copy is yours for the asking.

Please send me, without cost, "Making Your Will."

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Prime time: Broadcaster and viewer at interface

A RECENT ISSUE of *Look* magazine, focusing on television, quoted Robert Hutchins, chairman of the Center for the Study of Democratic Institutions: "We have triumphantly invented, perfected, and distributed to the humblest cottage . . . one of the greatest technical marvels in history, television, and have used it for what? To bring Coney Island into every home. It is as though movable type had been devoted exclusively, since Gutenberg's time, to the publication of comic books."

What Hutchins calls "Coney Island" let us designate as the point of interface between broadcaster and viewer known as "prime time."

"Prime time" is that seven to eleven P.M. period each evening when presumably the American family gathers in front of its television set (or possibly at numerous sets in different rooms) to be entertained, massaged, and sold. "Sold," because the reason this time is prime is that advertisers want to reach us in our homes "Massaged," because we are stroked, handled, manipulated, and massaged by the images, tones, and voices that move on the screen and sound in our ears. "Entertained," because television in the United States is still largely used as an entertainment medium.

Into this prime time each of the major networks has placed a series of evening programs, designed solely to draw a bigger segment of the sixty million viewing households than each of the other networks. The name of the game is ratings, specifically Nielsen ratings. The A. C. Nielsen company has developed ratings which show the number of viewing homes reached by the prime-time offerings.

If, during the season, you find that your favorite program has been scrapped and another put in its place, the reason may very well be that it did not compete successfully with other network offerings in that time slot. The new show which replaces it is designed to reach more viewers, and therefore to pull in more advertising dollars.

Thus, the electronic "comic book" pushed at us not only in prime time but in all time slots, is regulated by the income of advertising dollars. These dollars depend on ratings that tell which shows most of us watch. If we don't watch a show, the show may lose revenues and may be replaced. What we get is presumably what we want, what we are willing to watch. At least what broadcasters give us is what is watched in most of our sixty million homes for the average six hours and eighteen minutes per day. In some measure our viewing habits and those of our fellow viewers are responsible for what appears on the tube.

That is why broadcasters present what they do. Now, why do we watch what they offer? What does current programming do to our families, our values, and our time? How do we feel about being massaged by these electronic comic books?

One answer to these questions was given by Paul Klein, formerly chief ratings strategist for NBC-TV, now president of Computer Television Inc. He was quoted in the *Look* issue mentioned above as saying, "I have worked out a theory. I call it the Theory of the Least Objectionable Program. . . . A few explainable exceptions aside, it has the reliability of natural law. According to my theory, you don't watch particular programs. You watch television. The medium. The tube. You turn on the set because it is there — *you can't resist* — and you then settle down to watch that program among all those offered at a given time which can be endured with the least amount of pain and suffering."

But what is your own answer? Following is an exercise that will take two sheets of paper, a pencil, and some thought time. Do the exercise yourself or have the members of your family do it together, each working alone at first, then comparing how each person did the exercise and discussing the reasons for differences and similarities.

Divide the upper half of the first sheet of paper into two parts. On one part write the names of six television shows you can remember without consulting your television set or guide. In the other part write the name of the product brand names of as many commercials as you can recall.

In the lower half of your first sheet of paper write your answers to the questions that follow. Be as honest and as accurate as possible.

1. How many of the programs named above do you watch regularly? Why do you watch them? How often? What is the most attractive feature of these programs to you?

2. What about each of the commercials which you listed helped you remember it? Do you use the products? Do you intend to use them? Do you like or dislike the commercials you remembered? Why? How would you change some of the ads you don't like?

3. How do the values of the commercials you listed compare to your own values? How do they compare to the church's values?

4. Which of the programs you listed do members of your family watch together? What are their reasons, as you understand them, for watching these particular shows together?

5. Do members of your family talk together about the programs they watch? What do they discuss: meaning, significance, relevance, acting, content, issues, ethics?

6. What Christian values are present in the programs your family watches? Where do your values, the values of the church, and the values of these programs differ or merge?

7. How many hours, on the average, does each member of your family spend watching television? Is this about right, too many, or too few, in your estimation?

8. Does reinforcement of your values come mostly from television or mostly from church or mostly from friends and relatives?

Now, divide the second sheet of paper into as many sections as there are members of your family. If there are more than six, use the other side as needed. At the top of each section, write the person's name and one program that person watches regularly, or at least frequently. Below the name and the program write your answers to the following questions, giving your true impressions.

1. Who is the main character? Describe the character's physical features and personality traits.

2. What is the main character's relationship to other persons in the program? Domineering, condescending, kind, forceful, tender would be words you could use in your description.

3. What is the world view of the show, of the main character? How does the program treat life, death, love, hate?

4. What are the ethical or moral principles on which the program is based? Are these principles similar to or different from those of your family? How does this affect your family?

5. Are there instances of violence in the program? What kind of violence is shown, and how is violence treated by the program generally?

6. Does the program deal with any social issues? Which issues, and how does the program treat them?

7. How do members of the family employ individual faith and the teachings of the church to interpret and understand what they view?

When you have completed the exercise, discuss your work with the rest of the family. Share your impressions and viewpoints and values with them; offer in turn to them a chance to share their own reactions with you. In the sharing together, try very hard to hear what the other person is saying, without trying to argue in favor of your value or point of view. Within the family and the community different values and points of view are needed and represent alternatives from which we all choose.

As you finish, don't throw all that work away. As long as you have gone to this much trouble, drop your exercise sheets and discussion notes in an envelope and mail it to me at MESSENGER'S address. If we get enough of them, perhaps this column will publish a tabulation and discussion of your completed exercise. — JOHN G. FIKE

Deaths

Altis, Mary H., Cabool, Mo., on March 5, 1971, aged 64
Baird, Clifford, Ashland, Ohio, on March 8, 1971, aged 85
Beck, George O., York, Pa., on March 19, 1971, aged 53
Boomershine, Reuben, Galesburg, Mich., on March 29, 1971, aged 79
Brandt, Kathryn B., La Verne, Calif., on March 11, 1971, aged 79
Brubaker, Lila C., Virden, Ill., on March 15, 1971, aged 79
Brumbaugh, Hannah, Martinsburg, Pa., on March 15, 1971, aged 101
Cripe, Ray G., Goshen, Ind., on March 31, 1971, aged 76
Denton, A. N. (Pete), Flora, Ind., on March 28, 1971, aged 55
Diehl, Clara, Port Republic, Va., on March 1, 1971
Fahrney, Lora U., Hagerstown, Pa., on March 7, 1971, aged 86
Fela, Walter P., Hollsopple, Pa., on March 7, 1971, aged 55
Gardner, Dean, South Bend, Ind., on March 26, 1971
Hollinger, Freeda W., Martinsburg, Pa., on March 7, 1971, aged 88
Hoover, David, Hardin, Mo., on March 28, 1971, aged 56
Hovey, Orville J., Modesto, Calif., on March 9, 1971, aged 81
Karth, Gloyd E., Ashland, Ohio, on March 6, 1971, aged 94
Lentz, David, Jonestown, Pa., on March 22, 1970, aged 64
Liepke, Mary A., Cando, N.D., on March 6, 1971, aged 81
McClung, Harvey, Ottawa, Kans., on March 8, 1971, aged 92
McConnell, William C., York, Pa., on March 9, 1971, aged 53
McMillen, Minnie L., Leeton, Mo., on March 23, 1971, aged 78
Mast, Carrie K., Goshen, Ind., on March 26, 1971, aged 85
Mensink, Arthur, Harmony, Minn., on March 18, 1971, aged 75
Messick, Edgar W. Sr., Midland, Va., on March 5, 1971, aged 87
Metz, Belva Snowberger, Martinsburg, Pa., on March 13, 1971, aged 82
Miller, Clara Steiner, New Ross, Ind., on March 8, 1971, aged 73
Miller, Sina, Hanover, Pa., on March 30, 1971, aged 81
Mingle, Helen G., Loganton, Pa., on March 4, 1971, aged 71
Mohler, James M., Leeton, Mo., on March 9, 1971, aged 100
Overholtzer, Elma May, La Verne, Calif., on March 18, 1971, aged 86
Penticoff, Roy W., Loganton, Pa., on March 11, 1971, aged 85
Phillips, Hazel, Bellville, Ohio, on March 27, 1971
Porter, Ray A., Piqua, Ohio, on March 4, 1971, aged 75
Price, Owen, Plymouth, Ind., on May 22, 1971
Replogle, Dorothy Weitzel, Martinsburg, Pa., on March 17, 1971, aged 58
Replogle, Viola Ebersole, Martinsburg, Pa., on March 28, 1971, aged 87
Rhodes, J. Glenn, Martinsburg, Pa., on March 31, 1971, aged 55
Rife, H. Ritchey, Hopewell, Pa., on March 23, 1971, aged 72
Rummel, Ivy G., Natrona Heights, Pa., on March 31, 1971, aged 71
Sheets, Walter, Penn Laird, Va., on March 17, 1971

HIROSHIMA / from 19

services were conducted by representatives of the Buddhist, Shinto, and Christian faiths.

In both places there was special recognition for the 2,400 persons who died *this past year* from the effects of the bombing. We added our own part to the ceremonies with a candlelight prayer service at the entrance of the Peace Park.

The cities of Miyoshi, Sakai, and particularly Hiroshima and Nagasaki, took an active part in hosting us, providing transportation, receptions, and in Nagasaki, a dinner.

We toured hospitals and homes for the Hibakusha (survivors of the bombing), the Christian Social Center in Hiroshima, museums, and places of beauty. It was in seeing movies, the third dimensional exhibits in the museums, and many personal testimonies that we became more aware of what happened in 1945. The 200,000 immediately dead in Hiroshima begin to seem like persons who had lived.

4. The World Friendship Center arranged for us to be hosted in the homes of families. To share the everyday things of life, eating, sleeping, bathing, talking in Japanese homes, with all the difficulties in communication, was probably the richest of all our experiences. In two of the homes, we were their first foreign guests.

Among those we visited were the widow of Kagawa, still living near the church he served in Tokyo, and the Marukis, the husband and wife team who painted the Hiroshima Panels. The panels, certainly some of the great contemporary art, are now in a traveling exhibit in the United States.

For many reasons, it was a significant timing for being in Japan. Rela-

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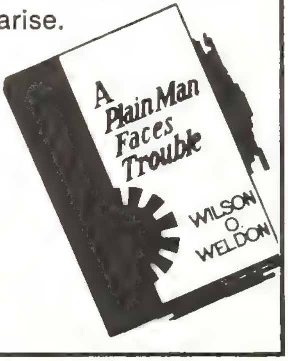
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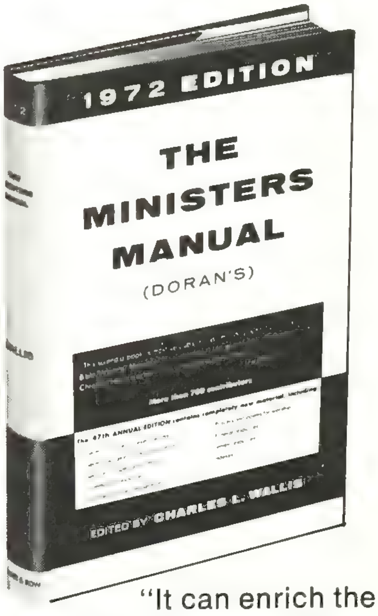

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tions with the U.S.A., quite close since World War II, were having their first serious strains. As covered by our own press, the Japanese were seriously affected by the new China initiative and the new monetary policies, yet they were not consulted. These were naturally topics of discussion and much covered by their press.

The Japanese seemed more aware than Americans of the scheduled atomic tests in October on Amchitka; of the use of Micronesian Islands, a protectorate, by the United States for military purposes; and of the health problems being suffered by the people of Micronesia because of atomic testing already conducted in that part of the world.

Doris and I, along with two other delegates, were invited to attend and speak at the twenty-sixth World Conference Against A- and H-Bombs in Tokyo. The keynote address of the conference, presented by Professor Ichiro Moritaki, took note of the so-called Nixon Doctrine of withdrawing troops and equipment from the Far East. He said, "The Japanese government and the ruling party are planning to take advantage of this United States policy in order to build up Japan's defense capabilities. The Japanese government is scheduled to start a five-year plan next year, called the fourth defense build-up program. If this program, requiring a total outlay of $16.1 million, is carried out as scheduled, Japan will be the world's sixth greatest military power, and this program includes preparatory steps for Japan's nuclearization." Despite bitter and deadly experience with the military and with war, despite a constitutional provision that renounces all military force (dictated by the United States, but now something which our government encourages the Japanese to disregard), there are dangers of rising militarism within the nation.

Because of our special interest, Doris and I visited several of the churches. Less than one percent of the Japanese people are Christian, yet there is little sense of Christian unity. In some ways, their church life resembles our own in that they are experiencing some decline in membership. There is conflict between radicals and the established church that is more serious than we have known here. In fact, the United Church of Christ in Japan is not now holding synodical or district meetings because of the demonstrations and other activities of radicals. To one side the problem is seen as disruption; to the other, the problem is a refusal to listen and to change. But there is an obvious fellowship in worship with Japanese Christians, and one cannot but be impressed with the leadership of the church.

We made a special effort to meet with the four Japanese who have been in Brethren Volunteer Service. They were much interested in what is happening now in BVS and asked about the youth they learned to know while on project in Europe.

The Japanese experience with military authorities in the 1930s and 1940s, the American experience in the past twenty-five years in Southeast Asia, indicate how important it is for citizens to work with their governments to pursue policies that can lead to peace. Beyond that, we need to reach across these national boundaries that enclose us and relate as people-to-people. Surely such relationships can help us avoid making enemies of each other. The World Friendship Center provides one way of reaching across barriers of nation, race and religion, that man might live together as neighbors. □

As you give thanks-give.

No matter how much or how little one has, somewhere there is someone who has less.

Right now someone is depending on you to supply even his most basic needs.

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EDITORIAL

One who turned his life around

Nathan Leopold and I had several encounters over the last decade, not all of which were fully to his pleasure or mine. As a newsman I represented something he normally would go great lengths to avoid. And with reason. But because I was Brethren, identified with Elgin, and above all, a friend of Harold Row's, Nathan tended at least to tolerate me.

Early on, I let an interview I had recorded with him reach the hands of a newspaper colleague, off the record, I thought. A day or two later, it appeared as page one copy in the Chicago Tribune, Sunday edition. It was basically an affirmative story; I suspect had it appeared anywhere but in Nathan's hometown Chicago, he might have found it to his liking.

There were also instances in which I stood with Nathan against the media. When an Associated Press reporter filed a strictly non-news treatment on the Leopolds' attendance at the 1967 Annual Conference (their fourth in a row), a daily in Kansas headlined the article:

KILLER AT CHURCH CONFERENCE

"That headline," I wrote the editor, "erased 43 years from Mr. Leopold's life — 33 years spent in prison, much of it in creative endeavor, and nearly 10 years now engaged in scientific-social leadership of direct human benefit. Mr. Leopold of course cannot undo the act of 1924; he is trying valiantly to atone for it. Does your headline writer know no words of compassion, mercy, transformation?"

One of the first situations in which he was receptive to public exposure was at Annual Conference in Lincoln in 1964. In the past year he seemed somewhat relaxed in his intense desire for obscurity.

The last meeting I had with Nathan was while visiting Harold Row in August 1970, a week when Harold learned from the doctors that in time he would die of cancer, though not knowing when. Nathan and Trudi were gue
home at the time. In our privat
there, Nathan shared somewhat r
he read what the doctors were sayi
might have a year to live. His fc
prophetic.

What Nathan and I did not tal
in that conversation was that withi
would have passed from the scene.
past August was given press notic
Unfortunately all too much of the
in the vein of the 1967 Kansas
and then an editor or a comment
the self-discipline and the distinctiv
to prison education, medical resea
work which also marked his life.

Whatever the Church of the
come to mean to Nathan Leopol
evidence to believe he was one of
champions, the church is indebted
His volunteer work with the Breth
Puerto Rico really never ended —
of Castañer, "That's where my
found visits to Annual Conference
a time of spiritual recharging. He
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Society too is in his debt, for h
clearly that life can be turned arou
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As throughout the nation cri
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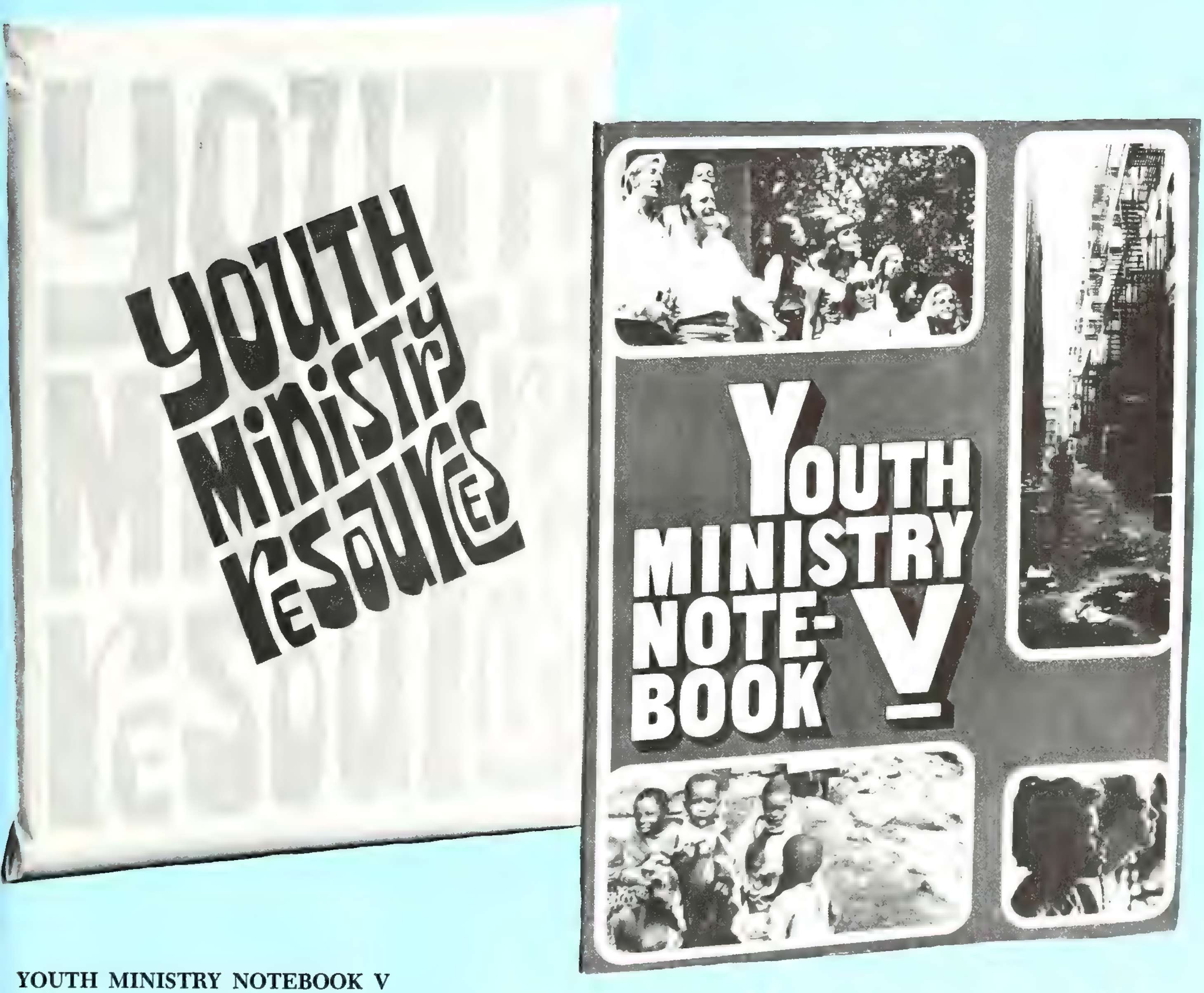
story reminds us, can and does



Resources for the church's ministry with senior highs

YOUTH MINISTRY NOTEBOOK V
Articles, stories, poems, charts, photographs, and resources to aid the youth minister in planning activities and programs. This year's emphasis is on hunger and poverty and is designed to help get youth into action quickly and effectively, to provide models and suggestions for effecting change, and to give them help in sizing up their efforts. **$3.50**

YOUTH MINISTRY RESOURCES
An annotated listing of multi-media resources available for the youth ministry. This packet provides youth and adult planners with a selection of new and stimulating materials for the youth ministry in the local church. It is not a program, but rather a resource for developing programs. Some questions from the YOUTH MINISTRY RESOURCES are: We're hot for new forms of worship, but where do we begin? Who knows a good organization to contact about ecology, drugs, draft, sex, peace, race, hunger information? Where and to whom can we turn for stimulation in self-expression and creativity? What is youth ministry? **$1.50** for packet plus **75¢** for 1971-72 **Supplement** (new supplement each year).

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Order from: The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

. . . in this messenger

6 **Orthodox-Brethren Peace Seminar — A Platform to Parade Positions?** *After the most recent of two fraternal church exchanges, delegates came home with questions. a special report* **by Ronald E. Keener**

9 **A Home for Men at Sea.** *In Long Beach, California, Kenneth and Marilyn Norquist are extending a unique "ministry of availability" to European seamen who dock regularly in their city.* **by Marilyn J. Norquist**

14 **A Thanksgiving Litany.** *A theologian reflects on the nation's heritage and dreams yet unachieved, against the background of faith.* **by Michael Novak**

16 **Is There Hope in a Creation Without Love?** *The creation as an act of love contains delight, companionship, and life. But when the creation is improperly kept, it becomes a place of despair, loneliness, and death. What about our situation when love has been suffocated? the second in a two-part adaptation of an Annual Conference address* **by Donald E. Miller**

18 **Hiroshima — From Atom Blast to Friendship.** *The World Friendship Center, by its very location in Hiroshima, has historical significance for peace. It becomes even more strategic in light of Japan's proposal to become the world's sixth greatest military power.* **by Leland Wilson**

also

Outlook scans new personnel, needs of older Americans, a pastor "willing to stick his neck out," a new congregation, and a Brethren Revival Fellowship meeting (beginning on 2); **Messenger Preview** of a dramatization of Leo Tolstoy's *Resurrection,* by Linda Beher (19); "Prime Time: Broadcaster and Viewer at Interface," **Mostly Media** offered by John G. Fike (20); and an **editorial,** "One Who Turned His Life Around" (24)

coming soon

Messenger *in December will publish one combined issue, an enlarged edition to be released December 8. Look for articles that explore the significance of Advent and the coming of Christ, the meaning of love today, and ideas for purposeful celebration. The life of W. Harold Row will be profiled and a feature on personality briefs introduced.*

VOL. 120 NO. 22

Messenger

PHOTO CREDITS: Cover, 17, 24 artwork by Linda Beher; 2 (right) Howard E. Royer; 3, 6 Ronald E. Keener; 4 Richard Smalley, courtesy of McPherson College; 5, 17-18 courtesy of Religion in American Life; 8 Religious News Service; 11, 12 Don Honick; 22 "The Market at Christmastime," watercolor by Charles Burchfield, collection of Whitney Museum of American Art, New York

messenger

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Readers Write

Readers Write

OPEN, HONEST, WILLING TO SHARE

I just read your article on the Jesus Movement (Oct. 1) and must respond. Right on! Praise the Lord!

Recently our youth group had an experience with the Jesus People at Trinity congregation. It was beautiful, loving, and heartwarming. I feel very much as does Bill Longenecker and will be baptizing the young persons in the next several weeks. They all want baptism in the stream.

My hope is to let these young persons witness within the congregation. They are already planning a weekly Bible study. I can honestly say my life, outlook, and perspective have been touched by these young persons. They are open and willing to share. . . .

WARREN ESHBACH

Linthicum Heights, Md.

DO NOT CANCEL!

Once again I would like to express my appreciation to the staff of MESSENGER for a very good magazine. I was especially pleased with the issue of Aug. 15, which reported on Annual Conference. The recording was a great idea, and the articles covered a wide spectrum. After reading and listening, I felt as though I had peeked through a keyhole to glimpse the sights, sounds, drama, discussion, and satisfaction which come from actually attending Conference. Controversial issues seemed fairly presented, I thought, giving opinions from various views. It is good that we can have this publication to air many points of view just as individuals who speak to issues on the floor at Conference.

It is hard for me to believe that anyone, no matter what his own personal beliefs, can read cover to cover in any issue of MESSENGER and not find at least one or two uplifting thoughts with which he is in agreement. Some of the statements with which any of us might take issue can serve to test our own willingness to love one another and strive for a better understanding, even though we may continue to disagree.

Thanks again for a job well done!

MRS. KENNETH SHANK

Abilene, Kans.

P.S. This letter was originally written before I received the Oct. 1 issue of MESSENGER with the article, "Please Cancel My Subscription." It is as though I had read the article first or read over Mr. Beck's shoulder, but I agree with him, and please DO NOT cancel MY subscription!

CHRISTMAS GREETINGS FROM INDIA

Dear friends, we wish you all a happy Christmas and the coming new year. Last Christmas one friend wrote me, "Though you now belong to the Church of North India, we still call you brother." I don't know what he meant by these words, but let me clarify that we are Brethren indeed. It is true that we are enrolled as members of the CNI, but we are allowed to keep our original church practice and belief.

The only change is our denominational name is dropped and the general management is carried out by the CNI. I am a bit disappointed for that, as the name of the church was and is a God-given name (Matt. 23:8). I like that and I thank God that our church founders chose that holy name. No doubt they were led by the Holy Spirit in choosing that name.

G. K. SATVEDI

Bulsar, Gujarat

ADVANCE CHRIST'S CAUSE

I would like to add my sentiments to the letter from James M. Hite (Readers Write, Oct. 1) in reference to the article "But if One and Two and Fifty Make a Million" (Aug. 15). . . .

I think it is time we start practicing what we preach is in the Bible, especially the New Testament, which is our only creed and guide. . . .

In John 19:29 we read where Jesus saw his mother and the disciple standing by whom he loved. He said unto his mother "Woman behold thy son."

As for the women's role and work in the church, I think we have a great opportunity and challenge as well as a task to perform if we accept this work seriously and do what we can to advance the cause of Christ in all things. I sincerely believe there would be no cause for a generation gap between children and parents if mothers stayed in their homes more and trained their children up in the way they should go and not leave this work to our so-called "baby-sitters." Children need the love and guidance of mothers and fathers as well. If the New Testament is our only guide . . . then let us follow it as closely as we can and live it in our everyday life, and not deny it by word or action. We are living in a changing world, but we cannot afford to try to change the commands of Christ.

MARGUERITE SNOEBERGER

Cumberland, Md.

page one

■ For December Messenger offers a combined package, one issue instead of two. Savings in production costs is the precipitating factor, although with the onslaught of the season's mail and activities, we hope this direction scores with you as a reader as well as with us who publish.

For the cover treatment, *Linda Beher* invested some forty hours' work depicting in stitchery Isaiah's joyous prophecy about Israel and, we like to think, the Messiah: "Before you mountains and hills shall break into cries of joy, and all the trees of the wild shall clap their hands." The theme is lifted up further in a celebration section beginning on page 17.

Making its debut on pages two and three is a feature to appear with frequency, "In Touch," profiling members of the church whom Messenger readers will want to know.

Contributors to this issue include *C. Wayne Zunkel,* pastor, Elizabethtown, Pa.; poets *Bernice Petre,* Hummelstown, Pa., *Dora M. Pettinella,* New York, N.Y., and *David S. Strickler,* Manchester, N.H.; musician *Steve Engle,* La Verne, Calif.; reviewers *Evelyn Frantz,* writer, Harrisburg, Pa., *Graydon F. Snyder,* teacher, Lombard, Ill., and *Charles Waugaman,* Baptist minister, artist, and poet, Harpswell, Maine; *Matthew M. Meyer,* consultant for evangelism, Church of the Brethren; the late *Nathan F. Leopold,* former Brethren Service worker in Puerto Rico; and *Religion in American Life,* whose classic TV spot on love appears in the centerfold.

Assignments covered by the Messenger staff include a story on the late W. Harold Row, an overview of how former missionaries look upon renewed relations with China, and an account of a unique service venture by an Indiana youth group.

The accent of several of the articles is on Jesus Christ, and appropriately so. Our wish is that his coming may not only be acknowledged in our lives this season but felt with new verve and meaning. Immanuel! — The Editors

COMMITMENT ORDERS EXPERIENCE

Vernard Eller ("Everything You Always Thought You Knew About Sex — And So Didn't Bother to Ask," Sept. 15) sees the narrowness of David Reuben's eye through an equally astigmatic perspective of his own.

Though heartened by Vernard Eller's attempted affirmation of committedness, I was dismayed by his schismatic separation of commitment and "mere experience" in his view of man. I felt this weakness of perspective was fatal to his project, though plausible in light of his objective of telling half a story (and leaving, by his story, the better half to Reuben).

The article begins with the theologian in "his book" dividing the field between himself and the psychiatrist and "his book." This sounds all too much like the old comfortable division of labor between religious "good life" moral wholeness and secular/scientific "real life" medical wholeness in which one is faced with *either* getting better *or* getting well, being good *or* being happy, while Christian and physician each stare one north and the other south, respectively, if not respectfully.

In this vein, Professor Eller proposes what we *should* do to form real human community (rather than what we want to do?) and then proposes the astonishing thesis that "the universe fell apart when men decided they would rather live by experiences than by commitments." Besides disallowing all the tragedies of misdirected and often unconscious commitment, Professor Eller seems to stare past the essential ambiguities of experience itself. His thesis leads one to wonder, "If only Adam hadn't eaten the apple and instead committed himself to Eve. . . . "

It seems to me that commitment not only orders experience, but begins after it, is nourished or withered by it, and is in fact rooted in it. Commitment's core meaning is experiencing experience with everything you've got. . . .

In this sense, sex *is* precisely an end in itself, an experience to be enjoyed or despaired over for what it is, most enjoyable perhaps, but not exclusively enjoyable, in a committed, respectful relationship with another. It is part of God's *Gestalt,* as are we all and promises, I feel, more joy and more of a person as a part of wholeness.

Larry Jones

Oak Park, Ill.

WORLD COUNCIL AND THE DIGEST

In your Nov. 15 issue was a letter from D. L. Blickenstaff, who apparently places more trust in an October *Reader's Digest* article on the World Council of Churches than the article deserves. It cannot be said of either the *Digest* or author Hall that "their word is as good as their bond." They simply do not print all the facts, and in my Brethren ethic, that's the same as a lie.

The "other side" of the October and November article is available. It is written by persons Brethren, who know the situation; trust them to tell the truth. If you want your own copy, write to S. Loren Bowman, 1451 Dundee Ave., Elgin, Ill. 60120.

Richard N. Miller

Elgin, Ill.

RELENTLESSLY DELUGED

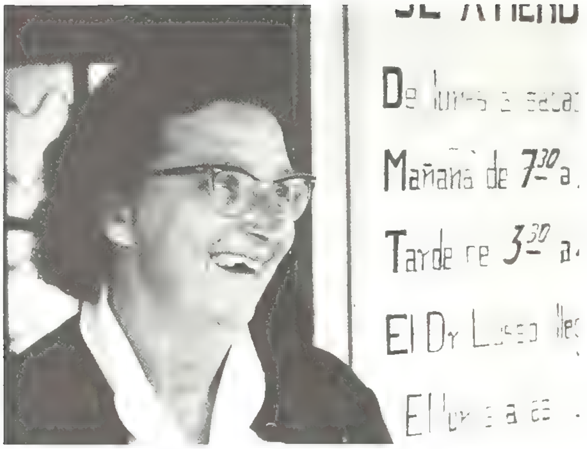
Help! I'm being relentlessly deluged! Catalogs continue to clutter my mailbox, and today Messenger joined them with a Christmas gift insert.

Please stick to religion. Leave the commercialization to the mail order houses.

Evamae Crist

Hallam, Pa.

in touch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Faye Benalcazar: Health care and compassion

North along the Pan American Highway from Quito, Ecuador, near the turnoff for Llano Grande, sits the small white house of Hector and Faye Benalcazar. A second smaller building adjoining the house serves as the clinic and dispensary where Faye Koontz Benalcazar spends much of her time in a health care ministry to the area's needy residents.

Buses traveling the highway stop regularly near the clinic where she has worked since 1969. Before that she was a nurse in the Brethren mission program for 17 years, establishing the area's first clinic, and now operating it on her own.

From the Everett, Pa., Church of the Brethren, Faye Koontz had wanted to go to Africa for the church after studies at Elizabethtown College. But no openings were available and a nurse was needed in Ecuador. Now she wouldn't leave Ecuador. "I would love to visit the States again, but never to go back to live," she admits.

In Ecuador, she met and married Hector Benalcazar, a teacher at the Brethren mission school, who retired last year. The couple has a young son and daughter.

Faye may treat ten patients a day, both whites and Indians, and when a Quito doctor visits twice a week, up to 30. Each patient is charged a small fee.

Much of her work centers on countering pneumonia, parasites, ear infections, and intestinal troubles, and increasingly, treatment for family planning. Hygiene, diets, sanitation, and vaccines are also explained as opportunity permits.

Misinformation plays a large part in the area's health problems. For an Indian, if he is to die he prefers to die at home. Hospitals (and to an extent, clinics) are a place where one goes to die.

Where did this idea come from? "Well, it was really true," Faye responds, but adds that that was in the past and hospital care and treatment have greatly improved.

For nearly ten years after the start of her clinic, it was the only one in the Llano Grande area, where Brethren have been engaged in mission work for 25 years. Today it is one of three.

In her small, yet significant, quiet way, Faye Benalcazar continues to share the meaning of a compassionate ministry.

Robert S. Zigler: Training Vietnamese

To persons critical of the strong hand exercised by the American military in South Vietnam, Robert Zigler puts a fair question. Where, he asks, were they when the U.S. government sought to enlist civilians for development programs with the Vietnamese?

The failure of the government several years ago to recruit civilians for 2,000 jobs in AID — the Agency for International Development with which Bob works — meant that military personnel, both active and retired, moved in. "I assure you these were jobs in which the American could make a witness, express his point of view, even affect tactical military decisions," Bob declared.

In Saigon, where since 1968 he has been chief of the Training Staff Development Center under AID, Bob directs the on-the-job training of 2,000 Vietnamese. These are persons working for such U.S. government programs as the embassy, Information Agency and AID, or for the government of South Vietnam. Still another segment is preparing to study in the United States, then return to Vietnam, and a final group are workers from CARE and Vietnam Christian Service. Clerical skills and English are the principal courses offered.

Having had 20 years' involvement with Brethren Service, Church World Service, Heifer Project, and International Voluntary Services, Bob knows and appreciates the flexible and creative approach which voluntary agencies take. But he feels too that such efforts, however promising, can become shortcircuited by the lack of funds or manpower to gear up for a massive attack over a long haul. Hence he sees the resources of government a major boon to development overseas.

While long foreseeing a reduction in the number of Americans in the AID mission in South Vietnam, Bob believes there is a continuing place for able, committed workers throughout the country, though risks will be involved.

In terms of the Church of the Brethren, if there is any one point that concerns him most, it is that so few of its members through the years have taken positions "inside" government. It is his conviction that through public service churchmen can apply their philosophy and capabilities at levels of significance.

Ida Grubb: At 101, a full life

Life on the farm retains some of the most gratifying memories for Mrs. Ida Grubb, for the farm has been the substance for her entire 101 years.

Mrs. Grubb celebrated her 101st birthday on September 9, and still keen of wit and mind, lives on the farm of her son and his wife, Mr. and Mrs. Luke Grubb, near Palmyra, Pa.

Born into a farm family in 1870 in East Hanover Township, Mrs. Grubb says of her farm experiences, "That is what I know and that's what I love."

Of course, at 101, Mrs. Grubb no longer toils the fields as she once did from sunup to sundown. But she does keep busy in listening to the news on the radio, cooking her own breakfast, and cleaning her "house" — the addition built to her son's home.

She is also spry enough to attend worship each Sunday at the Palmyra Church of the Brethren, where the family communes. Though of English ancestry, the "Dutch" expressions of Lebanon County have found their way into her speech over the years.

She laughs in recalling when her husband started up their first family car. It went backwards, knocking over a water trough. All he could think to do was yell "Whoa."

Mrs. Grubb's family tree includes 10 children — one who died just over a year ago, 26 grandchildren and two great-grandchildren. This year, as in the past two years, she received birthday greetings from President Nixon. She is probably the oldest countian who still votes during elections.

Mrs. Grubb is enthused about today's young people, and enjoys seeing them in the church. She does believe that skirt lengths should go below the knee — though not necessarily as long as her own, and wonders "what they want up there" on the moon.

Life today is different, she admits, and not all to her liking.

"When I was young it wasn't this go-here, go-there all the time. It was work. It was get up and work and then go to bed and rest, and very little time for anything else."

But Mrs. Grubb is a happy 101, and she says she'll live "as long as the good Lord allows."

"It's all in his hands, I'm ready when he calls. I never thought I'd make 100, so I'm more than satisfied with the full life I've lived."

Pass Christian, Inverness disaster projects terminated

Hurricane Camille slammed the Mississippi Gulf coast Aug. 17, 1969. The following January, and for the next 21 months, Brethren Service workers labored at Pass Christian, Miss., to help repair and reconstruct the damage wrought on private homes by the hurricane.

That Mississippi project, plus another at Inverness, was brought to a close earlier this year.

This past Oct. 1 the Pass Christian project was terminated, making it the longest disaster project undertaken by the Brethren. Some $36,820 in Emergency Disaster Funds were expended at Pass Christian.

In that time, BVSers built six complete homes, razed 13 old houses, assisted eight families with small bank loans for construction, painted the interiors of five houses, built sheds, cleaned out debris, assisted the Red Cross, and involved themselves in other community service.

Twenty different BVSers worked during the life of the project and some 25 man-workweeks were given by volunteer lay groups and individuals.

The BVSers' achievements were noted in special ways by the town's Rotary Club, the city itself, the Chamber of Commerce, and the county's newspaper.

Project director John M. Thompson was in the area a few months before the project got officially under way. On his 26 months in Mississippi, John reflects, "It is not the plaques and certificates that I remember but the gratitude and love of the people we worked for.

"Brethren Service left many marks, too numerous to put on paper, on the streets of Pass Christian, Miss."

Again, when tornadoes swept into the Mississippi Delta last spring, a Brethren Service disaster team soon followed, first under the leadership of Episcopalian minister Henry L. Parker and later BVSer Lynn A. Miller and his wife.

In their five months in Inverness, ending Aug. 26, the nine-member team reconstructed a church for a black congregation and did major rebuilding and carpentry work on six dwellings.

Mr. Miller noted that when the unit moved into the black community later during the project, "the reserved welcome afforded us by the white power structure on our arrival had faded into uncooperation and minor harrassment." Further building permits became more difficult to obtain.

Still, the team nearly completed its six months' intended stay, processed federal loans for 35 low-income residents, and assisted in a carpentry training program.

"This project left in Inverness not only some houses and a church," Mr. Miller said, "but the core of a community development program and an organization which hopes to build 58 houses in two years through self-help.

"Brethren Service cannot take any major credit for either of these things but we appeared to have acted as the grain of sand that grows into a pearl with the action of the surrounding environment. It is already evident that the results of our presence in Inverness may produce as beautiful a thing as the pearl."

Couple begins 30-month term in Nigeria's Garkida Hospital

A young doctor, fresh from his internship, and his wife began a 30-month term of service in October in the Garkida Hospital in Nigeria for the Church of the Brethren.

They are Wilfred and Sandra Derksen of Reedly, Calif., both Mennonite Brethren. Dr. Derksen has degrees from Pacific College and the University of Kansas Medical Center.

Mrs. Derksen is a licensed vocational nurse, with degrees from Golden West College and Fresno City College, and will work in the convalescent hospital.

In the Lafiya/Nigeria Medical Program plan, Dr. Derksen is filling the position for a second physician at Garkida. The first position was vacated this summer with the termination after 14 years of Beryl McCann, and will be filled later.

John Getmans, Barcelona BCA directors

Barcelona is site of new BCA program in Spanish

A Brethren Colleges Abroad center will be established in Barcelona, Spain, next fall for students of Spanish seeking to spend their junior year studying overseas.

Students will pursue courses at the University of Barcelona after six weeks of preliminary language instruction.

Prof. and Mrs. John L. Getman of McPherson College will be BCA directors in Barcelona, moving there next June. Mrs. Getman, Pili, is a Barcelona native and both are fluent in Spanish.

Fees next year for the Barcelona experience will be $2,200. The BCA program, in its tenth year in 1972, also has programs in Marburg, Germany, and Strasbourg, France; fees there are $2,600. The BCA fee is inclusive of overseas flight, instruction, food, lodging, insurance, and educational excursions.

Prof. and Mrs. Herbert M. Ingraham of Manchester College will continue as resident directors at Strasbourg for an additional two years. Directors at Marburg, Prof. and Mrs. George T. Dolnikowski of Juniata College, will return to this country after an additional year. Both couples are in their second year as resident directors.

Further information on the BCA programs may be obtained from A. G. Breidenstine, Administrative Coordinator, Brethren Colleges Abroad, 715 Pleasure Road, Lancaster, Pa. 17601.

New RIAL program offers question, suggests a solution

One photo shows a child's hand gripping the finger of an adult, as to depict security. Another exemplifies the pain of life in the twisted hands of an older citizen. The message:

Some hands reach out to touch and help, others are clenched in pain and despair. We all ask "Why?" to the cruel contrasts of our life. Why poverty in a land of plenty? Why loneliness in a world that would join hands? Why war when the impulse of the heart is to love? The aching chasm between the real and the ideal everywhere provokes the question . . . Why?

The advertisement will be seen, with others, in the months ahead, suggesting: "In a world looking for answers maybe God is the place to start. God is hope. God is now."

Started this fall and lasting throughout the coming year, the new campaign of Religion in American Life tries to leave the message that despite this nation's technological and educational capabilities, "Maybe God is the place to start," in solving national crises.

Religion in American Life — RIAL — is a cooperative and interfaith program of 38 religious bodies attempting to bring the message of the nation's church and synagogue groups to the American people. This year the Church of the Brethren has contributed $100 to the RIAL program.

More than $16 million worth of advertising time and space was contributed last year by the nation's media for RIAL advertisements, radio and television spots, and other promotion. RIAL's vast outreach is possible because it is one of the regular clients of The Advertising Council, producing public service campaigns.

RIAL's early years placed emphasis on worship attendance ("Find the light for your life — worship"), then in the last decade began to express worship as a springboard to action ("God's work must truly be your own"). In the past three years RIAL has focused on themes of brotherhood and neighborly love ("Break the hate habit").

And in the year ahead, as the American people are faced with some agonizing reappraisals, RIAL is reminding them that "God is hope. God is now."

RIAL: Maybe God is the place to start

But RIAL is more than a national media program. It has local community applications too for citizen involvements and program.

Congregations and groups wanting to know how they can participate may write Religion in American Life, 475 Fifth Avenue, Room 911, New York 10017.

The present campaign points up the perplexing contrasts between poverty and plenty, war and peace, sickness and health. The campaign promises no easy answers — but it does encourage thought and the question "Why?"

Hopefully, as has been the aim of the RIAL messages through the past 22 years, the recipient of the message will begin to find some important answers through his own religious faith.

Peace advocates may be returning to the church

There is a new willingness on the part of persons in the peace movement to return to the pews they earlier abandoned in the institutional church, said Mrs. Trudi Young, national co-director of Clergy and Laymen Concerned.

She said that "thresholds" of the institutional churches are "threatening" to many in the peace movement who had identified the church with a status quo which accepts war. The anti-war forces, she said, have tended to "huddle outside the church" where they "discovered a community of the movement."

During the past year, Mrs. Young continued, Clergy and Laymen has begun to discover that if change is to be made in society, its people need to go back and help shape the institutions.

She also reported a reciprocal willingness on the part of some institutional churchmen to get involved in the peace movement and to face the moral and religious issues of war.

William Hershey, Seattle, Wash., coordinator of Clergy and Laymen Concerned, said, "The peace movement is no longer a maverick outside, trying to pick on the institutional church."

Mr. Hershey added that "maturity and understanding are being shown by the churches. The church itself, the institution, has taken on concern."

Mrs. Young added that Clergy and Laymen Concerned cannot stand outside the church and demand institutional changes. "We are asking ourselves to be the church," she said.

Disciples ask CO status for members requesting it

After a long debate and preparation of three drafts on the resolution, the Christian Church (Disciples of Christ) General Assembly has declared itself against war and urged Selective Service boards to grant conscientious objector status to Disciples members who request it.

Noting scripture prohibitions against killing and the anti-war stance of Disciples founder Alexander Campbell, as well as the long history of the Disciples Peace Fellowship, the resolution declared the church to be "against war and for peace, consistent with the life and teaching of our Lord Jesus Christ."

"We affirm that God calls Christians individually and corporately to be peacemakers," the declaration continued, urging Selective Service officials to recognize that "many young men in this church fully meet the legal requirements for conscientious objector status."

In its original form, the resolution had the intention of making the denomination a "peace church" with a position similar to that of the Society of Friends (Quakers), Mennonites, and Church of the Brethren. However, delegates argued that the denomination has always been an "umbrella for a diversity of beliefs."

Ted Glick freed on appeal; new trial date set Jan. 10

When a birthday party was being planned to honor John "Ted" Glick, the celebrant wasn't expected to attend. Ted was serving 18 months in prison for his conviction in destroying federal records in Rochester, N.Y., in September 1970.

But a week before the party, Ted was released from the Connecticut prison on an appeal bond. With his parents and his wife, Sara, he joined the 200 friends gathered on the eve of his Oct. 9 birthday, at the Elizabethtown Church of the Brethren.

Ted said that his 11 months in three federal prisons strengthened him. "I have become more deeply committed than I was before — as a resister." Others imprisoned come out as broken men or criminals, he said, as he placed emphasis in his talk on the need for prison reform.

The war in Vietnam, the base for his actions that sent him to prison, appeared important to him but blended into an overall theme for the need of social justice.

Ted, 22, is among the so-called "Harrisburg Eight," indicted for conspiring to kidnap a federal official and bomb federal facilities. The case comes to trial Jan. 10.

At his arraignment in May, Ted stated: " . . . I have never been involved in a conspiracy to kidnap anyone or to bomb anything. . . ."

The Brotherhood's World Ministries Commission believes that this indictment presents an opportunity for the church to support and identify with its position on peace and war and with one of its members facing prosecution.

As some concerned individuals have inquired how they might contribute toward the trial costs, Brotherhood draft counselor Wilbur E. Mullen has indicated that the staff of the General Board is prepared to receive and transmit funds to the Harrisburg Defense Committee for the legal defense of Ted and the others under indictment.

The funds may be sent to the church's national offices designated for the "Ted Glick Fund." Such funds will not be considered Brotherhood Fund gifts.

Resister Ted Glick addresses Brethren Peace Fellowship meeting at Elizabethtown, Pa.

Instead of alienating him from the Christian community, Ted views his past actions as bringing him closer to Christianity, explaining that he feels it brought him closer to people.

Ted defined revolution as a change from the bottom of society up to the top levels of government, but believes that "we must change our own lives first." He calls for a revolution of the human spirit.

He denies that burning draft records in Rochester was a violent act. The death call that the draft papers represent is violence in itself, Ted said.

On personal recognizance until the Harrisburg trial convenes, Ted plans to reside in Harrisburg and travel. He can be contacted through the Harrisburg Defense Committee, 1004 North Third St., Harrisburg, Pa. 17102.

Brethren join in production of programs on marriage

It doesn't sound like a religious broadcast. There are no hymns or prayers. Indeed the radio program opens with a phrase of electronic music to capture attention.

The program is "CHOICE for Men," three-minute vignettes intended as a new approach to gospel broadcasting.

The Church of the Brethren is participating with the Old Mennonite, General Conference Mennonite, and Mennonite Brethren, through Mennonite Broadcasts, Inc., Harrisonburg, Va., in producing the third program of the series.

The newest series, to be aired this winter, concerns problems in marriage and is designed to reach men during the week when they are driving to and from work.

Writer-narrator David Augsburger sets up a modern parable, giving a situation of a difficulty that a couple might face in a marriage. Mr. Augsburger then clarifies the issues, going beyond the surface symptoms to identify cause and effect.

The Church of the Brethren has contributed $2,000 toward the $23,000 production costs. Brotherhood family life consultant Clyde E. Weaver also served as consulting editor for a paperback book, *Cherishable,* written by David Augsburger and offered at the end of each program for listener follow-up. Those who do respond to the broadcasts will also be invited to enroll in the companion home Bible study "Marriage and the Home."

Pastors, businessmen, and church leaders of the sponsoring denominations may place the CHOICE III programs under their own organizational or congregational name in a form of community outreach — either in paid or public service time.

The sponsoring churches hope that the series will contribute to a strengthened family and marital situation for many listeners. Admittedly, the program, paperback, and home Bible study are likely to be more help to shaky marriages than to those in serious trouble.

Yet if a couple can be helped to see its problems, and perhaps seek marriage counseling services, the sponsoring churches feel the programs will have done their work.

Hispanic-American corporation plan rejected by close vote

A plan, two-and-a-half years in the making, to form a national corporation to fund Hispanic-American development, was forced into defeat in September by the tie-breaking vote of the chairman of the committee which had produced the proposal.

The National Council of Churches' Section on Hispanic-American Ministries (SOHAM), meeting in San Juan, P.R., not only defeated its proposed project but also voted to put itself out of existence. The corporation would have been a nonprofit agency assisting Spanish speaking communities in the U.S. and Puerto Rico in the areas of housing, economic development, health, and human development.

Church of the Brethren pastor Fabricio P. Guzman is one of eight on an ad hoc committee to establish future directions. Mr. Guzman is pastor of the Douglas Park congregation in Chicago.

Other Brethren representatives present were Ralph E. Smeltzer, Brotherhood social justice consultant, and Ellis J. Shenk, hospital administrator, and Donald L. Fike, pastor, both at Castañer, P.R.

Another Brethren there, John Forbes, represented the Evangelical Council of Puerto Rico and was on the conference steering committee. Mr. Forbes is the council's vice-president and a teacher and researcher at the University of Puerto Rico.

A Brethren consultation on Hispanic-American ministries will plan strategy and program for the denomination in a Jan. 23-24 meeting in Miami, Fla., prior to the four-day meeting of the ecumenical Council on Hispanic American Ministries.

Duplication of efforts with the Council by SOHAM, as well as procedural and program concerns during the week, caused younger and more militant churchmen to oppose the corporation.

The panel on which Mr. Guzman is a member will bring together a Jan. 28 consultation in Miami to determine future plans for the mission of the church among Spanish-Americans in the U.S., Puerto Rico, and Latin America, involving other groups similarly in mission.

underlines

PEOPLE YOU KNOW ... Two former members of the Manchester College faculty have died of heart attacks. *Paul Halladay*, 69, died Aug. 22, 1971, at his home in Florida, where he had retired after forty-four years of college teaching. His tenure at Manchester, 1928-1967 with the music faculty, marked him as one who had a talent for joy. A scholarship fund has been inaugurated in his name.

A political science faculty member, *William Schuhle*, died unexpectedly Oct. 18, 1971, while visiting relatives in Kansas. He was a resident of Columbia, Md., where he taught graphic art in the local junior college. A memorial fund is being established by the family.

Newly appointed administrator of Pilgrim Place, a retirement community in Claremont, Calif., is *Harry K. Zeller*, former pastor of the La Verne, Calif., congregation.

North Manchester, Ind., writer *Patricia Helman* has published a first book, Free to Be a Woman, released in October by Doubleday and Co.

THE NOMINATING COMMITTEE of Standing Committee invites any individual or group to suggest persons whom they consider appropriate candidates for the offices listed here, to be filled by election at the 1972 Annual Conference. One responsibility of the nominating group or individual will be contacting the nominee, who must be willing to have his name considered. Because more names will be suggested than will appear on the ballot, permission must be granted within this framework.

Offices open: moderator-elect, 1 person; secretary, 1 person; General Board members, 3 elected district representatives (ineligible, persons from Atlantic Northeast, Florida/Georgia/Puerto Rico, Illinois/Wisconsin, South/Central Indiana, Southern Ohio, Southern Pennsylvania, Shenandoah, Southeastern, First Virginia, Southern Virginia, West Marva, Western Plains) ... 5 elected at-large representatives (no more than 1 from a congregation or 3 at one time from any district, including a district representative. Present members ineligible Everett Mishler and Paul Fike); Committee on Interchurch Relations, 1 person; elector of Bethany Theological Seminary, 1 representing colleges, 1, ministry; Annual Conference Central Committee, 1 person; representatives to National Council of Churches, 5 persons, to be named by Standing Committee and confirmed by Annual Conference.

Nominations should be sent to the Annual Conference Office, 1451 Dundee Ave., Elgin, Ill. 60120 by Jan. 15, 1972, indicating the name of nominating group or person.

A NEW COOPERATIVE VENTURE in southern Huntingdon County, Pa., *Christ's Parish*, involves the shared ministries of four churches, including the Rockhill and Blacklog congregations of Brethren and two American Baptist churches. Ronald Beverlin and Jonathan Hunter are pastors.

CHINA

A Cautious Optimism

The dramatic political and diplomatic rapprochement taking place between the United States and Communist China is being greeted with enthusiasm, if caution, by Western churchmen.

The "cautious optimism" toward President Nixon's visit to mainland China is shared by many Church of the Brethren workers and missionaries who served in China prior to 1950.

In a MESSENGER survey of 25 former China workers, 17 of whom replied, the feeling that Mr. Nixon's journey would be for the good was, with few reservations, virtually unanimous.

Mrs. Valley D. Myers, Bridgewater, Va., who served in China from 1919 until 1924, views Mr. Nixon's visit "as being in the hopeful direction. Better world relations must come, as I see it, by being able to communicate, to understand one another better.

"If it can't improve relations immediately, effort and time will not have been wasted. . . . "

Church of the Brethren involvement in China began in 1908 when five persons — Emma Horning, the Frank Crumpackers, the George W. Hiltons — arrived Sept. 25 in Shanghai on the steamship *Minnesota*.

Those major church groups and individuals who have spoken on the matter applaud the U.S. initiatives, actions which many U.S. churches might not have been able to condone a few years ago.

The Mao Tse-tung regime's enmity toward Christians, the mainland churches which were driven underground or into extinction, Communist China's role in the Korean war and later, its attack on northern India, helped cement a hostile view toward mainland China by some churches as well as much of the American public.

But in 1958, when 600 world affairs experts, clergymen, and laymen, in Cleveland for the Fifth World Order Study Conference, advocated U.S. diplomatic relations with Peking and China's admission to the United Nations, a real breakthrough came in religious circles.

That the Christian church in China exists, much less thrives, is problematic. Most consider it small, existing underground, meeting occasionally in houses without denominational label and under lay leadership.

Despite a clue here or there that might indicate a softening in China's hostility toward religion, most churchmen, including a few who have recently visited the mainland, do not see a governmental acceptance of religious belief.

One such visitor, Donald MacInnis, director of the China program of the National Council of Churches, observes:

"The Chinese leaders and party theoreticians view religion in Marxist-Leninist terms. Indigenous religions are classed either as rank superstitions or as man-made belief systems created to explain natural phenomena in prescientific times and used through the years by the privileged classes and power groups to exploit and manipulate the masses.

"Christianity, brought into China by foreign missionaries, is castigated as an agency of cultural aggression, robbing the Chinese of their traditional culture and identity."

A former Lutheran missionary to China agrees. Chester A. Ronning returned this summer to the town deep in China's interior where he was born and found the church building still standing and a small number of Christians.

His views are incisive. Simply referring to Communism as "atheistic," he said, does not explain why the missionaries were forced to leave China. He contends that some practices of the churches prior to 1949 were largely responsible for China's hostility toward Christians. One such practice was extraterritoriality, which meant that citizens of another country were exempt from Chinese law while they were in China.

"The anti-Christian campaign, therefore, was a reaction to the practices of the church. The emphasis was on the expulsion of a foreign political and cultural power, not religious persecution."

Divine services are still held in Peking and Shanghai, he said, but he cautions that those Christians who have endured cannot best be aided by sending money. And he rules out a return to traditional missionary activity in China by church professionals.

In this opinion, the 17 former Brethren missionaries are of general accord. Wrote Elgin S. Moyer, Sebring, Fla., "Foreign mission boards and missionaries have had

their day and have done a great work. But that day is past in China."

Wendell Flory, Waynesboro, Va., pastor who was born in China, doubts that the church should ever go back to the old methods, "even if the doors were open." He believes that much of what the Communists said about paternalism was true, an attitude that still prevails elsewhere in world missions.

Our only communication with China in the present situation, says V. Grace Clapper, Sebring, Fla., should be "a hot line of effectual, fervent prayer."

The old patterns of mission work were billed as "colonial," "exploitative," or "paternalistic," agrees Andrew Holderreed, Tacoma, Wash., and he urges the church to find some avenues of service or special ministries.

It is through this method — of tours, exchanges on the model of the Polish agricultural exchangees, the dialogues as held with the Russian Orthodox Church — that most of the Brethren recommended attempted contacts with the mainland.

"Let me say clearly," noted Mr. Holderreed, "that the Brethren should not seek entry alone, and if permitted to do 'missions' they should work only with other Christians. Ecumenical teams of international character would be the best." Indeed, the suggestion came that the first Christians to enter China for a length of time should be of other than Western nationality.

S. F. Pannabecker, president emeritus of Mennonite Biblical Seminary and former Mennonite worker in China, has said that to be acceptable to the new generation of Chinese, any new Christian contact with them must be ready to recognize the mistakes of the past.

"There can be no father-figure or elder-brother approach. . . . We must go humbly and as learners, honestly seeking to find the good in the new situation and to receive as well as give in some new relationship which God can bless."

A United Church of Christ missionary who visited China has voiced optimism that "the door seems open for a Maoist-Christian dialogue." Still, Raymond Whitehead, attached to the NCC special China program, believes that a creative interchange between Communists and Christians is possible "only if Westerners learn from the past errors of our arrogance."

More to the point is L. Joe Bass, president of the organization Underground Evangelism: "China will never roll out the red carpet for returning missionaries. Under Communism, the church in China has become indigenous and must remain so, through any future cracks in the curtain. The function of Christian missions therefore will be one of aiding the indigenous Chinese church. A Western church structure will never be reimposed upon China."

Some of the Brethren missionaries to China cautioned that Americans are expecting too much to come from the new overtures, a caution Mr. Nixon himself has given. Wendell Flory suggested that we "not forget the vast gulf that is still there in communist philosophy and our own. We will probably disagree much more than we will agree in the foreseeable future."

The 17 Brethren respondents were generally agreed that China should secure a United Nations seat, that the American government give the Communists diplomatic recognition, but that the U.S. should not forsake Nationalist China either in the U.N. or in channels of diplomacy.

Age deters some Brethren from a willingness to return to China if they could, a few of them representing two and three decades of China service. The remainder saw their possible return as that of visitors and travelers.

Church leaders from several denominations have applauded the effort of the U.S. toward normalization of relations between the two countries.

It was in 1966 that the General Board of the National Council of Churches called for the admission of Communist China to the United Nations. In the same year the Church of the Brethren General Board called for a drastically revised U.S. policy toward mainland China.

The Brethren said then: "The realities and conditions for peaceful international relations today require that all major nations be included and participate in the family of nations. World peace is not possible when two great nations — the United States and China — continually seek to isolate each other. . . . We believe that this struggle has gone on too long. . . ."

The United Church of Christ is thought to have been the first U.S. denomination, in 1961, to ask for normal relations with mainland China. The World Council of Churches has advocated Peking's admission to the U.N. forum since 1959.

Denominational leaders and boards shift about for avenues of approach to China should they obtain a relaxed view toward religion in the country. The Church of the Brethren World Ministries Commission is one of those seeking such an approach.

On a more optimistic note, Catholic Bishop James E. Walsh, released last year after 12 years in a Communist prison in China, said he was convinced that there was a possibility "for the survival of the church in China."

Admitting that "a change in the government's attitude would be necessary," the bishop said the Chinese people in general would be happy to see the missionaries return. Still, China has systematically and determinedly rejected Christianity, as well as Buddhism, Confucianism, and Taoism, since the Communists came to power.

Observers on the edge of China note that an entire generation of young people in China have grown up since the Christian churches ceased to function and most have no knowledge of Christianity whatsoever.

Interestingly, one observer expresses no surprise at the 1949 turn of events for the Chinese and the Western missionaries. The missions might in fact have done their job only too well.

Says Lutheran Chester Ronning: "How can you teach Christianity anywhere without liberating people, without making them sympathetic to social reform? The peasants felt oppressed. They wanted a better life, and being revolutionaries gave them a chance at it."

Fancheng, China, Christians can gather in a guest room of the little church whose reflection shimmers in a pond. Christian worship services occur also in Peking and Shanghai

He Knew Every Man as Brother

by Howard E. Royer

All his life had been one vast outpouring, and it continued that way to the end. Even under the duress of cancer, a tortuous cycle of painful hours of pain mitigated by only moments of relief, his focus was not on himself but on others.

This was W. Harold Row, a man who knew every other man as brother. He believed profoundly in Christian love, and even tragic circumstances could not turn him from it. How ironic that one who for three decades had chosen to travel Jericho roads the world over, taking on the burdens of others, in the closing months of his life could not even walk alone.

If human beings must endure such intense pain, few could be entrusted to carry it with more dignity and courage than Harold Row. Dismayed as he was to see a lithe and virtually indefatigable body overtaken by malignancy and paralysis, he clung to the possibility that surgery, radiation, therapy, experimental drugs might arrest or even reverse the almost inevitable. At the very least he hoped the medical experimentation in time might prove useful for others.

His inclination, however, was toward life, just as it always had been. He wanted earnestly to live. He was intent on getting on with the job, working and traveling in whatever way he could, fulfilling the responsibilities the church had called him to perform.

Hence it is not surprising that only a fortnight before his death, he spoke to Annual Conference as one ready to mount the saddle and ride off onto new paths of service. But he spoke too of what it meant to be "on the other side of receiving the grace of God." To a standing ovation he responded with smiles, tears, and a wave, invoking his benediction upon the Brotherhood.

His presence was often that, a benediction; but nowhere was it felt more deeply than by those who called at his bedside. With the visitor to the little brick rowhouse at 315 Constitution Avenue, just blocks east of the nation's Capitol in a "high risk" neighborhood, he was ever cheerful, confident, and, true to his nature, talkative. No matter how predetermined a guest may have been to leave within the hour, time and again Harold won out and the visitor stayed three hours. He was earnestly enmeshed in matters of the moment: his and Leona's excitement of living and working in a new environment; his contacts with old and new friends in the church and in government; his dreams for the Washington Office and interchurch affairs.

If in his new job portfolio there was one area of concern that overshadowed others, it centered on East-West dialogue, on the stumbling and sputtering Christian Peace Conference, and on the upcoming Brethren-Russian Orthodox peace seminar. He wanted earnestly to see the Brethren-Orthodox exchange through and to participate personally in it. Even going to Annual Conference this past June may have been something of a trial run for travel abroad in August. But weary and ill as he felt at the end of the Florida experience, he knew intuitively that the trip to the Soviet Union was out.

Why did Orthodox relations loom so major in his thinking? As a *Christian Century* editorial put it, Harold "for a long time bore the heaviest burdens of U.S. representation in the Christian Peace Conference and with ecumenical exchanges with the Russian Orthodox Church." Relationships between the Orthodox now at the helm of the CPC and churchmen of the West had succumbed to an all-time low during the period Harold was ill, and his deepest longing was to effect both a confrontation and rapprochement. "He was the one — and perhaps the only one in the United States — who could help in the problematic situation the movement is in," said one eastern European churchman after his death.

In confiding one-to-one with friends about his illness, Harold did not appear anxious over theological or spiritual matters; he was ready to trust to God whatever judgment lay in store for him. He had no hangup with the past, and in spite of repeated urging to tape impressions of his and the Church of the Brethren's stake in a galaxy of voluntary movements, this had no priority in his concern. If he voiced lament, it was at the point of having through the years taken all too little time with the family, especially with Leona, and their delaying until retirement the relaxation they would so much have enjoyed together.

Upon the death of the man whose markings led from Junior, West Virginia, across much of the world, it is not surprising that persons in myriad places responded to express something of the impact he had upon their lives. Of the statesmen, seagoing cowboys, tractor unit members, doctors, development specialists, congressmen, artists,

Presentation of paper at Conference marked Harold Row's last appearance

parolees, agriculturists, student exchangees, refugees, displaced persons, disaster victims, pastors, theologians, archbishops, patriarchs, and volunteers who wrote, many saw Harold as a pastor whose parish was global, and themselves as having a place in that parish.

Unique among Harold's traits was his ability to identify warmly with persons totally irrespective of their credentials or status. He had an immense interest in common folk as in the celebrated, a quality readily conveyed in relationships in the local church, in the community, in field contacts. Whatever new circle he entered, he soon was one with the others.

He also had a rare patience with and acceptance of persons who put him under strain. Let a visiting metropolitan play havoc with minutely detailed plans by failing to show up for a day or a week; let a picketer with some inane placard tail a visiting delegation from city to city; let someone during those months of illness contend that sickness is sin, and if one but seeks forgiveness and wholeness God will restore health: In these and countless other brushes Harold remained unflappable, willing to pause and listen, then to bounce back with grace and warmth where hurt or anger might have prevailed.

In terms of personal ethics, that which he required of himself, he was unequivocating. In ceremonial or social settings where drinking was the order of the hour, Harold declined, steadfastly, but with a wit and a sincerity that charmed rather than offended. To Russian Orthodox colleagues he explained simply, "Abstinence is my vow," a stance they seemed both to understand and applaud.

In the ecumenical world he was "Mr. Brethren." Few persons have left their imprint upon so many voluntary agencies as he did — agencies concerned with the weak, the hungry, the alienated, the underprivileged. Just to name the causes in which he invested his life is overwhelming: Civilian Public Service, Heifer Project, CROP, Church World Service, National Interreligious Service Board for Conscientious Objectors, Interchurch Service for Greek Villages, Homeless European Land Program, Brethren Volunteer Service, International Christian Youth Exchange, Brethren Agricultural Exchange, CARE, Interchurch Medical Assistance, EIRENE, International Voluntary Services, SERRV, Christian Peace Conference, Consultative Peace Council, Church Peace Mission, Vietnam Christian Service, and of course the ministry of the General Board for which he carried both program and executive responsibilities for twenty years, the Brethren Service Commission. In a majority of these enterprises he was in at the formative stage; for several he was a cofounder or a longtime officer.

The question arises, of course, if more of the liaison role with related agencies might have been carried by members of his Brethren Service staff. The delegation of authority was one problem with which Harold struggled. Another was arriving at a decisive stand. Observed one colleague, "I got the feeling that he tended to place the worth of a report or a recommendation in direct ratio to how recently it was formulated."

Probing and persistent on issues, Harold at times stood alone in family and staff forum. This, however, did not undercut his willingness to abide by group decision. He remained loyal, firmly supportive even of the 1968 General Board restructuring which terminated the Brethren Service Commission per se and placed him in a new assignment.

World traveler that he was, Harold took special pride in his home and especially in his lawn. Neighbors sometimes chuckled over how heavily he watered and fertilized the grass, only to complain later how much mowing it required. Fellow passengers in the car pool chided him when upon returning home from a long trip, if he saw dandelions blossoming in the yard he felt compelled to pull them out before going in the house to kiss his wife.

On those occasions when he could watch TV, he was a sports fan, and a very partisan one at that, especially when the Chicago White Sox were at the plate. Or while watching one game he might follow another by tuning into radio with an ear plug.

In their thirty-six years together Harold and Leona made their home a home for guests, drawing on a generous endowment of southern cordiality to make the visitor king, even amid uncommonly crowded schedules. Distant visitors became close friends of Leona and Harry and Bette Jo as well as of Harold.

In local churches or ecumenical assemblies, Harold's way with words and manner of speaking earned support for causes not always high on the popularity list. The National Council of Churches turned to him in 1965 to head an investigative mission to Vietnam, paving the way for eventual outspoken criticism by the Council of U.S. military activity in Vietnam, and opening the door for the launching of Vietnam Christian Service.

Harold was a skilled storyteller, the kind who could go on endlessly and frequently did, but never losing the thread with which the tale began. He was a favorite interviewee for the press; he had a flair and an articulateness that scored. No small factor in his communication skill was humor, the deft touch that could end a long and wearisome meeting with the appeal, "I move we adjourn, inasmuch as the Holy Spirit left thirty minutes ago."

Rows with guests, 1964 Conference: Harold, Leona, Don Murrays, Nathan Leopolds

Harold excelled too as a listener, a fact attested to by many in CPS and BVS. When the situation merited, he willingly set his agenda aside to deal at length with another's concerns.

As director of Civilian Public Service in World War II, he endeared himself to numbers of creative, resourceful men who since have become prominent in various fields. He maintained contact with them in the intervening years, functioning as an itinerant evangelist to many families whose work or location put them at the fringe of Brethren life. He had tremendous recall on names. Many of his friends remember too that even his handshake was quite unconventional, a brisk massage well up the arm.

New Testament student that he was — with a wide collection of writings and one of the most complete bibliographies on the Sermon on the Mount to be found anywhere — Harold sought to apply the gospel in very practical and simple ways. "We have no objection if our concern outweighs our sophistication when human welfare is at stake," he said. And as part of the credo for Brethren ministries he stressed:

"Our service to our neighbors is not in order to please God, but rather in terms of the New Testament *agape*, serving our neighbor because of God's love for us and in us."

For Harold and Leona that love never ebbed, even during the two years in Washington which were clouded with uncertainty over Harold's condition. Twice Harold was anointed by Washington City pastor Duane Ramsey, both times also partaking of communion. In prayer he did not want to ask for special privilege. He felt it was not his prerogative to question why he was stricken. He did not press his faith to be a source of ready, sure answers. Rather he drew upon it to guide his encounter into the unknown.

In stopping by for a visit about a year ago, William Z. Cline, a close friend since CPS days, marveled at how he saw two people coming to terms with crisis. "Instead of fear I saw courage; instead of doubt I saw certainty; instead of hopelessness there was determination and challenge. And above all there was acceptance, fortitude, zest for whatever was a part of God's plan, and living each day not as if it might be the last but the first. . . ."

In dying as in living, Harold's foremost gift to others was a spiritual gift — the capacity to care and to love deeply. It came across his equanimity, his affirmation, his contagion, his purposefulness. This above all else made his presence a benediction not only to the Brotherhood, but to the world. □

Leopold: 'I Was Privileged to Know Him'

Among persons to whom W. Harold Row grew very close was Nathan F. Leopold, who after thirty-three years in prison became a volunteer in the Brethren Service Project at Castañer, Puerto Rico, working as a medical technologist. Earlier this year in Puerto Rico a Brethren churchman, J. Benton Rhoades of Agricultural Missions, said he found people there far and wide talking of the Leopold-Brethren relationship as a "miracle of acceptance." Responded Mr. Rhoades: "This was a response to Harold Row's own vision and love for those whom society has cast down."

In August, just two weeks before his death, Mr. Leopold recounted at the invitation of Messenger how his friendship with Harold Row began. His statement follows in its entirety.

To attempt to describe Harold Row, I have to do violence to the English language: I have to coin a new superlative for the adjective *good*. For Harold was the *goodest* man I ever knew. The word *best* won't do, for there are best golfers and best chess players. But Harold was just plain *good*, in the ethical, moral sense of the word. Oh, he wasn't the least bit sanctimonious, not the least bit "holier than thou." Quite the contrary: Harold was very much a "regular fellow." He was extremely knowledgeable and knew his way around. He repeatedly succeeded in accomplishing the seemingly impossible. But his every act and his every thought were ethically sound, as if by instinct. I was privileged to know Harold for over thirteen years; I saw him at least once a year and generally more. And each time I could spend time with him, it was as if I were morally refreshed and reinvigorated.

Wasn't it Antinous, the giant of Greek mythology, who, no matter how badly mauled or battered, renewed his strength every time he touched the ground? Well, that's how it was with me when I had a chance to spend some time with Harold. No matter how frayed my ethics might be, no matter how discouraged I was or how dissatisfied with what I was doing, half an hour in Harold's company always set it all right again.

Thoroughly characteristic of Harold, I think, was his refusal to establish more than a casual acquaintance with me until after the Illinois Board of Pardon and Parole had ordered me paroled. In 1953, when I was to have my first hearing before the board, my brother Mike inquired whether it might be possible for the then Brethren Service Commission, of which Harold was executive secretary, to offer me employment and a home at the Castañer Project, in Puerto Rico. After very careful examination of my record at Stateville Penitentiary and in depth consultation with the others of the Brethren Service Commission, the decision was to offer me a job and a home at Castañer if the parole board saw fit to grant me a parole. As to whether the parole board ought to parole me, he very carefully made no suggestion: he stated merely that a job and home were available to me if the parole board released me.

Well, we didn't make it that time; the Parole Board gave me a twelve-year continuance.

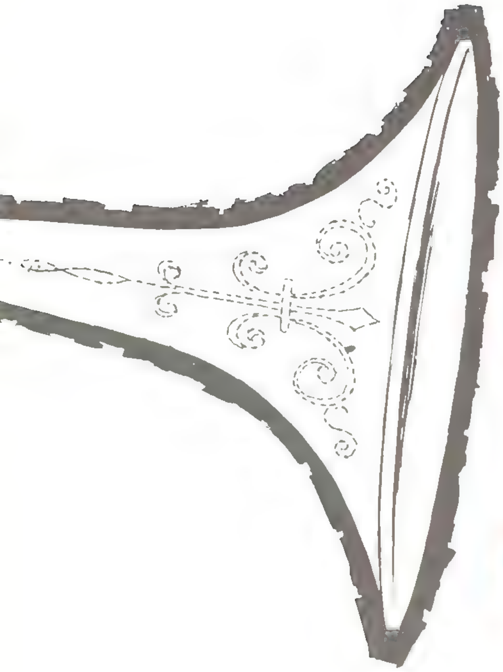
In 1958, I requested and was granted a rehearing of my petition for parole. Through Harold I learned that nothing had changed at Castañer; they needed a laboratory technician there; the offer was still open. But this time, Harold, when he made his annual administrative visit to Castañer took the matter of my coming to the project up first with the project members. They were unanimous in welcoming me. Next, Harold went to the local community committee, stated that Brethren Service was prepared to offer me a home and a job, if, and only if, the community committee agreed. They said yes at once, but Harold would not accept that. He insisted, over their protest, in leaving the meeting for half an hour while they discussed it in his absence. Only when they persisted in their affirmative reply was he satisfied.

Finally, Harold went to then Governor Luis Munoz Marin and asked him whether there would be any objection to the project's bringing me to Puerto Rico. Characteristically, Governor Munoz replied, "We've never tried to tell you whom you should bring, or not bring, down to Puerto Rico. Why should we start now?"

But still Harold did not want to meet me at length. I asked him once why he had taken this position. His answer was that Brethren Service was sponsoring my parole as a matter of principle, because it seemed the right thing to do. He did not want to inject any possible personal feelings into the matter — he wanted to carry the matter to a conclusion from an objective stance.

Harold brought me down to Puerto Rico personally, on March 15, 1958. Knowing that I had never before ridden in a commercial airliner and, further, that I had been violently carsick the day before when I was released from prison, Harold was worried as to how the airplane ride might affect me. I went to sleep peacefully an hour after we left New York. I'm afraid he didn't get any sleep; he kept vigil all night to see that I was not ill.

Protestantism does not have a catalog of saints, but in my own private hagiology, Harold Row will always be St. Harold of Elgin. □



"YOU CAN'T BLOW THAT TRUMPET HERE!"

by C. WAYNE ZUNKEL

Catherine Drinker Bowen, writing about Beethoven, said, "In the third Leonore Overture concert, the trumpet player went offstage to get ready. He cleaned the mouthpiece, wiped it and was about to raise the instrument to his lips when a uniformed guard appeared. 'Hey!' he said. 'You can't blow that trumpet here.' "

In how many areas of life there is always a voice to say, "You can't do that. You can't blow that trumpet here." But there have also been those to say, "Oh, but I can. I must. It's part of the music. It's written into the score."

The religious people cried, "You can't blow that trumpet here." But Jesus said, "Oh, but I can. I must. It's part of the music." And he opened the door of access to God not only for himself but for all people.

Catherine Drinker Bowen, still writing of Beethoven, quotes a Viennese violinist who said that when their Tuesday night quartet played Mozart and Haydn she can "hear the words. But with Beethoven it is the universe speaking."

It was this way with Jesus. With other people there are words to stir the heart and prick the conscience and expand the soul. But with Jesus, for some reason no one can quite explain, it is "the universe speaking."

This is the discovery of a couple of inactive church members — 26-year-old Tim Rice and 22-year-old Lloyd Webber — whose amazing and controversial rock opera, *Jesus Christ Superstar,* is stirring so much conversation. Rice says, "We just tried to tell a story. It's a fantastic story. We didn't try to put in any parallels with today. But the parallels just surfaced. You find that the story has colossal relevance."

The followers of Jesus, captured by that amazing personality, as they returned to the Old Testament found the scriptures were rich in passages to which they could point and say, "This talks about the kind of thing that happened in Jesus. See. Here in the prophets is the longing, the hunger, the reaching out. In Jesus, we find that hunger and reaching out met."

One Old Testament passage to which they pointed was Isaiah 40:

> "Comfort, comfort my people,
> says your God.
> Speak tenderly to Jerusalem,
> and cry to her
> that her warfare is ended."

First-century Christians said that this passage spoke to them in their time too. Rome ruled. They were poor. Times were uncertain. But God's message was: "Get ready. Make ready in your wilderness a road for the coming of the Christ."

We, too, live in an age of anxiety. Our future is uncertain. We do not understand the galloping inflation and the spiraling taxes and the raw violence which erupts. We are faced with personal and national uncertainty, with doubt and fear.

Yet, sometimes our greatest discoveries come out of such adversity. This is true for both nations and individuals.

A brilliant man, George Bowen, after a striking conversion experience, went out to India as a missionary more than a hundred years ago. In a letter to his sisters in his old age he confessed, "I told the Lord that I was content to be everlastingly insignificant."

This was in marked contrast to earlier entries in his diary in which he had boasted he would become a second Apostle Paul, or move about the bazaars of Bombay as "Christ himself." In his later years he realized what a failure he was, and only then did he become effective.

Simon and Garfunkel are right: "Today, the words of the prophets are often written on the subway walls." Such phrases as these:

> "He who is not busy being born
> is busy dying."

Or this note of despair:

> "Due to lack of interest,
> tomorrow has been cancelled."

In a time of unrest, people instinctively reach out for something solid.

A hundred years ago Emerson wrote: "If there is any period one would desire to be born in, is it not the era of revolution when the old and the new stand side by side and admit of being compared; when all the energies of man are searched by fear and hope; when the historic glories of the old can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if one but knows what to do with it."

Jesus came, Frederick Farrer wrote, not to hush the natural music of men's lives, nor to fill them with storm and agitation, but to retune every silver chord and make them echo the harmonies of heaven. Like an orchestra, we have heard the note of the concertmaster to which we all are to be in tune. That note keeps ringing in our ears. We may play out of tune, we may try to ignore it, but we can no longer be happy with that. We know with what we are to harmonize.

Jesus came that night to Bethlehem in the stillness in ways so earthy and simple as to be almost unnoticed by the sleeping world. But the world will never forget. The comfort he spoke, the little fires he ignited in the human imagination, the hope he held out can never be erased from our consciousness.

However we regard him, every one of us is forever different because he lived — less satisfied, less able to fall back into the same patterns, forever drawn by something higher.

As was true for the Hebrews returning from Babylon, as was true for the anxious and troubled of ancient Palestine when Christ was born, so for us, the King would come into our lives.

But we must "prepare him room." We must "make straight" in the desert of our own existence a highway for his coming.

For many of us, again this year, Christmas will come and go and we will not even catch a glimpse of the wonder of the King whose birthday we celebrate. Only trivia will catch our eye.

Will the miracle of Christmas happen to us this year? Will the warm beauty of that night be able to break through our busyness and bluster? Will this season be only countless hours of braving crowds of angry, impatient shoppers, endless rounds of addressing and stuffing and stamping envelopes for Christmas cards? Will it be lost in schedules too full and pocketbooks too strained?

Will there be time in our lives to sit and think about deeper meanings? Will there be time for quiet sharing around a glowing fireplace or lingering at the supper table in the evening or singing carols at the piano?

Will our cards and gifts reflect the deeper meaning of that event? Can we give more of ourselves and less of what only money can buy?

Some of us ought to make our own cards. We ought to spend an evening making many of the decorations for our tree. Rather than cutting down hundreds of trees, how much better life would be if we Brethren would buy trees with roots and plant them when Christmas is over! Can we, by our celebration of Christmas, further the full life which he tried to bring?

Will our parties and celebrations surrounding this event be in keeping with the meaning it is supposed to hold? One man observed that the baby Jesus had better company in that Bethlehem stable than many of us have at some of today's office Christmas parties. Will we snuff out the meaning of Christmas in misguided celebration?

Will there be time for reaching out to those we do not know? For genuine sharing even with strangers?

Will there be time to worship? Will it be only another holiday or can we each make it a series of holy days? Times filled with childlike awe, wonder, and moments of adoration and praise for God?

God is at hand. He is ready to come into our lives. He is ready to supply wisdom and power to reshape the way things are into what they might be. But we have to clear a path for him.

He wants to find entrance into our hearts. The song that reflected the music of the universe so long ago can be ours. Let us begin now within ourselves to "prepare a highway" through the wilderness of our own lives. Make straight a way for the coming of our King that none of the mystery and wonder and joy of that night might be hidden from our eyes or lost.

Matthew says of the Wise Men, after visiting the Christ-child they went back "by another way." No one can really see the Christ and go back the same way. Life becomes different. There is a new, inescapable dimension.

He dared to sound that trumpet offstage. And having heard it, we cannot erase it from our minds. ☐

EVANGELISM FOR THE 70s -- HANDS ACROSS FENCES

In a restaurant some weeks ago, the executive for the Presbyterian Celebration of Evangelism was approached by a stranger. "You must be Brethren," the inquirer said. "You are wearing one of our buttons."

As it turned out, the button which proclaimed the words, "Revolution of Love," was not of Brethren origin; the man who was wearing it was responsible for its creation. He was Howard G. Blake, executive for the event which brought 3,100 persons of five Presbyterian and Reformed denominations together in September. Five thousand of the buttons had been obtained from him some months earlier by the Brethren evangelism team for distribution at Annual Conference.

But while the event Dr. Blake was planning lent buttons to the Brethren, the Brethren in turn shared from Annual Conference 3,000 copies of the hymn booklet, "Tunes and Texts," for use by the celebrants in Cincinnati.

As one of the participants of that event, representing the Church of the Brethren, I found the weeklong experience unique and exciting. The celebrative spirit overcame even the multitude of speeches. The mood was festive, made so in part by the snappy folk hymns, the clapping of hands, interpretive dance, balloons. For many of the persons who had traveled from all parts of the nation, the week became a freeing experience.

The Celebration of Evangelism conference confirmed what many denominations are coming to understand and emphasize, that evangelism must be viewed in broad and encompassing dimensions. Churchmen are recognizing the debilitating results of setting personal salvation over against social evangelism.

The new evangelism must reach people where they are with a message that speaks to their personal needs. As Henry W. Anderson, a layman from La Grange, Ill., said, "Christ came to establish new personal relationships with people. If we can't do that we can't begin to do the work of evangelism."

The joyful expressiveness, which is increasingly present in local churches as well as in special large gatherings, is not a lighthearted coating of gaiety. It does not ignore the pains and problems of the world. Instead it is a valid and authentic affirmation of the joy of faith, even in the face of ugliness and evil. The celebrative experience, instead of running away from the crucial concerns of humanity, can renew and invigorate the commitment to speak and act in behalf of such needs.

As a case in point, in the midst of the celebrative atmosphere the Cincinnati event offered workshops, fifty-seven of them to be exact, on very specific concerns. Among them were Evangelism and the Charismatic Movement, Revitalizing the Church With Core Groups, Evangelism and the Drug Scene, The Church in a Changing Neighborhood, Evangelism and Healing, The House Church, Evangelism and the Telephone Ministry, and Hunger, Poverty, and Evangelism.

In ways that are hard to put into words, the Celebration of Evangelism was a kind of watershed as to the meaning and the feel of evangelism today. A similar and even broader kind of experience is projected for 1973, when instead of five denominations one hundred will be involved, and instead of participants gathering in one location, church members will be involved in communities throughout the land.

The thrust now on the drawing boards is to be known as Key '73. Projected are plans for making coast-to-coast use of mass media for evangelism, concurrent Bible studies in a million Christian homes, massive lay witnessing, a pan-Christian Easter celebration, and creative resources for implementing local church programs.

The executive director of Key '73, Dr. Ted Raedeke, who spoke at Annual Conference at St. Petersburg, declared, "The love of God leaves us no choice other than to unite to share the challenges and opportunities which may result from a common Christian front." The Church of the Brethren is among the ninety denominations already signed up to cooperate fully in the effort.

What is beyond the Celebration of Evangelism and Key '73, as I see it, is a number of felt needs or concepts which are regarded as very crucial by those of us engaged in evangelism activity. In brief, these are:

Full coverage. Evangelism must be understood in a broad context and applied to all areas of life, wherever there are people. With the imperative to "go into all the world," congregations are exploring ways to reach people in the streets, on beaches, at resort areas and sports events, in shopping centers, in bars and theaters, in private homes.

Local task force. A committed core of laymen needs to meet regularly to plan and carry out a multiphased program of evangelism. (Training kits are available.)

Joy and celebration. The conviction, "If God be for us, who can be against us?" is a source of strength and joy. The congregation needs urgently to develop a freedom in which this joy may become real.

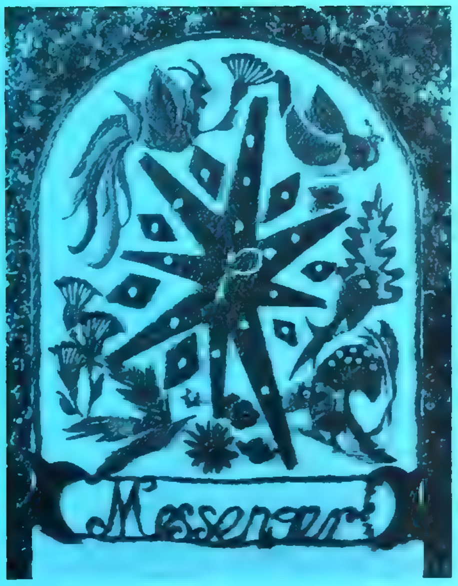
Sharing personal gifts. Gifts vary, and in our corporate experiences provision must be made to encourage expression of individual talents.

Enriched worship experiences. Little excuse remains for the mass boredom so often occurring at 11 A.M. on Sundays. Additions and omissions in the order of services are due.

Joining hands across fences. The Cincinnati celebration, Key '73, and the Jesus Movement are indications that people with differing backgrounds can worship, work, and celebrate freely. The only really important fact is a personal commitment to Jesus Christ and a willingness to follow his spirit.

These, I believe, are among the imperatives for evangelism activities in the seventies. — Matthew M. Meyer

In response to a Gift...



The births of babies contain few surprises. But when the birth is said to be that of a savior, its importance swells, and what in most years is everyday becomes special. Great events in history, like the Christ-event which we look to now, are like lodestones for legend and myth. The old stories, repeated in song, fresco, and speech, lend a sense of the miraculous, a glimpse of mystery, to the known.

According to the ancient legends, trees and flowers burst into full blossom on the night Christ was born, "amid the cold of winter."

A strange and wonderful star shone that night.

And, it is said, when Mary and the Babe passed by, a cherry tree bent its laden branches to her that she might pick the fruit.

Even Isaiah foretold the earth's response to such a birth when he exulted, "Before you mountains and hills shall break into cries of joy, and all the trees of the wild shall clap their hands."

The earth responded joyously to God's gift of Jesus Christ. In like spirit, we, too, can create gifts of our own.

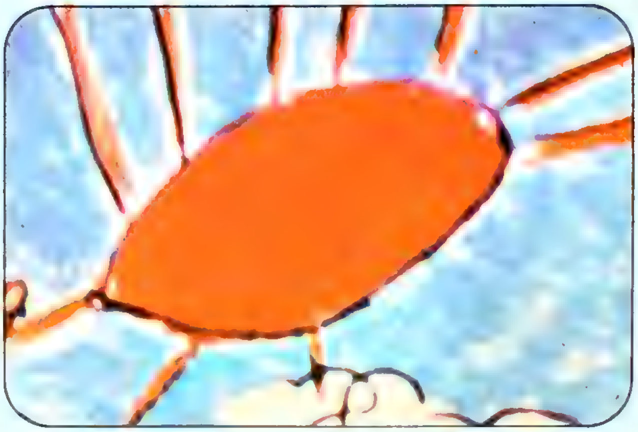
The selections on the next few pages show how some persons have created gifts in response to the Gift — a television commercial, poems, an interpretation of a painting — and suggest how you might share your own gifts — by creating a prayer wall, by fashioning a Chrismon tree, or by writing your own words to Steve Engle's simple carols.

Long ago, legends of miracles translated the special significance of the Christ-event.

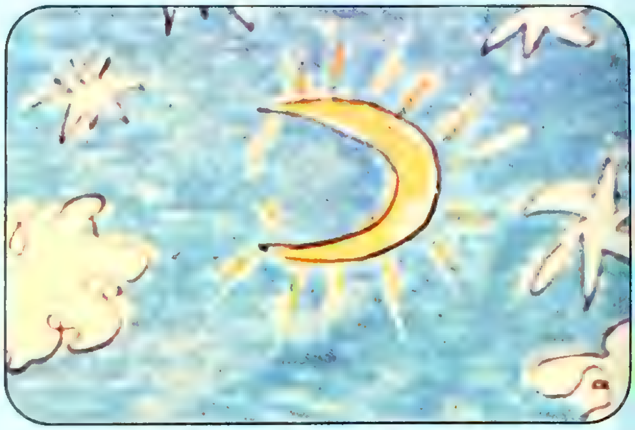
Now, discovering our own translations, less legend and myth than creating and sharing, we learn all over again the unfolding mystery that began with the Gift of all gifts. □

love

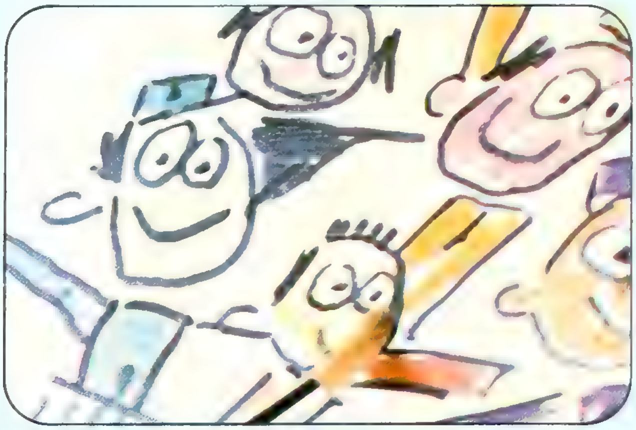
Some people believe that after God created the sun . . . the earth . . .



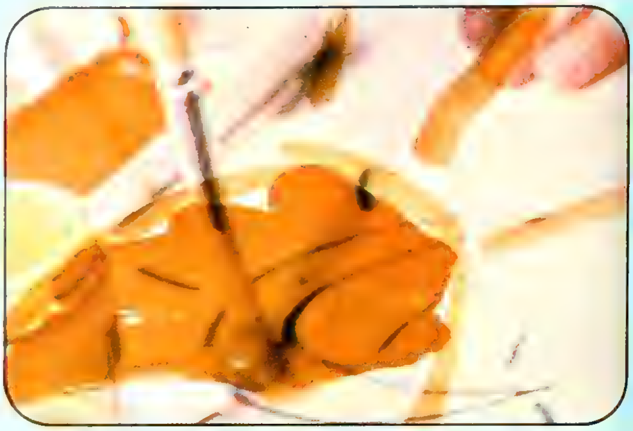
the moon . . . and all the stars . . . he just stood back to see what would happen next.



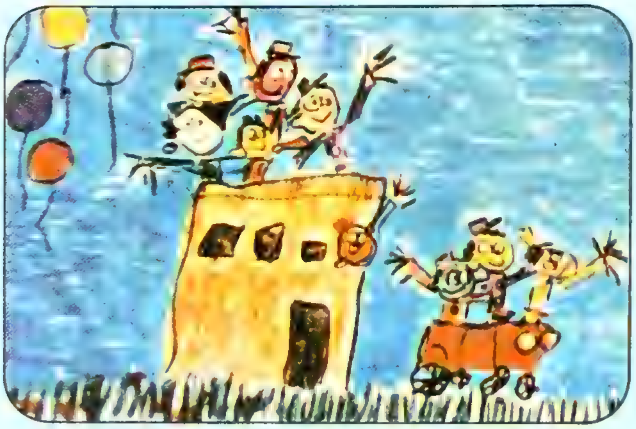
And every one of us is part of that creation



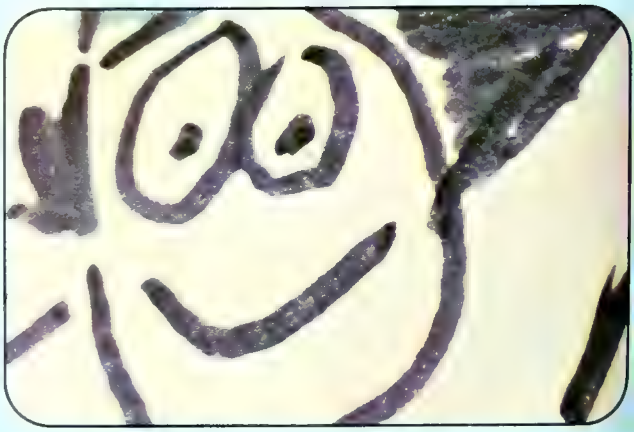
We're God's hands here on this earth.



the problems of our cities,
or even a storm in your own soul, remember:
God put you here to change things. For the better.



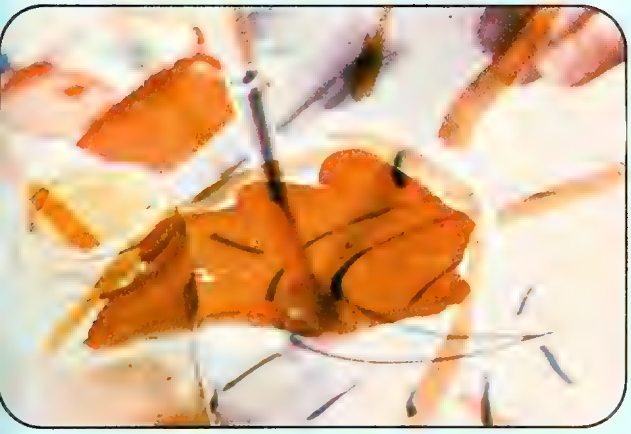
One person can do a lot you know.



But if God is here and now, as we believe—then his creation is here and now, too . . .

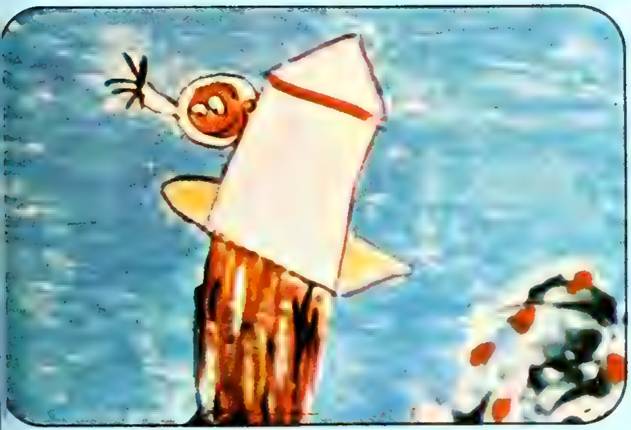
always changing, always continuing.

So God's work is our work.



Next time you shake your head over violence . . . or war, or poverty . . .

And it all starts



when you show God's love in the world.

Courtesy of Religion in American Life

Three poems.

The Very First Word

Perhaps the very first word
came from ocean depths
rising from a shell
bright as the sea's
crystal sheen
its flowing murmur
like gentling waves
mantling the beach
bright as sparkling glaciers
of distant seas
or maybe it was a fragment
falling from heaven
with which to begin
a hymn or prayer.

Dora M. Pettinella

The Star, That Very Light

This gazing on a star
While making merchants rich
In the world marts, this pat
History in Sunday schools about a babe
Born in the hay while greedy children
Expect more and more each year —
This is my story too,
The way I tell it.

Wise men will come to see me
Too when I am born my second time,
Of pristine soul, as he was
Born his first time, in the hay.
When I am worthy of that very light
About his head to claim as mine.
He would want it this way.

David S. Strickler

Christmas

christmas . . .
a time of joy, love, hope
a time of giving, of receiving
of celebrating the birth and life
of a child who changed the world

but that world . . .
what has become of it
where has it gone
i know a world that is
on its head
a world of grief, hate, despair
a world in which many people
celebrate death and war
instead of life . . . and peace
a world in which, for many, the only
reason for living is to get what they can from the
other guy . . . thinking only of themselves
instead of others, of what the future might hold for
the unborn . . . IF there is a future . . .
a cruel, hypocritical, and polluted world!

but
"i decline
to accept
the
end
of man"*

for there is light in a world of darkness
there IS joy, love, hope
there IS a celebration of life and peace and selflessness

it is these things, and others,
which keep christmas alive in
the hearts of men

if christmas was not . . .
man might not be

Bernice Petre

---

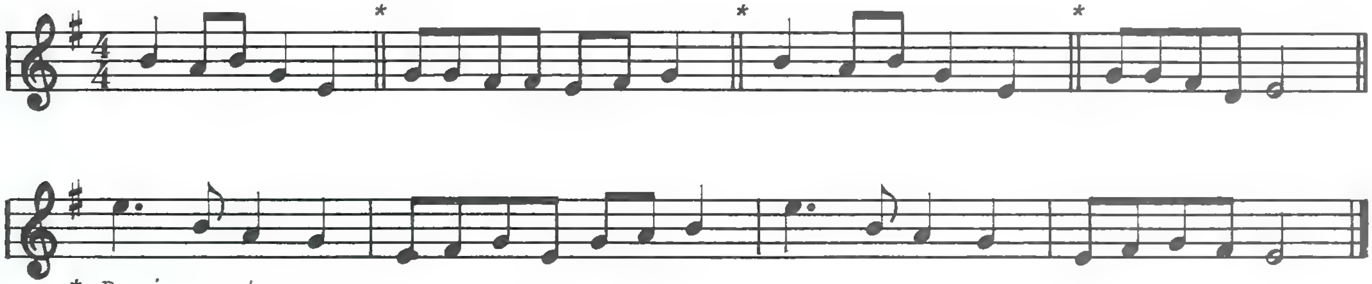
* William Faulkner

in response to a gift...

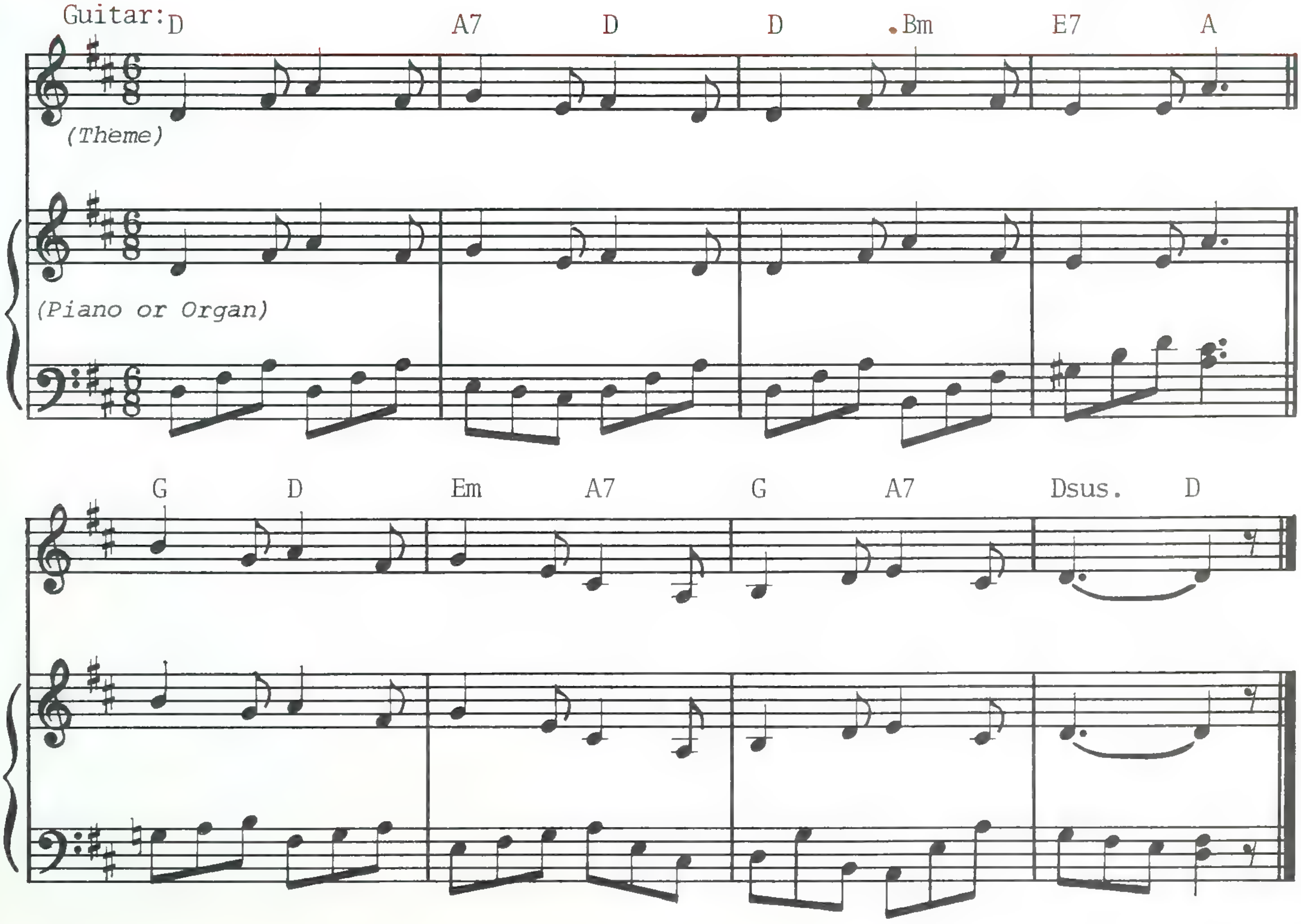
Carols to create.

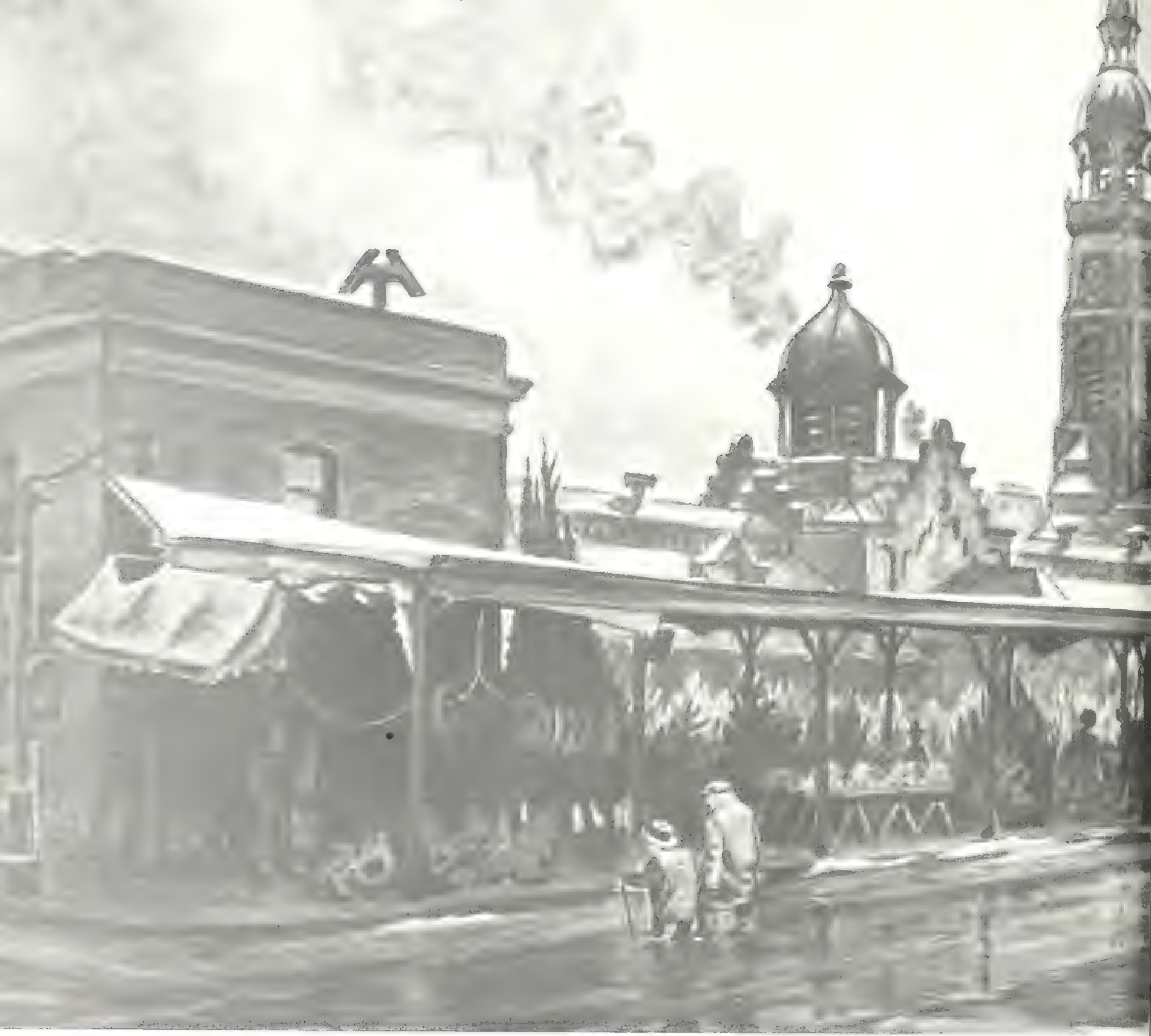
Here are two simple carols, one of which is a round, composed by Steve Engle. Steve did not write lyrics for these tunes. That is up to you! Begin by playing or humming the tunes. You'll soon sense their rhythms and define their moods. Musicians and lyricists can create rhythmic gifts of their own in response to the Gift. And even if many of us have never written a tune or a lyric, a song can be a sign of love we'd want to try. ☐

Music copyright © 1971 by Steve Engle.



* Begin next groups





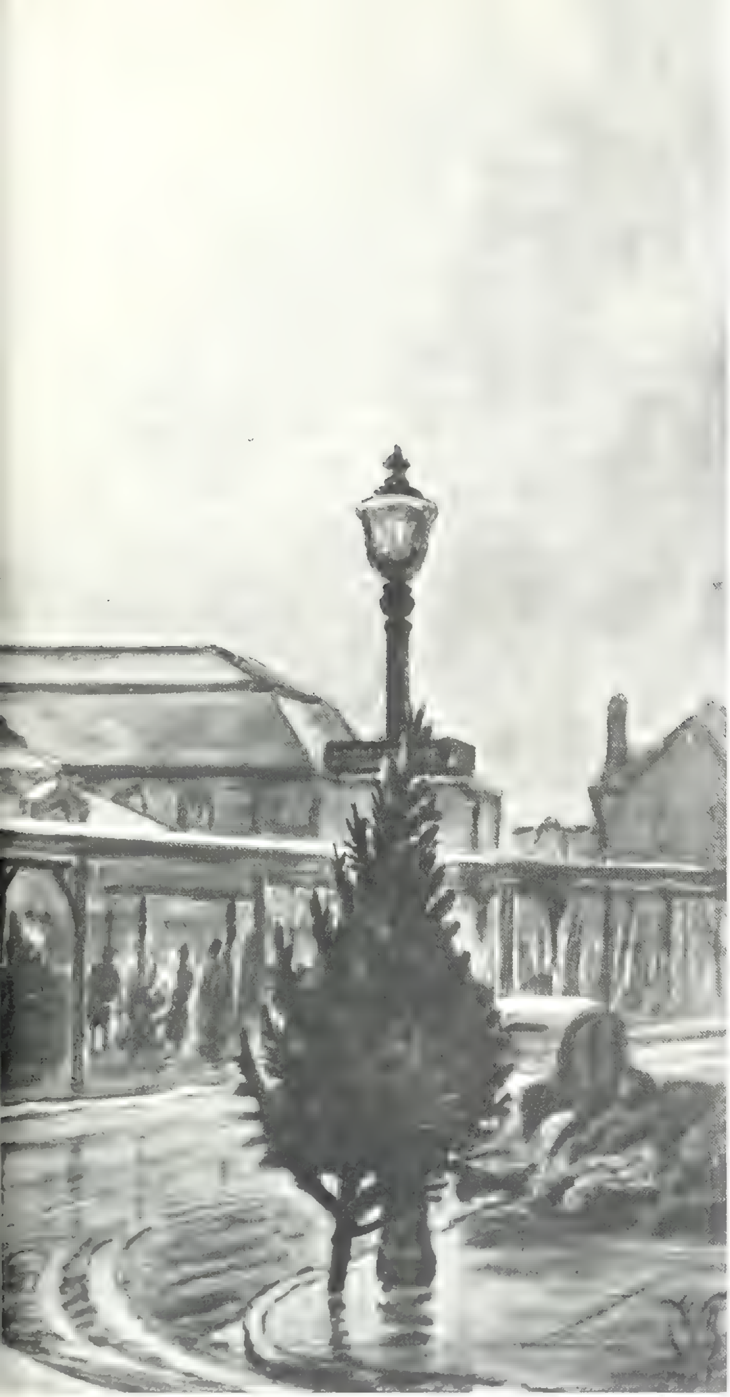
in response to a gift...

A painting interpretation.

by CHARLES WAUGAMAN

In the light of our present ecological awareness, Charles Burchfield's "The Market at Christmastime" comes like an Old Testament announcement of impending doom. Dating, as it does, from 1941 it seems in retrospect almost as prophetic as Rachel Carson's *Silent Spring.*

The scene is drab: a city terminal market, lined with Christmas trees and holiday greens, shadowed by a tin canopy, under a leaden sky. The remnants of soiled slush only add to the somber mood and the smoke-plumed sky counteracts any promise of coming peace. An old beggar and a hunchback cross the intersection toward the arcade of cut trees and shadowed shoppers. Watching from the diagonal corner, the viewer sees the hint of holiday spirit stunted under a procession of sooted rooftops and stained towers. It is a city Christmas, nearly divorced from most



"The Market at Christmastime," by Charles Burchfield

concepts of the joyous season. The people appear as rootess as the evergreens and one's heart cries out for sun, or snow,or anything to brighten the scene.

But Burchfield has done the opposite — he has darkened the scene.

One does not often have the opportunity to compare an artist's initial concept with his final statement, but in the case of "The Market at Christmastime" an early photograph of the work is known.

Charles Burchfield began this painting during the winter of 1929-30, and the early concept is radically different from he final version now owned by the Whitney Museum of American Art. Size, shape, and source of light were all decidedly altered. The 1929-30 statement was 26 by 40 nches, the 1941 painting is 25½ by 42½ inches; but, more important, in the revision several inches were removed from the top and added at the bottom. This change in composition shifts attention decidedly from sky to street. The two men no longer walk the bottom of the painting — instead they are seen in the melting grime of the thoroughfare. The church tower no longer lifts our attention to a bright sky and its cross, symbolic of hope — the cross has been cut off, the sky darkened on each side and a billow of black smoke added on the left.

The most drastic change, however, has been in the source of light. In the early work, the sun was behind and to the right of the viewer. It illuminated the front of the towers and buildings, struck brightly on the awning at the near end of the arcade, and fully defined a woman purchasing greens from a salesperson at a brightly lighted counter. Directly under the short tower, the tables resting on sawhorses were also brightly lighted. The resulting effect dramatized the market and shoppers, and minimized the importance of the hunchback and the old man. In the final version the reverse is clearly true.

An additional, provocative change should be mentioned. In the right foreground an evergreen leans against the light pole and a car is parked at the curb behind. In the 1929-30 statement the car was not included, but in front of the tree was a clearly depicted Salvation Army tripod and kettle.

A number of minor changes might also be noted, but it is sufficient to point out that all of these adaptations serve to accentuate the dismal and incongruous aspects of the holiday season, and, like the removal of cross and kettle, play down the element of hope.

One can only conjecture the reason for these changes. Is it disbelief or disenchantment in the promise of Christmas? Is it a rejection of the historical fact? Is it the realization that Jesus' coming is unexpected in every generation? Is it disillusion in the frightful face of World War II? It could be all or any of these things.

But it is not sufficient to view "The Market at Christmastime" from the bright 1929 perspective of its beginning, nor from the 1941 gloom of its completion. As much as it is Burchfield's personal statement, it now belongs to us through inclusion in a public collection, and we must view it from a 1971 vantage point. It is in this light that its prophetic quality seems so startling. In 1941 few even thought about ecology and pollution. In a sense *Silent Spring* was the first rallying call and it was not published until 1962. Yet who can look at "The Market at Christmastime" without reacting to poisoned air, the disregard of natural resources, and man's ultimate crippling of himself in his greedy progress?

The whole shallow, artificial aspect of our celebration of Christmas is revealingly spread before us. But Burchfield may not be saying that there is no hope. He may only be saying that there is no hope within man himself. Was it not in such hopeless circumstances of need, indifference, and squalor that the angels first choired and the Prince of Peace made his timely appearance?

"The Market at Christmastime" is, in fact, the perfect stage for the drama of truth. It is both the most unexpected and the most logical place for hope to be born. □

in response to a gift...

Family liturgies.

"Faith in Jesus as a way of life cannot exist without rituals," states *Children's Liturgy,* "nor, in fact, can any way of life that has some basis in a conscious setting of priorities. People today can and do exist without ritual. But man without ritual is not man come of age; he is man without age — no past to celebrate, no present to explore, no future to anticipate. No way to look at what has been, is, and will be. No way to go beyond the unhuman facts."

There is today a searching for authentic ritual (or liturgy) within in the Christian family. The onus is on experiences that do not become ends in themselves, that are not hollow or legalistic. Authentic rituals must carry meaning beyond themselves, the living out of the faith convictions which the ritual both expresses and determines.

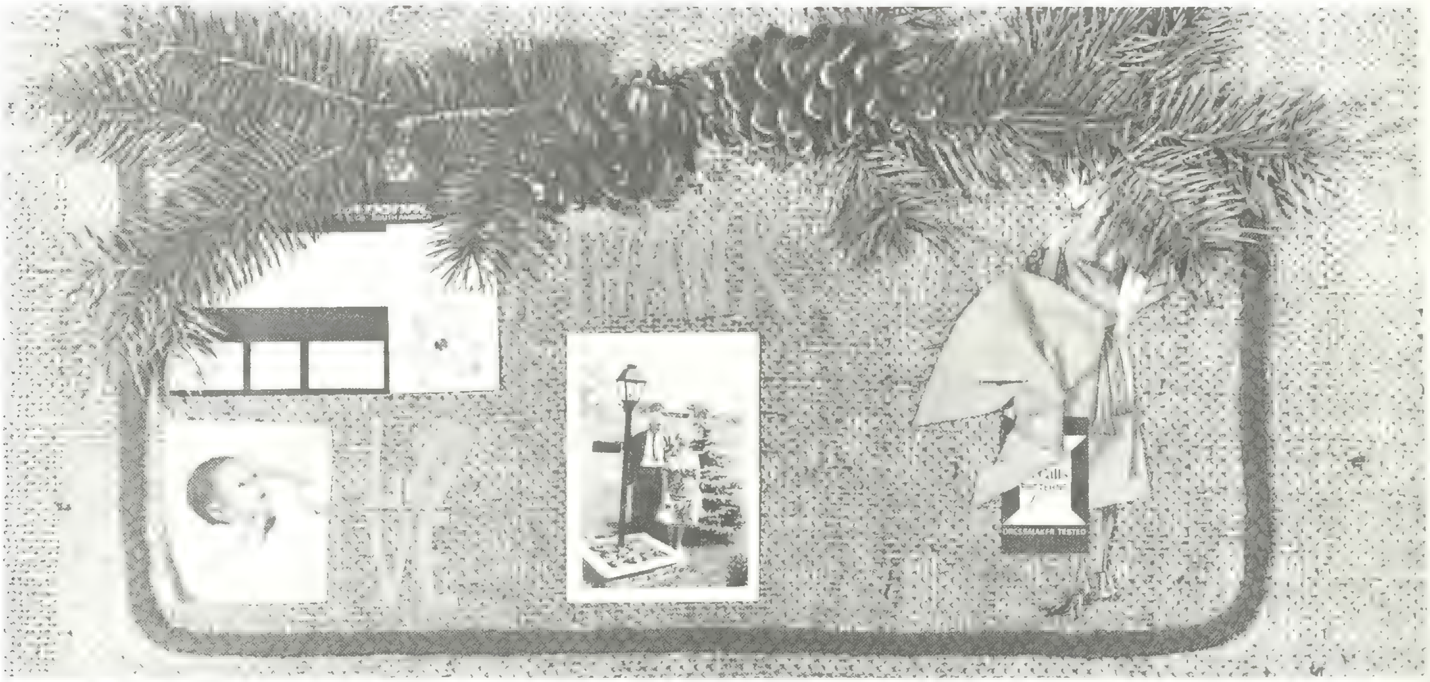
Two liturgical expressions which may be especially enriching in the home during Advent are a prayer wall and a Chrismon tree. While both draw on tangible objects to remind the family of key concerns and values, both go beyond the thing-centeredness with which the Christmas observance so often begins and ends.

The prayer wall may be designed simply. Poster paper, wall board, burlap, felt, or even newsprint may be used. Decorate it according to the season if it is of temporary material. Place the bulletin board-type prayer wall in a well-traveled area of the home. Words naming different ways to pray — ASKING, THANKING, LOVING, CARING — might suggest concerns and gratitudes. Let the wall "grow" as each member shares his ideas and as interests and concerns change.

These suggestions may give you a start. ■ Select one psalm of the fifteen delightfully illustrated ones from the packet "New Every Morning," distributed by the American Bible Society. ■ Find snapshots of persons in the family who are celebrating wedding anniversaries or birthdays or who face surgery or a long illness. ■ Includes a birth announcement, a notice in the paper of the death of a friend, a snip of fabric from a gown made for a prom, the plane schedule of an absent member, a sprig of pine from the Christmas tree, a symbol of achievement or promotion.

The list could go on and on, for —

> The steadfast love of the Lord never ceases,
> his mercies never come to an end.
> — Lamentations 3:22



Here is a prayer wall which is ready to "grow" as the family who created it begins to add ideas and interests

by GLEE YODER

Another kind of activity for families during Advent involves religious symbols. Persecution, inability to read, and the compulsion to share the good news resulted in the "sign language of the faith," which we call Christian symbolism.

What do we mean by the word *symbol?* It comes from the Greek word *symballein,* which means "to throw together." It is putting together something invisible, such as an idea, quality, or feeling, with some visible object. Symbols point *beyond* themselves! They may evoke a whole avalanche of thought, associations, and emotions. They can help to make the message of God come alive, to have meaning and relevance.

A different way to use Christian symbols came as a result of one woman's desire to create a tree during the Christmas season which was more suitable for the church than one bedecked with colored lights and balls.

The Chrismon tree, with its religious symbols instead of commercial "hangings" had its origin in the Lutheran Church of the Ascension at Danville, Virginia, in 1957. The tree added dignity and beauty to the Christmas atmosphere of the church and stimulated interest in the ancient symbols used to teach the faith and belief to followers.

Many symbols related to the life of Christ can be styled as monograms. Thus, the word *Chrismon* is a combination of two words: CHRISt and MONogram.

Chrismons may be as elaborate or as simple as you want to make them. Plastic, styrofoam, cardboard, and construction paper have been used. Chrismons may be ornately trimmed or not trimmed at all.

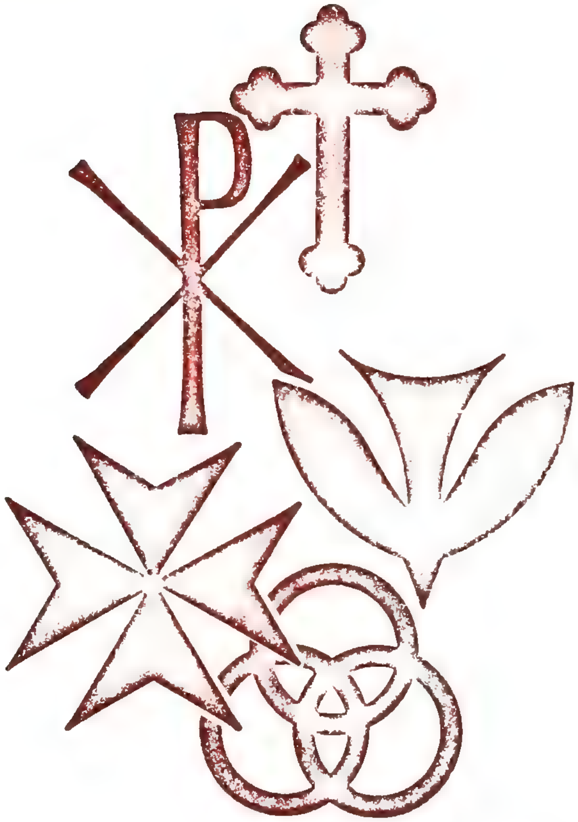
One Church of the Brethren congregation, at Polo, Illinois, reports: "Our Chrismon tree has been an important part of our Advent and Christmas celebration for the past two seasons. . . ." In a letter to *Agenda,* Pastor Art Hunn continues: "Our senior high youth have made the Chrismons each of these two years, limiting themselves to a single theme for each year's emphasis. . . . The first year they used the star theme and the second year they used the dove as the emphasis."

Other symbols which may be created in Chrismon form are crosses, the butterfly, the fish, circles, and the Chi Rho, the first two letters of the Greek word for Christ.

The evergreen itself is symbolic of eternal life and God's everlasting love.

You may want to write the Chrismon Committee, Lutheran Church of the Ascension, Danville, Virginia 24541, for more instructions.

The value of the prayer wall and the Chrismon tree is that they can become a vital and integral part of each day, and not a onetime observance or something squeezed in.

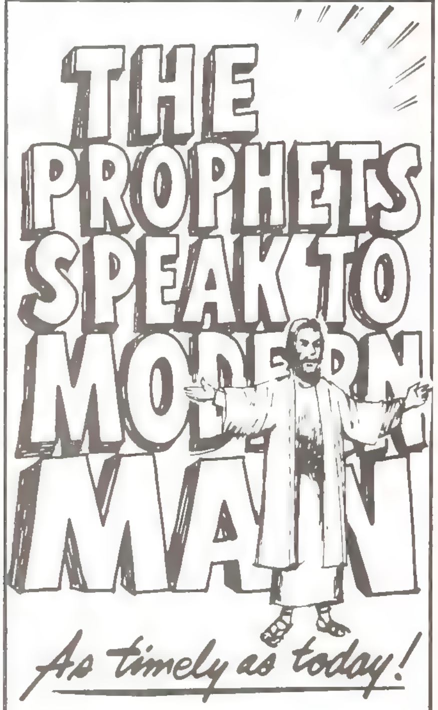


Symbols which might suggest ideas for Chrismons include (clockwise, from top) Latin cross with trefoil at each end; the dove of peace; trefoil, symbol of the Trinity; Maltese cross; Chi Rho

This season offers opportunities for introducing other liturgical expressions in the family setting. Try these: Upon rising, fill the house with joyful music — popular records of "Here Comes the Sun," "Let the Sun Shine In," "Everything Is Beautiful," "What the World Needs Now Is Love," or a hymn, "Joyful, Joyful, We Adore Thee," or a carol, "Joy to the World!" ■ As the family clasps hands around the table, sing a hymn or a ballad together. ■ Read from books of the Bible: Isaiah during Advent, Luke at Christmas. If the readings are carried on into spring, turn to Jeremiah and Lamentations during Lent and to John during Holy Week. ■ Use short prayers, songs, litanies, or choral readings created by members of the family.

Liturgy belongs to families who recognize that reliving and anticipating must be done if remembering and dreaming will shape the current world. It is not that the family must be constantly coming to grips with earthshaking problems of the world or even of the family. It is looking at the everyday stuff of life that needs the added dimension of thoughtful and thankful living and recognizes the Giver of all life.

The form of your family liturgy will be most effective if it uniquely fits your family, every member of it. If existence as a family is important (and it seems we are returning to this), then it should have concrete expression. It needs to be shown and said; not talked about constantly, but celebrated; not the object of redundancy but the subject of festivity — "We are happy to be together!" ☐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More Than Just a Man

by Evelyn Frantz

I have often wished I could read the Bible for the first time, instead of its always having a familiar ring. I have particularly searched for new and deeper meanings during the church festivals. Too many times I have moved through Advent and Christmas, Lent and Easter yearning for a heightened experience that eluded me. Last Lenten season, however, I found new meaning through a growing appreciation of the rock opera, *Jesus Christ Superstar*.

At first I was turned off by the title. How irreverent can you get? I wondered. But I became intrigued by the printed lyrics which come with the album. I challenge anyone who's really interested in understanding *Superstar* to sit down with a harmony of the gospels and note in the lyrics the scriptural passages to which they refer. Obviously the scriptures' account of Christ's Passion was thoroughly researched in producing these lyrics.

Having said this, we must recognize that this work concentrates on the human aspects of the Passion. It ends with the burial in the garden; there's no hint of the resurrection, the atonement or Jesus' foreknowledge of coming events. I understand that composer Andrew Lloyd Webber and lyricist Tim Rice make no pretense of being Christian. Perhaps this explains the lack of traditional Christian theology.

Superstar's presentation of the Last Supper gives me the most difficulty with this human emphasis. I have a hard time accepting this version, but I must recognize that my idea of an evening filled with awe and holy mystery is the result of two thousand years of Christian tradition. Perhaps the truth lies somewhere between this conventional view and the very humanistic one of *Superstar*.

On the other hand, I react positively to its account of Jesus' struggle in Gethsemane. It seems to me very realistic that a strong, healthy man facing death at thirty-three as a result of the course of action he had chosen would ask if it had been worthwhile. And I realize as never before how desperately lonely Jesus was because *no* one understood his life.

Judas is portrayed as a strong personality and his agony at realizing he has been betrayed by his own wrong choices is excruciating. Very effectively he repeats, in a different context, the "I Don't Know How to Love Him" theme of Mary Magdalene. His final question — Does Jesus love me too? — is heartbreakingly tragic.

Superstar's treatment of the crowd points fingers of accusation at all of us. Other writers have noted how the crowd's mood varied from the holiday gaiety of Palm Sunday to bloodthirsty demands for Christ's death. But *Superstar* also forces us to see their — and our — demand for cheap religion ("Christ you know I love you / Did you see I waved?") and for an all-encompassing savior who will give us everything we think we want ("Won't you kiss won't you pay me Christ?") Someone has stated that we, too, demand such impossible heroes from our political and social leaders.

Still another aspect of the crowd is evident in the "press conference" after Jesus' arrest. Compassion and sensitivity to another's suffering fall to cold, curious, insistent questions, anything to get a story.

As a friend of mine has pointed out, "there's no hidin' place" in *Superstar*. You can't identify with anyone and say, "There; I'm like that good person, so I'm safe." The blindness of each character is ruthlessly exposed.

And yet — in spite of all this emphasis on the human characteristics of the Passion — I keep wondering: Why do Mary and Judas, in their bewilderment at what is happening to them, keep insisting, "He's just a man" unless they have an awe-full suspicion that Jesus might be more than a man? And why do Herod ("Get out of my life!") and Pilate ("Die if you want to!") become hysterical when confronted with Jesus' more-than-human dignity, with that terrible silence that forces them to face the truth they cannot stand? (I never realized before what a sharp-edged sword ridicule is, or what strength it takes for Jesus to maintain that silence.) Herod and Pilate are experienced, sophisticated rulers, accustomed to condemning criminals to death. Why should they be reduced to raving gibberish if Jesus is "just a man"?

So I think Webber and Rice don't quite bring off their claim that Jesus was just a man. And though I have some misgivings about the human emphasis, wondering if I should keep reminding the children, "But he was divine; but he was more than human," perhaps I could trust that they already feel this transcendence.

I sensed something of this at a high school student-produced "analysis and presentation" of *Superstar* (in a school where the choral department has reportedly discontinued the traditional Christmas programs because of the students' rude reception of them). As I listened to a sophisticated exposition on the significance of the five-four time in "Heaven on Their Minds," I wondered why I struggle to teach conventional music courses. The performance was faltering and uneven, but in the darkened auditorium I felt, both from the stage and around me in the audience, an awareness of deeper meanings than the mere words carried.

Musically, the work has been criticized as being a mishmash of musical styles and mediocre tunes. I'm glad it's not all rock! I'm unable to appreciate the sounds of hard rock, but I confess that where they are used here they express a depth of emotion that more conventional musical treatments would not. (I have a close friend who is horrified by *Superstar*. He says in stiff disapproval, "*My* Jesus didn't sound like that," but I notice that when he says it, Judas or someone else is singing.)

I am delighted with the effectiveness of the priests' voices: they delineate so clearly the greed and calculating meanness of their owners. The eerie electronic sounds of the Moog Synthesizer heighten for me the horror and mystery of the crucifixion. And it seems to me that the low strings used with Jesus' soliloquy in the temple and the horns underlying his poignant cry for his disciples in Gethsemane are worthy of any symphonic composer, as is "John Nineteen Forty-One," an ethereally tranquil statement of a theme sung earlier by Jesus.

I would like a satisfactory answer to one intriguing question: why did Andrew Webber use ragtime for Herod's song? My only theory is that the "cheap" music — ragtime — underscores Herod's cheapening of Jesus' life by his mockery.

My impressions of *Superstar* include children sprawled on the rug in front of the stereo, absorbed in following the lyrics, or pitting cherries — the lyrics propped in front of them — while singing along with the record. Our nine-year-old confides that she lay in bed one night in tears while listening to the crucifixion section, but this sorrow was overwhelmed by a mysterious feeling of peace, of "everything's all right" that comforted her. To her this was an experience of God, and who am I to "say her nay"?

Our teen-agers, too sophisticated to confess such experiences, nevertheless have been led to discuss what the Passion was really like, why it happened, what it meant, as they never did the biblical story or traditional interpretations.

Though I wish the divine qualities of Christ's suffering, death, and resurrection had been included in *Superstar*, I have been jolted into a deeper appreciation of them by an emphasis on the humanness of the people involved. □

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BETHANY PRESS
St. Louis, Missouri

"We Were Sorry It Was Over So Fast"

by Ronald E. Keener

You're a pastor who each Sunday morning faces four front pews of 35 young people, intently focused on the service and sermon.

Unheard of when today most youth find the back row on the balcony to spend that hour? Not for the youth of the Elkhart City, Ind., Church of the Brethren for the past year and a half.

Pastor Clarence Sink admits that it took a bit of time before he felt comfortable with 35 pairs of young, inquiring eyes peering at him during morning worship.

And there begins the story of the Elkhart young people, who have found a new identity and meaning in their congregation, and in return, the congregation with them. That spirit culminated in August when 36 youth and counselors spent two weeks in a work camp in Puerto Rico, after having spent a year raising the $8,000 necessary to make the trip.

Two years ago the Elkhart group was struggling with the same problems most youth fellowships face: group goals, program ideas, engendering a close rapport. Finally, after a retreat the youth were captured by the idea of a week-long work camp in London, Ontario, operated by a Mennonite volunteer unit.

The main project revolved around rehabilitating half of a duplex apartment building for a low-income family with a disabled breadwinner. They spent overnights in homes of the community. The sign on their bus read "Happiness Is Helping."

As the week progressed and the youth labored and shared together, relationships deepened and sensitivities to others were more firmly built. One girl, to that point only half-heartedly involved in the youth program, said she had never really felt part of the group. The intensive sharing of the week changed that for her.

Asking themselves on the way home how they might share with the congregation their newfound kinship, they agreed to sit as a group in church the next Sunday — and each Sunday since. "Why don't we show that we support the church?" was a response that indicated a new feeling of ownership and acceptance in the church.

In one morning service the youth shared their feelings and insights gained from their week in Canada. Becoming known as a singing youth group, they have since given similar programs in other churches in the Elkhart area.

Moved by this newfound excitement and enthusiasm generated by the youth group, one older member of the church offered a generous donation toward another work camp experience and suggested Bolivia.

While Bolivia did not seem possible, Puerto Rico did, and the group found a project — Academia Menonita Betania in Aibonito, 40 miles, but three and a half hours by bus — southwest of San Juan in the central mountain range.

The Mennonite church-sponsored primary school provides education in a rural area also served by a public — but heavily crowded — school in Aibonito.

Twenty-five Elkhart, Ind., young people, six counselors, five children pause in Baltimore on the long journey to Aibonito, P.R.

Nearly 85 percent of costs are subsidized. A severe budget cut and a necessary tuition raise placed the school's existence in jeopardy. The maintenance that the work campers would do could enable the school to enrich its program by permitting teachers to spend their time in workshops that would have gone into preparing their rooms.

The project selected, then began the task of raising $8,000 needed for plane fare and expenses — this time not for 14 youth and four counselors as had gone to Canada, but for 25 youth, six counselors, and five children.

But the idea caught fire not only with the youth but for the congregation, which pledged its support for projects that the youth would undertake.

Said one counselor: "The group has now become experienced leaf rakers, capable window washers, happy destroyers of old garages, and can even boast one or two expert fruit tree cutters." Bake sales, a bazaar, and pancake suppers followed.

Elated at how the youth had returned the church basement to order after the bazaar, the sexton and five families gave $100 toward their travel fund.

The money was in hand by departure time — Aug. 2 — with each participant supplying only a small amount for his own expenses. Seventy-five members of the congregation saw the group off at 5:30 A.M. as they began their journey to Aibonito via South Bend, Baltimore, Miami, and San Juan.

Snatches from a log kept by one of the youth, Becky Slough, tell of the joys, troubles, and feelings of the two weeks, beginning here with their arrival in San Juan:

"Our bus [at San Juan] wasn't exactly a Greyhound. We were told to fill the back two seats with luggage, but we took up six instead. That left 11 seats for 42 people. . . . We ran into a terrific traffic jam, and the good old camp songs just couldn't pull us through the disturbing period. We took a longer time to go 40 miles than it did to fly from South Bend to Baltimore. . . .

"We aren't too accustomed to living so out in the open. A large variety of lizards, toads, frogs, mongooses, etc. Oh, welcome to Puerto Rico! . . . At lunch time we had Puerto Rican spaghetti, fresh pineapple, and bread. We didn't feel as though the food was like good old Mom used to make. Bread will probably be our only staple food for two weeks. Hello calories. . . .

"The girls made it up this morning a little earlier than yesterday and we were only a few minutes late. The boys were escorted to the garbage pit to clean up the old cans and paper and most of the girls spent pre-breakfast painting. . . . Dan [Krall, a counselor] got out his uke and sang under the shade of the old flamboyant tree. The singers of the group sang all the oldy moldies and learned some new oldy moldies. . . . We had cokes for supper which turned out to be the salvation for many. Good old American hot dogs came through and saved the day for all of us. . . Several kids had another trash pile to go through and they got the worst end of the deal. The pile was stinkier than the one we did yesterday. . . .

"We were sort of apprehensive about going into these people's homes [members of the Aibonito church], but it proved to be a very worthwhile experience. We had Puerto Rican food and then were able to spend more time with the families. . . . Beans and rice are getting older by the day. The johns have gotten their share of business. . . . Swimming and relaxing were the order of the evening. Some very considerate young ladies serenaded the boys in their dorms, but were rudely received. Maybe we don't sound like Norman Luboff. . . .

"The boys started on the roof repairs and some rooms were completed. It seems like one can start to see the bottom of the list. . . . The [Mennonite volunteer service] group and hospital workers came to play with 'Betania Beans' in a rip-snortin' basketball game. The Beans have definitely had too much rice. The score wasn't close, but it was a lot of fun. . . . The final tally of desks were 200 varnished and not quite that many sanded. Someone commented that it really looked like a school now.

"We had a campfire made of desks that were beyond repair. Victor and some of his friends came out to sing around the fire with us. It was nice to be with these kids and hear the Spanish songs. It's comforting to know that we are all tied together with a common bond even though our cultures are different."

In the two weeks the youth had tarred roofs, cleared garbage pits, painted interior walls, restored old desks, cleared the grounds, and repaired a swimming pool. They visited the Church of the Brethren hospital at Castañer and the Caribbean coast and an island.

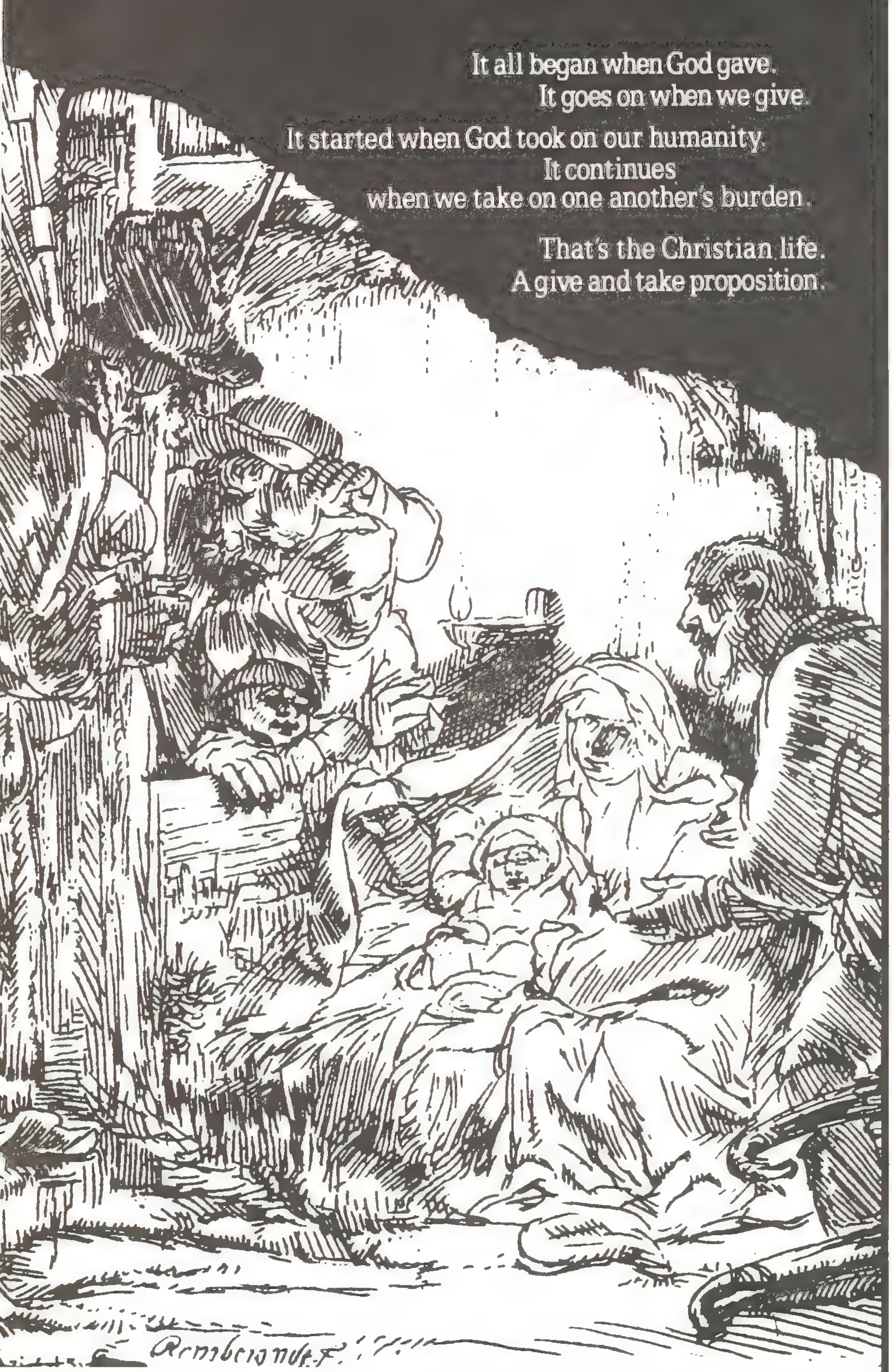
When the Elkhart youth left Aibonito they contributed $100 to a scholarship fund that will assist a child's education.

Difficulties arose, of course — on work assignments, in hurt feelings, in the forming of cliques — but not unlike those of any family, in this case a "family" of 36, closely confined for two weeks. Indeed, Don and Gloria Munn, counselors for their fourth year with the youth, are good-naturedly called "Mom and Dad" by the group. The Munns have quite literally grown with the youth through their senior teen years. Other counselors are the Ron Baileys.

It was growth of another kind that is perhaps the intangible substance that makes the Elkhart group special. Growth in maturity, acceptance, responsibility, interdependence, and an undergirding faith.

Experiencing a growth in her own life, one girl asked for rebaptism, and on that occasion the congregation knew and shared her joy. Church activities often came ahead of school events for some, causing classmates to respond more enviously than derisively, "Oh, you're a member of *that* church."

Guitars and song were standard prac-


It all began when God gave.
It goes on when we give.
It started when God took on our humanity.
It continues
when we take on one another's burden.
That's the Christian life.
A give and take proposition.
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tice enflight home and during a three-hour layover in Baltimore's airport. Passersby stopped to inquire about the group; some even joined in the singing.

When their plane arrived at South Bend, 150 members of the congregation were on hand to welcome them with a sign reading, "Happiness is having you home. ¡Hola!" The youth and adults joined in a prayer circle there and sang "No Man Is an Island," the "theme song" of the youth. Concluded Becky's log: "We were sorry the experience was over so fast, but we were happy to be home."

Another work experience is planned next year too, perhaps in Appalachia or working with some Indian Americans. And they plan to work at home too, not just to earn money for next summer, but to continue their unique mixture of work and fellowship.

As important as the experiences have been for the youth, the entire church — from the oldest to the youngest — has shared too. Some children now want to join the youth in the front pews on Sunday, and the adults have a new appreciation for the youth.

"The kids are sure that the older folks are interested in them and the older folks feel a deep responsibility for the kids," Pastor Sink says. Pride, not the often apparent aggravation, of the adults comes through. "There has developed a deepened fellowship in that everyone feels it's his church, whether young or old," Mr. Sink sums up.

As a visitor talked with a few of the youth less than 24 hours after their return home, a persistent question still seemed unanswered: What caused you to earn your own money and spend it *working* for two weeks?

One girl's answer was perhaps enigmatic, but mature and incisive: "You have to experience it to know, and after you have experienced it, you know why."

She had been where her questioner had not been, and knew why. That was enough.

The Jesus story: Four perspectives

WAS JESUS MARRIED? by William E. Phipps. Harper and Row, 1970. 239 pages, $5.95

JESUS IN HIS TIME, edited by Hans J. Schultz. Fortress, 1971. 148 pages, $3.75 paper

THE TRIAL AND DEATH OF JESUS, by Haim Cohn. Harper and Row, 1971. 419 pages, $12.50

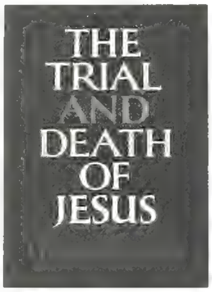
THE JESUS STORY, by William A. Emerson Jr. Harper and Row, 1971. 132 pages, $4.95

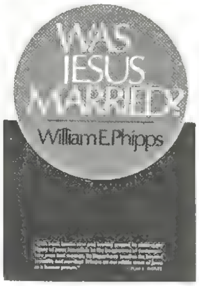
In the now famous Women's Liberation issue of Messenger (May 1) Ed and Mary Ziegler support positively an unmentioned author who believed Jesus had been married. A few weeks later, a reader, Ellis Guthrie, protested this assertion with the statement that, while we should emphasize the humanity of Jesus, we should not mock his deity (July 15).

Though the proposal that Jesus was married does "blow my mind" to some extent, I admit the vehement protest by Brother Guthrie also aroused my theological curiosity. Why would the question of Jesus' marriage affect his deity? Though I must confess I could not think of a good reason, I asked many other Brethren — pastors and laymen. Some said they thought the question was irrelevant: It made no difference whether Jesus was married or not. But many others revealed that they had some emotional and theological shock as they thought of the idea. The book in question, *Was Jesus Married?*, was probably written primarily for the latter category, though the reader who considers the question irrelevant will still find much interesting material in the book.

Let me say from the beginning that I agree with other readers and reviewers: The book is badly misnamed. I suspect it was a title given by someone in the advertising department of the publisher. The author does not present one single shred of evidence that Jesus was married. Furthermore, I doubt that such evidence could ever be called forth. It simply does not exist. What the author does do is show, with care, and, I think, correctness, that Jesus, the historical Jew, *should* have been married. And that, as we think of Jesus, as Christians, we should think of him as one who could have been married.

These are two different arguments. The first argument is to say that from a Jewish background it would be most unusual, if not nearly criminal, for a grown man not to be married (chapters 2 and 3). The evidence for that position is overwhelming and convincing. The second part of the argument is to show that our view of Jesus as one who ought not to have been married and Paul as one who was not married is actually a product of second-century Hellenistic asceticism (chapters 4-6). That is to say, it was that later church (which adopted Greco-Roman asceticism) that made us believe Paul called himself single in 1 Corinthians 7 while actually he calls himself a widower, or took Matthew 19:12 on "eunuchs for the sake of the kingdom of heaven" out of its context as a prohibition against divorce or remarriage.





From these arguments the author, William Phipps, tries to deduce that Jesus must have been married, and, in fact, might have been married to Mary Magdalene, as some later documents indicate. Actually, if one is to speculate, his suggestion that Jesus had been married and no longer was, as in the case of Paul, would make better sense. But again, he does not offer proof that Jesus actually was married; he offers only proof that we should say theologically he could have been. The only good reason for saying Jesus was not married would be to insist that there is a distinction between the world of the spirit and the world of the flesh. That is Hellenistic philosophy and not the biblical understanding of man. The Jewish heritage is far more likely to see a unity between spirit and flesh. In fact, for most biblical theology, the problems of life arise when you try to separate spirit and flesh.

In conclusion then, I would say that even though the book is misnamed and even though it relies much more on secondary sources than primary sources, the author has done a good job of proving his case and showing us how later interpretations of the New Testament have forced us into incorrect exegesis. Before I read the book, I said Paul might have been married — I had no comment about Jesus. Now I am willing to say that Paul indeed was married and Jesus ought to have been, though probably was not.

The book *Jesus in His Time* is a series of articles by German scholars on the background of the New Testament. The selection of titles and authors is excellent and the material quite reliable. It would be particularly useful for the church library and the church school teacher or student.

Haim Cohn, in his book, *The Trial and Death of Jesus,* presents with considerable force and erudition an argument which is becoming accepted by scholars and ought to be accepted by the church as a whole. His thesis is that the gospels were written with the intent to tell Romans they were not responsible for the execution of Jesus but that the Jews unjustly plotted to put him to death. Cohn, a justice of the supreme court of Israel, has, in this very careful, convincing, and scholarly work, made an important contribution to the relationship between Christian and Jew.

In *The Jesus Story,* Mr. Emerson tells the gospel story in modern language. To create one story, he synthesizes the four gospels into one narrative. The work is well done and helpful. Personally, I still prefer Jordan's Cotton Patch version if one is to seek out an updated translation of the gospel. But for anyone who wants a more stable modern reading, I would highly recommend this work. — Graydon F. Snyder

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1971 INDEX

Listed on the next pages are articles, poems, editorials, and names of contributors which appeared in MESSENGER during 1971. Classifications have been made according to author and subject matter. Numbers indicate issue and page.

AUTHORS

Albright, Anne Metzler 14-4, 17-12, 19-12
Allen, Robert Jr. 21-19
Anderson, Charles E. 16-29
Anderson, Phil 7-23
Asquith, Glenn H. 3-22
Aukerman, Dale 6-26, 12-20
Beck, Edward H. 19-24
Beher, Linda 2-12, 7-16, 7-23, 19-3, 22-19
Best, James S. 7-18
Bhagat, Shantilal P. 10-10
Bittinger, Desmond W. 21-2
Blauch, Kathleen L. 18-16
Bollinger, Wade 7-30
Bomberger, Harold Z. 10-5, 15-9, 19-8
Brown, Dale W. 8-20
Brumbaugh, Wilbur 3-21, 6-16, 8-16, 15-18
Burriss, Stanley 7-24
Button, Wanda 3-30
Click, Ralph E. 6-18
Councilman, Emily Sargent 17-24
Couser, Brooks 21-18
Crist, B. Wayne 7-28
Cubbage, Saylor C. 13-23
Curtis, Nancy 2-30, 14-9
Davis, Jane 14-28
Dean, Lillian Harris 2-21
Detrick, Mary Cline 9-9
Detrick, Ralph 12-30
Drescher, John M. 16-24
Eberly, William R. 4-10, 14-17
Egge, Doris C. 1-25
'Eller, Vernard 18-20
Emrick, Ernestine Hoff .. 1-24, 7-21, 15-11, 16-24
Engle, Steve 23-21
Eshbach, Warren 12-30
Faus, Robert E. 5-13, 8-26
Faw, William 19-20
Fike, John G. 11-30, 16-25, 22-20
Fisher, Virginia S. 9-25
Forbes, Donna 9-32
Forry, Roger L. 5-25
Frantz, Evelyn M. 4-20, 12-10, 14-30, 23-26
Frantz, Ira H. 6-28
Garber, Merlin E. 2-9
Gibble, H. Lamar 3-6, 16-21
Gilmore, Jean 3-9
Gish, Art 2-10
Gleim, Elmer Q. 2-25
Glick, G. Wayne 20-9, 21-17
Glick, Ted 16-27
Glover, Paul and Monica 15-2
Good, Monroe 12-30
Gordley, Ronald 16-30
Gray, Elinor O. 7-22
Greiner, Gerald 17-23
Gross, Bob 7-22
Guyer, Hazel 1-28
Hanh, Thich Nhat 5-17
Haycock, Cecil L. 13-25
Heilman, Grant 6-9
Henry, Penny 14-31
Hill, Dave 5-23
Hoover, Paul 21-19
Huffaker, John L. 12-30
Hufford, Caroline 4-9
Johansen, Ruth Ann 16-6
Keener, Ronald E. 4-2, 9-2,
13-28, 15-15, 17-2, 22-6
Kemp, Roy Z. 7-22
Kemper, Robert 17-16
Kennel, LeRoy E. 9-13, 17-28
Kidwell, William 13-16
Klotz, Alvin F. 6-32, 13-32
Klotz, Lyle M. 11-24
Kruger, Helena 8-12
Lehman, Galen T. 12-28
Leopold, Nathan 23-13
Lewis, Miriam H. 13-20
Livingston, Richard A. 8-28
Long, Inez 14-22
Long, Norman and Kay 14-21
Longenecker, William 2-11
McAdams, Ron 11-30
McDaniel, Alton L. 10-19
Maves, Paul B. 18-23
Meyer, Matthew M., ... 23-16
Miller, DeWitt L. 8-18, 18-13
Miller, Donald E. 8-23, 21-5, 22-16
Miller, Howard A. 4-27, 12-18
Miller, Joyce 15-20
Miller, L. Byron 4-22
Miller, Lee W. 10-13
Mitchell, Jim 16-19
Mohler, R. E. 11-24
Morgan, Ronald K. 13-12, 20-17
Morse, Kenneth I. 1-32, 2-32,
3-21, 3-32, 4-32, 5-32, 7-32, 8-32, 11-32, 12-32,
14-32, 15-18, 15-32, 16-9, 16-32, 17-32, 18-32,
19-32, 20-12, 20-32
Mow, Anna B. 5-21
Moyer, Elgin S. 13-31
Myer, James F. 20-22
Myers, Steve 10-8
Neff, Robert 4-18
Nelson, Leland A. 1-19
Nolen, Wil 18-29
Norquist, Marilyn J. 22-9
Novak, Michael 22-14
Ogutsch, Edith 3-24
Petre, Bernice 23-20
Petry, Carroll M. 18-9
Petry, Ronald D. 4-25, 12-13
Pettinella, Dora M. 7-23, 23-20
Pettit, Terry 4-15, 6-4, 7-3, 7-23, 12-6, 21-18
Pierce, Edith Lovejoy 6-24
Pletcher, Ordo M. 7-30
Poling, James 3-18, 17-24
Pomeroy, Dave 1-30
Quakenbush, Galen R. 7-24
Quesenberry, Joe 12-30
Reid, Stephen Breck 10-18
Rieman, T. Wayne 6-13, 14-14
Robinson, Paul M. 3-24, 16-2
Rogers, David L. 17-20
Rosenberger, W. Clemens 5-9
Rowe, Gary 6-21
Royer, Howard E. 1-2,
4-6, 12-2, 20-29, 21-24, 22-24, 23-10, 23-38
Rummel, Paul Z. 2-26
Sappington, Roger 11-9
Sauls, Albert 13-9
Schaller, Lyle E. 1-9, 8-9, 20-20
Shelly, Maynard 20-27
Sherman, Marvin R. 20-28
Smith, E. Stanley 1-13
Snyder, Graydon F. 1-30, 7-14, 23-31
Stafford, William 16-32
Steele, Carol 19-16
Strickler, David S. 23-20
Stump, Wilbur J. 4-28
Thomas, Nettie 13-19
Tolle, Jeannette 9-19
Ulrich, Larry K. 12-9
Van Dyke, Joe 6-9, 12-22, 20-14
Walker, Robert C. 5-28
Wallace, Lenore 3-7
Waugaman, Charles 23-24
Weaver, Eleanor 8-26
Weaver, L. John 17-22
Weddle, Connie 11-22
Weimer, Glen 2-27, 4-24
6-25, 8-25, 10-22, 12-24, 14-25
West, Dan 20-16
Weybright, Darrel 8-2
Wiebe, Katie Funk 5-10
Wiles, Marie 2-17
Willoughby, William G. 13-30
Wilson, Leland 13-14, 22-18
Wilson, Thomas 3-12
Wright, H. Elliott 19-29
Yoder, Glee .. 1-26, 3-26, 5-26, 7-26, 9-26, 11-26,
13-26, 15-26, 17-9, 17-26, 19-26, 21-20, 23-22
Young, David S. 7-13, 12-30
Ziegler, Edward K. 1-20
Ziegler, Edward K. and Mary V. 9-16
Zunkel, C. Wayne 7-10, 23-14

SUBJECT MATTER

CHRISTMAS

Carols, Steve Engle 23-22
Christmas, Bernie Petre 23-20
Christmas in the Marketplace, Charles Waugaman 23-24
Enriching Liturgies: Beyond Thing-Centeredness, Glee Yoder 23-22
In Response to a Gift 23-17
Love, designed by Religion in American Life 23-18
The Star, That Very Light, David S. Strickler 23-20
The Very First Word, Dora M. Pettinella .. 23-20
"You Can't Blow That Trumpet Here," C. Wayne Zunkel 23-14

CHURCH OF THE BRETHREN

Bethany Brethren Hospital: The First Fifty Years, Marie Wiles 2-17
Bethany Seminary: The Class of '71 16-18
Brethren Came Early to the Valley of Virginia, Roger Sappington 11-9
Brethren in Joint Field Program in Northwest 17-7
Brethren Respond to Earthquake 7-2
Brethren Testify on Draft Extension 7-6
Building Counsel Contracted 18-5
Building Risk Into a District's Ministries .. 3-7
But If One and Two and Fifty Make a Million (Annual Conference), Ruth Ann Johansen 16-6
BVS Unit Training Assumes Mobile Mode .. 17-25
Called to Be Brethren for Such a Time as This, T. Wayne Rieman 14-14
Campus Recruitment for War and Peace, Ronald E Keener 9-2
Chitterling Communion: Breaking Cracklin' Cornbread Together, Graydon F. Snyder 7-14
Conference Brethren to "Celebrate Love" (Annual Conference) 11-2
The Discipline of Love (Annual Conference), DeWitt L. Miller 18-13
The Dunker Costume and the Mod Generation, Dale W. Brown 8-20
Evangelism: A Look at Goals and Tasks .. 6-3
Fighting Leprosy With New Attitudes 8-4
Five Persons Assume New Posts in Brotherhood Work 22-2
Good Lookin' and Faithful, Carol Steele .. 19-16
Hoosier Campus to Host Youth in August (National Youth Conference) 6-7
How to Build a Worship Center — in 16 "Easy" Lessons (Annual Conference), Joyce Miller 15-20
In California: From Temblor to Trust 11-29
"Incapsulating" a Campus 17-6
Insight Programs Offer Late Evening Activities (Annual Conference) 10-16
Issues Before St. Petersburg Delegates (Annual Conference) 10-14
Is the Crux Reconciliation or Social Change? Terry Pettit 6-4
Lafiya, Church of the Brethren Nigeria Medical Program 21-Insert
Love in Deed and in Truth 10-Insert
Love in Deed and Truth, in Work and Worship (Annual Conference), Kenneth I. Morse 16-8
Make Love Your Aim (Annual Conference), Paul M. Robinson 16-2
Medical Program Under Way in Nigeria .. 18-2
Merchandising Peace, Ronald E. Keener .. 17-2
Mississippi: "More Than Building Some Homes" 11-4
A New, Reunited District 1-6
Pages From a Mission Twelve Diary, Connie Weddle 11-22
Patriarch Named; Brethren Set Kiev Visit .. 15-3
Periscoping General Board Actions 2-2
Portraits of Asia, Howard E. Royer 4-6
Postscript on Valparaiso (National Youth Conference), Linda Beher 19-3
Responding to the Unexpected 11-3
A Ritual — Or a Way of Life? (Rethinking John 13), Ira H. Frantz 6-28
Strength Amid Diversity, Harold Z. Bomberger 15-9
Trekking Peru's Andes 11-5
Two Districts Merge to Form Virlina Entity 19-31
What the Church Is Doing Right, Harold Z. Bomberger 10-5
Working Toward Dr. King's Dream, Anne Metzler Albright 14-4

CONGREGATIONS

Bible Study One-to-One, Lenore Wallace .. 3-7
A Church on the Tube 14-2
The Community's Role as Teacher, Howard E. Royer 20-29
The Edge of the Cliff, Jane Davis 14-28
The Faith Community as Teacher, Donald E. Miller 8-23
The Greening at Neffsville 14-7
How Much Should We Pay Our Pastor in 1972? Lyle E. Schaller 20-20
How to Kill a Church in Ten Easy Lessons, Lyle E. Schaller 8-9
Indiana Church "Evangelizes" With Television Peace Spots 22-2
Lindsay Is Lively! Edward K. Ziegler 1-20
New Approach Used to Week of Meetings 4-5
New Congregation Is Formed in Northern Colorado Area 22-4
New Self-Supporting Church Celebrates Early 2-7
The Retarded Child Experiences Bible 20-2
A Revolutionary Era in the Churches, Robert C. Walker 5-28
Risking Congregational Change (Detroit Trinity) 18-7
A Smile Means Success 2-6
We Care (Eel River), Carroll M. Petry 18-9
"We Were Sorry It Was Over So Fast" (Elkhart, Ind.) 23-28
Youth Revivalism: One Brethren View 19-28

EASTER

Lent/Renewal for the Whole Person, W. Clemens Rosenberger 5-9
Surprised by Joy, C. Wayne Zunkel 7-10

EDITORIALS

Another View of Evangelism — Incarnational, Kenneth I. Morse 5-32
Back to Earth, Kenneth I. Morse 20-32
The Church Is Asleep, Kenneth I. Morse .. 17-32
Co-Workers and Colleagues — In Mutual Acceptance, Donna Forbes 9-32
Daring and Down-to-Earth Dreams, Kenneth I. Morse 4-32
Do You Dream in Color? Kenneth I. Morse 19-32
The Fellowship of Christians at Rambling Run, Kenneth I. Morse 18-32
A Functional Approach to School Aid, Alvin F. Klotz 6-32
The Gift and the Wrappings, Alvin F. Klotz 13-32
His Life Goes On, William Stafford 16-32
If the Church Is for Real, Kenneth I. Morse 1-32
Is Your Name on Someone's List? Kenneth I. Morse 3-32
Like a Bridge Over Troubled Waters, Howard E. Royer 21-24
Missed. An Opportunity to Teach by Example, Kenneth I. Morse 16-32
One Who Turned His Life Around, Howard E. Royer 22-24
An Open Letter to a Young Friend, Kenneth I. Morse 2-32
Prayer and a Blank Wall, Kenneth I. Morse 12-32
Revolution Is Coming to Our Town, Kenneth I. Morse 14-32
The Silent and the Silenced, Kenneth I. Morse 12-32
Some Light in a Time of Darkness, Kenneth Morse 11-32
Sounds for a Time of Rejoicing, Kenneth I. Morse 7-32
A Time to Rethink — and Repent, Kenneth I Morse 15-32
What Do You Say? Kenneth I. Morse 8-32

FAITH LOOKS UP

Charles E. Anderson 16-29
Wanda Button 3-30
Doris C. Egge 1-25
Gerald Greiner 17-23
Penny Henry 14-31
Ron McAdams 11-30
Elgin S. Moyer 13-31
Galen R. Quakenbush 7-24
Joe Reeves 15-28
Paul Z. Rummel 2-26
Marvin R. Sherman 20-28
Wilbur J. Stump 4-28
Eleanor Weaver 8-26

GRAPHICS

As Firm as a Mountain Tree, Ronald E. Keener 15-15
Chiaroschuro: A Gallery of Photography, Steve Myers 10-8
The Denial of St Peter, Hendrick Terbrugghen 7-9
If Birds No Longer Sing, Wilbur E. Brumbaugh 6-16
In My Father's House Are Many Mansions, Wilbur E Brumbaugh 8-16
Judas Iscariot: A New Interpretation, Caroline Hufford 4-9
Let the Sun Shine In! Linda Beher 7-16
1971 Calendar, Janie Russell 1-15
Spring! Spring! Spring! Joe Van Dyke and Grant Heilman 6-9
That They May Be One, Wilbur E. Brumbaugh 3-16
What a Piece of Work Is Man 12-16

ISSUES

An Approach to Abortion 2-28
"Beyond the Words I Know," Desmond W. Bittinger 21-2
The Bible Sets Women Free! Edward K. and Mary V. Ziegler 9-16
Black Power: An American Dilemma, Thomas Wilson 3-12
The Change So Needed (Evangelism), L. Byron Miller 4-22
The Checkless/Cashless Society, Donald D. Petry 12-13
China: A Cautious Optimism 23-8
Christian Education and Human Values, Paul B. Maves 18-23
Evangelism for the 70s: Hands Across Fences, Matthew M. Meyer 23-16
Everything You Always Wanted to Know About Women's Liberation — But Were Afraid to Ask, Mary Cline Detrick 9-9
Expressing Servanthood With the Vietnamese, H. Lamar Gibble 3-6
From Peace Witness to Life-Style, Terry Pettit 12-6
Games Women Play, Jeannette Tolle 9-19
God Is One: Universal and Personal, James Poling 3-18
Hiroshima — From Atom Blast to Friendship, Leland Wilson 22-18
Is Execution Outmoded? 7-5
Jerusalem: When Will Her Warfare Be Over? James S. Best 7-18
Junior ROTC: High School Militarism? Ronald E. Keener 13-28
The Laws of Men and the Law of God, G. Wayne Glick 20-9
A Letter to the Pastor, Wade Bollinger 7-30
Let's Stop Talking Christianese, Lillian Harris Dean 2-21
Man's Survival Is at Stake (Ecology), Lee W. Miller 10-13
The Marriage Mystery, E. Stanley Smith 1-13
More! More! More! (Materialism), T. Wayne Rieman 6-13
My Congressman Wasn't Even Listening Well, Terry Pettit 7-3
A New Name for Our Church, William G. Willoughby 13-30
No "Happy Hour" in Leisure Land for Me! Glenn H. Asquith 3-22
No Man Is a Commodity, Stephen Breck Reid 10-18
Not Healthy for Humans (Ecology), William R. Eberly 14-17
One God and Father of Us All? DeWitt L. Miller 8-18
Orthodox-Brethren Peace Seminar: A Platform to Parade Positions? Ronald E. Keener 22-6
Partnership in Missions, Shantilal P. Bhagat 10-10
People Who Really Care (Stewardship), Ronald D. Petry 4-25
Shall We Change the Church Year? Galen T. Lehman 12-28
Sugar and Spice — Everything Nice? 9-22
There's a Hunger in the Land, Inez Long 14-22
Three Perspectives on Evangelism: Evangelism on a Soap Box, Art Gish 2-10
Three Perspectives on Evangelism: The Home Front, William Longenecker 2-11
Three Perspectives on Evangelism: Telling the Good News Through Visitation, Merlin E. Garber 2-9
Too Many People? (Ecology), William R. Eberly 4-10
What Makes a Great Teacher? Glee Yoder 17-9
What Shall We Do About Pornography? Leland Wilson 13-14
What Will 1971 Bring? Lyle E. Schaller 1-9
"Where I'm Bound . . ." 15-12
Why Ministers Quit: A Layman's Guide to the Crisis in the Clergy, Robert Kemper 17-16
Widowhood Without Worry, Katie Funk Wiebe 5-10
You Can Help Someone in Trouble, Ralph E. Click 6-18

MEDIA: BOOKS

Biography of a Resister, Ted Glick 16-27
Brethren Press Reprints Curriculum Texts, Book 20-2
By, About, and For Women, Virginia S. Fisher 9-25
The Credibility of God, Alton L. McDaniel 10-19
The Dilemma of the Pastoral Ministry, Paul M. Robinson 3-24
Ethics in Formation: Twentieth Century B. Wayne Crist 7-28
Everything You Always Thought You Knew About Sex — And So Didn't Bother to Ask, Vernard Eller 18-20
How Can Injustice Be Resisted? Dale Aukerman 6-26
An Invitation to Be Responsive, Robert E. Faus 8-26
The Jesus Story: Four Perspectives, Graydon F. Snyder 23-31
New Challenges Confront the Family, Cecil L. Haycock 13-25
On Coping With Crises, Evelyn Frantz 14-30
Perspectives on the Early Church, Graydon F. Snyder 1-30
Some Books Must Be Experienced, Howard A. Miller 4-27
To Pray, to Grow, to Love, Lyle M. Klotz 11-24
Toward Understanding the Atonement, Roger L. Forry 5-25
The Universal Appeal of the Psalms, Elmer Q. Gleim 2-25
What Does Fidelity to Christ Require? G. Wayne Glick 21-17

MEDIA: FILM

Films: Contemporary Parables, LeRoy E. Kennel 17-28
Fragments of "Fike's Favorites," John G. Fike 11-30
"I Never Sang for My Father," Dave Pomeroy 1-30
New Films The Social Condition 20-3
Toward Sensitivity and Inquiry, John G. Fike 16-25

MEDIA: MISCELLANEOUS

The Female Media Image, LeRoy E. Kennel 9-13
Please Cancel My Subscription, Edward H. Beck 19-24

MEDIA: MUSIC

Ambrosian Singers in Choral Excellence, Wil Nolen 18-29
Carols, Steve Engle 23-21
Jesus Rock — And Other New Sounds Fill the Air 3-28
More Than Just a Man, Evelyn Frantz 23-26
O God of Mystery and Might, Kenneth I. Morse and Wilbur E. Brumbaugh 3-21
The Superstar Who Was Jesus Christ, Maynard Shelly 20-27

MEDIA: TELEVISION

Film and Tape: The Word Gets Around 8-6
Peace in Two 60-Second Pauses 6-2
Prime Time Broadcaster and Viewer at Interface, John G. Fike 22-20
Resurrection, Linda Beher 22-19

MEDIA: THEATER

The Night Thoreau Spent in Jail, Richard A. Livingston 8-28
A Rumor of Innocence, Gary Rowe 6-21

MISCELLANEOUS

Affirm Life, Not Death, H. Lamar Gibble 16-21
Butterfly Wings, Miriam H. Lewis 13-20
Child of Law — Child of Grace, William Kidwell 13-16
Committed to What? Leland A. Nelson 1-19
Directions for Cleaning a Church, Dale Aukerman 12-20
Don't Cut Off the Buttons, Ordo M. Pletcher 7-30
I Know Where I Am Going! Howard A. Miller 12-18
In Praise of Play, Ronald K. Morgan 20-17
A Little Bit of Love for Sally, Margaret J. Anderson 15-25
Look Who's Coming to Dinner! Harold Z. Bomberger 19-8
A Looming Mystery of Many Shapes, Joe Van Dyke 12-22
The Low Calling of Ministry, Robert Neff 4-18
Murder Is Not Revolutionary, Jim Mitchell 16-19
People — Not Bricks and Mortar! Warren Eshbach, Ralph Detrick, Monroe Good, John L. Huffaker, Joe Quesenberry, David Young 12-30
A Tale of Two Cities, Robert E. Faus 5-13
Rise Above Liberalism and Fundamentalism, James N. Poling 17-24
A Time to Die, David L. Rogers 17-20
Toward Utopia? Ronald Gordley 16-30

NEWS

Advocacy Role Central to New NCC Structure 8-3
Beyond Vietnam to the "Next America" 13-6
Black Americans Have Never Participated in the Esteemed Traditions of Majority America, Paul and Monica Glover 15-2
Brethren Sees Draft Ended by Fall 1972 4-5
The Church in 1970 3-2
The College Scene: On Teaching Oneself 1-7
Court Holds College Aid Constitutional 18-3
Court Rules Against "Selective Objection" 9-5
Dealing Interreligiously With Peace 2-4
Decision Calls Church to Self-Support 13-5
Equal Economic Opportunity Subject of Directory and Book 22-3
Evangelist Occupies Focus of Revival Fellowship Meeting 22-5
Fad or Faith? H. Elliott Wright 19-29
"Faith by Gender" Gets Woman's Veto 8-6
Five Men Serve Week in Mississippi Needs 13-4
48 Studying Abroad; Spanish Program Next? 20-31
14 Projects Funded by FAUS Since October 14-6
Funds Aid Fire Victims 3-5
Greenville Home Makes Major Facility Addition 13-4
India's Goal A United Church and a Church Uniting 5-2
Mack Portrait Placed Among Christian Leaders 13-5
National Council Board Calls for Kent State Federal Action 22-4
Needs of Older Americans Concern Government, Brethren 22-3
1971: Year of the Churchwoman? 18-27
Peace Studies: New Programs on Scene 18-3
Sauer Bible Donated to Elizabethtown 13-4
13 Churches File Brief on Death Penalty Test 20-2
Three Areas Created for Decision Making 17-4
Valpo Leadership Named (National Youth Conference) 14-3
Virginians Use Media in Peace Testimony 3-4
Women Ponder Social, Faith "Breakthroughs" 13-7
We All Fell at First 13-2
Youth Revivalism: "Turn On" to Jesus 15-4

PEOPLE

Achievements of Coeds Gain Them Recognition (Alisa Huffman, Sherry Hollinger) 20-7
Apology to Emma Sue, Evelyn M. Frantz 4-20
Arlo Gump: Minister to Business, Anne Albright 17-12
Benjamin Bannecker: Negro Mathematician and Astronomer, Saylor C. Cubbage 13-23
Brother Stanley — Open to God's Guidance (E. Stanley Jones), Anna B. Mow 5-21
A Campus Ministry Amid Tragedy (Robert Faus), Ronald E. Keener 4-2
Carter Ruled in Contempt for "Pastoral Privilege" (Clyde Carter) 22-3
The Dan West I Knew, Joe Van Dyke 20-14
Dan West Like a Giant Willow, Kenneth I. Morse 20-12
From Siberia to New Windsor: A Twentieth-Century Pilgrimage, Helena Kruger 8-12
Glenn Eshleman: He Sees and Is Thankful, Kathleen L. Blauch 18-16
He Knew Every Man as Brother (Harold Row), Howard E. Royer 23-10
His Specialty Is People (Vernon Kinzie), Albert Sauls 13-9
A Home for Men at Sea, Marilyn J. Norquist 22-9
Hosts to a Multitude of Children (Alma and Howard Risser), L. John Weaver 17-22
"I Was Privileged to Know Him," Nathan Leopold 23-13
Keep on Walking (John F. Young), Anne M. Albright 19-12
The Lady Is a Lover (Phyllis Carter), Nancy Curtis 14-9
Letters From Vietnam, Dennis Metzger 5-18
Lila McCray: Envoy on Behalf of the Needy, Jean Gilmore 3-9
Mental Loitering Prohibited! (Ida Trimmer) 3-5
A Need to Be of Use (John Warder), Dave Hill 5-23
New Personnel Named for Church 14-26
"Nonviolence Is the Only Way" (Dean Kahler), Howard E. Royer 1-2
An Opportunity to Influence Lives (Ralph Schlosser), Evelyn M. Frantz 12-10
Pass Christian BVSer Dies in Swim Accident (Allen Bursley) 17-7
Raul Tasiguano: Killed in Defense of His People 12-2
Saying "No" to the Draft, "Yes" to Life (Darrel Weybright) 8-2
Ted Studebaker: A Dissenter From Despair, Howard E. Royer 12-2
Two Couples Cited for Mission Service 2-7
William Stafford: Poetry and Common Things, Terry Pettit 4-15
Your Dinosaur Doesn't Have to Be Gray (Iowa Kuehl), Linda Beher 2-12

POETRY

Birthing of a Bulb, Elinor O. Gray 7-22
Black Beauty, Nettie Thomas 13-19
Christmas, Bernice Petre 23-20
Countdown, Dan West 20-16
Elegy in Scarlet, Ernestine Hoff Emrick 15-11
Epitaph for a Romanticist, Ernestine Hoff Emrick 16-24
False Spring, Roy Z. Kemp 7-22
Hi-Flier, Terry Pettit 7-23
I Met You at the Orphanage Yard, Thich Nhat Hanh 5-17
I Wished for You a Rose, Ernestine Hoff Emrick 1-24
In the Name of God 4-21
Lament of a Teen-Age Bride, Nancy Curtis 2-30
Like a Child, Bob Gross 7-22
Mark's Tree, Ernestine Hoff Emrick 1-24
A Question of Bells, Stanley Burriss 7-24
Remembering Horeb, Edith Lovejoy Pierce 6-24
Sestet for Maundy Thursday, Ernestine Hoff Emrick 7-21
Song, Linda Beher 7-23
Spring Thing, Phil Anderson 7-23
The Star, That Very Light, David S. Strickler 23-20
Suddenly at My Feet, Ernestine Hoff Emrick 1-24
The Temperature of Charity, Edith Ogutsch 3-24
The Very First Word, Dora M. Pettinella 23-20
Warm Sun, Dora M. Pettinella 7-23
Watermarks, Robert Allen Jr., Brooks Couser, Paul Hoover, Terry Pettit 21-18
When I Consider, Kenneth I. Morse 4-32
The Word, Emily Sargent Councilman 17-24

TAKE IT FROM HERE!

Break Into the Unexpected, Glee Yoder 17-26
"Don't Touch!" Glee Yoder 19-27
Fun With Words, Glee Yoder 9-26
Finding Ways to Keep Travelers Happy, Glee Yoder 11-26
Prayers and Poetry to Express Thanksgiving, Glee Yoder 21-20
Spools, Bolts, Bottlecaps, Clay, Plaster — to Touch, Mold, and Make, Glee Yoder 3-26
Time, Glee Yoder 1-26
Touch, Explore, Twist, Bend — or Try a Rubbing! Glee Yoder 5-26
Translate a Carpet of Flowers, Glee Yoder 7-26
You Can Make and Show Unusual Slides, Glee Yoder 13-26
You Can Make Your Own Banners and Gift Wrap, Glee Yoder 15-26

THANKSGIVING

Prayers and Poetry to Express Thanksgiving, Glee Yoder 21-20
A Thanksgiving Litany, Michael Novak 22-14

WORSHIP RESOURCES

An Affirmation of Evangelism 15-30
I Quit Praying for Them, John M. Drescher 16-24
In the Beginning God, R. E. Mohler 11-24
Is the Creation an Act of Love? Donald E. Miller 21-5
Is There Hope in a Creation Without Love? Donald E. Miller 22-16
Learn to Praise God in New Ways, Hazel Guyer 1-28
Love Your Enemies, William Faw 19-20
New Vitality for Family Worship, Norman and Kay Long 14-21
Open Yourself to Joy and Praise, David S. Young 7-13
Prayer Is Celebration, Glen Weimer 2-27
Prayer Is Challenge, Glen Weimer 10-22
Prayer Is Commitment, Glen Weimer 12-24
Prayer Is Communication, Glen Weimer 4-24
Prayer Is Communion, Glen Weimer 8-25
Prayer Is Confession, Glen Weimer 6-25
Prayer Is Consolation, Glen Weimer 14-25
Sing of Love, Kenneth I. Morse and Wilbur E. Brumbaugh 15-18
The Source of Love, James F. Myer 20-22
The Two Became One, Larry K. Ulrich 12-9
Vulnerable, But Still Okay, Ronald K. Morgan 13-12

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EDITORIAL

The work of Christmas, 1971

Mention Christmas and note the images that come quickly to mind: Gifts. Carols. Greetings. Friends. Family. Church. Peace. Crowds. Christchild. Manger. Shepherds. Heavenly host. Alleluia. . . .

Probably not high on the list, if there at all, is the word *work*. "The work of Christmas" is a phrase of Howard Thurman's. His verse speaks poignantly of the larger import of Jesus' coming.

When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:
  To find the lost,
  To heal the broken,
  To feed the hungry,
  To release the prisoner,
  To rebuild the nations,
  To bring peace among brothers,
  To make music in the heart.[1]

Familiar, isn't it, at least in part. It is not unlike the charter Jesus read aloud in the synagogue at Nazareth. It has much in common with the criteria enumerated in the last judgment. It points to themes which recur in the Bible and in contemporary calls to mission.

But let's be more explicit. What may be the work of Christmas for 1971?

To find the lost. To search through the debris of civilization and bring light where there is darkness. To share with one another of that which stirs us and gives life meaning. To speak of Christ and love and hope with certitude but without superiority.

To heal the broken. To reach out with warmth to those who can face neither themselves nor God. To approach the angry, the hostile, the rigid, and narrow, the flippant as an open and concerned soul. To give voice and power to the nameless and faceless in all our communities.

To feed the hungry. To ponder the ethics of privilege — of being housed and fed in a world of the shelterless and the hungry. Perhaps to ask whether it is possible to be rich and go on being human. To support bold and creative ventures in development by governments, churches, private enterprise.

To release the prisoner. To reform the prison system so that rehabilitation, not vengeance, becomes the goal. To cease brutalizing human beings in the name of justice. To speak out on the erosion of civil liberties, whereby mass arrests, preventive detention, police surveillance, blacklisting, trials, and jail sentences become weapons against dissent.

To rebuild the nations. To find measures for coping with dying cities and crumbling institutions. To establish patterns for enhancing life in community without wrecking the balance of nature. To engage in programs of partnership and rapprochement across cultural and national bounds, in witness to the Lord of all men and nations.

To bring peace among brothers. To challenge the mind-set that war is an accepted means of conducting foreign policy. To reject murder on any scale as a solution to human conflict. To cultivate the deepest roots of peace, roots placed in man by God.

To make music in the heart. To contemplate, to celebrate, to praise. To live in grace, affirmation, expectancy. To sing, to laugh, to love.

In sum, to move in where alienation and half-heartedness and apathy prevail. To affect the quality of life, every facet, and foremost the spiritual. To go forth and move the world a little, and to be moved, in the name of the Father, the Son, and the Holy Spirit.

The work of Christmas awaits. — H.E.R.

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[1] Reprinted by permission, Fellowship of Reconciliation.

The Jesus Trip:
Advent of the Jesus Freaks
by Lowell D. Streiker

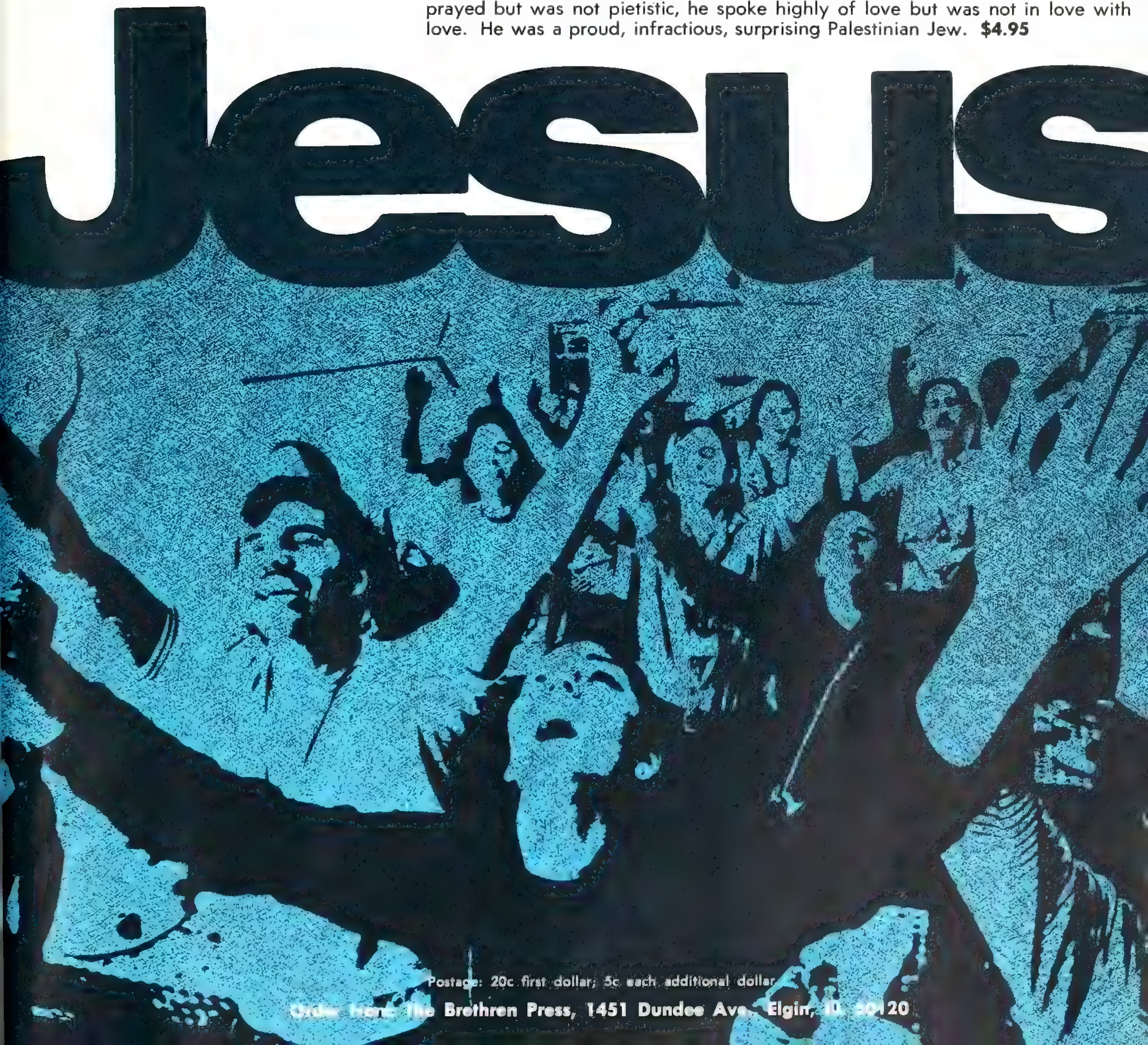
This is a firsthand look at the phenomenal outbreak of fundamental Christianity among the "turned-on" youth of America: the Jesus Freaks. With training in church history and with an interest in religious revivals of the past, Mr. Streiker is uniquely qualified to speak on this subject. He interviewed hundreds of young people and their leaders and presents them here as he observed them — living in their communes and homes and witnessing on the streets and college campuses. For anyone who has wondered what it is all about, the author helps you make up your own mind. Illustrated with photographs. **$1.95** paper

The Jesus Kids
by Roger C. Palms

A survey and interpretation of the "Jesus people" movement. These young people claim to have found a new outlook on life through faith in Jesus and an almost literal interpretation of the Bible. The author traveled across the country to talk to the Jesus Kids, their parents, pastors, and other adults, including policemen; and here he tells what he discovered about the Jesus movement. The author is a campus chaplain at Michigan State University. **$1.95** paper

The Jesus Story
by William A. Emerson Jr.

It takes a strong writer to do justice to Jesus. In this book a famous editor brings to life the turbulent times and awesome environment of first-century Palestine, and the incandescent, tough-minded teacher who went to a dishonorable death but created a great faith. Jesus was an unmanageable man. Fascinating to the Romans, perplexing to the Jews, he had simplicity but was not simple, he obeyed the law but was not legalistic, he had a mission but was no missionary, he prayed but was not pietistic, he spoke highly of love but was not in love with love. He was a proud, infractious, surprising Palestinian Jew. **$4.95**



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2 **In Touch.** *Profiles of Faye Koontz Benalcazar, Ida Grubb, and Robert Zigler introduce a new feature which from time to time will keep readers "in touch" with persons who make unique contributions to the life of the church and the lives of persons who know them.*

6 **Mainland China: A Cautious Optimism.** *How do churchmen of various communions regard President Nixon's overtures to Mainland China? A special report details church activity there along with sentiments of former Church of the Brethren missionaries.*

10 **He Knew Every Man as Brother.** *Describing the life of the late W. Harold Row as "one vast outpouring" only begins to characterize the kind of man Harold was. His presence was like a benediction to the Brotherhood.* **by Howard E. Royer**

11 **"You Can't Blow That Trumpet Here."** *In our anxious age, when we do not understand the spiraling taxes and the raw violence which erupts, there are always voices that insist we cannot be free – cannot "blow our trumpets." But the Christ, whose advent we celebrate now, dares to sound the trumpet and opens the door of access to God.*
by C. Wayne Zunkel

17 **In Response to a Gift.** MESSENGER'S *special advent section may help persons, whether singly or in families, to celebrate the gift of Jesus Christ in special ways. A child's drawings illustrate a colorful television commercial about love, designed by Religion in American Life . . . Poems by David S. Strickler, Bernice Petre, and Dora M. Pettinella reveal new ways of regarding the Christmas celebration . . . Glee Yoder suggests two enriching liturgical experiences for use during Advent . . . Steve Engle's Christmas songs without words give readers opportunity to create their own carols . . . Charles Waugaman sees Christmas from an artist's point of view.*

also

Outlook, news of the church at large (beginning on 4); a **tribute** to W. Harold Row, by Nathan Leopold (13); **Evangelism for the 70s: Hands Across Fences,** by Matthew M. Meyer (16); **More Than Just a Man,** by Evelyn Frantz (29); "The Jesus Story: Four Perspectives," a **book review article** by Graydon F. Snyder (31); "We Were Sorry It Was Over So Fast," the story of Elkhart, Indiana, youth at a Puerto Rico work camp (32); and the **annual index** (34)

coming soon

Annual Conference moderator Dale W. Brown is profiled by William H. Kuenning, a Quaker neighbor and friend of nine years. . . . In "Churches on Stage" Vernard Eller reports and reviews various dramatic productions as presented by the Mormons, a Brethren youth group, the Ephrata Cloister, and a Mennonite seminarian in Pennsylvania Dutch country. . . . Inez Long in an assessment of the Church of the Brethren today explains "Why I've Been Putting on the Brakes.". . . A special issue February 1 probes the place of nonviolence in a violent world.

VOL. 120 NO. 23